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SKETCHES

OF AN

EXCURSION

TO

SOUTHERN ALASKA,

BY

REV. A. L. LINDSLEY, D. D.





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Sketches of an Excursion to Southern Alaska.

BY

A. L. LINDSLEY.

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PREFATORY.

Efforts for the Introduction of Civilization into Alaska.

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Upon extending the sovereignty of the United States over Alaska, the military, judicial, and post office departments for that Territory centred at Portland, Oregon. The Executive Committee of the Presbytery of Oregon, whose chairman was (and is still) pastor of the church in that city, was thus placed in the most favorable situation for gathering information touching the character and condition of the inhabitants. Interviews were held with Ex-Secretary Seward and party, on their return from Alaska; and the officers of the Government, military and civil, have always been ready to communicate facts, the knowledge of which was indispensable in order to devise any efficient measures for the improvement of the people.

The situation was from time to time made known to both the Foreign and Home Boards of the church, and encouraging responses came back; but no one was found to enter the untried region. The Home Board appointed one missionary who declined without ever visiting it.

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A school and regular religious meetings were started at Fort Wrangel, with the expectation which Gen. Howard and the writer had fostered, that they would be sustained by the American people. And when the time for the removal of the troops from Alaska approached, the writer could no longer hesitate. The emergency dictated immediate action, or the surrender of all that had been attempted by us.

The efforts which were begun in the mother Presbytery of Oregon, were continued when the Synod of the Columbia was organized. Under the authority of the Synod, a memorial was forwarded to the General Assembly of 1877, setting forth some of the facts, and praying for the Church's intervention for that neglected Territory. No doubt could exist but that the Assembly would take decisive action. But that memorial was kept back. It was in the Assembly but was not laid before it. The writer had dispatched a member of his church, J. C. Mallory, Jr., to assume the charge of the mission and the school, to take a survey of the situation, especially at Sitka and Fort Wrangel. Mr. Mallory had the support of the military and the promise of an appointment from the Indian Bureau. The failure of the action in the Assembly left the entire charge, including rents, salaries and outfits in individual hands. And Mrs. McFarland another member of the writer's church was added to the missionary force, and sent thither under the same urgency of the situation. The individual responsibility of the writer did not cease until the following year 1878.

Information respecting the condition of the Alaskans was very limited, and lacked the definiteness which was indispensable in the prosecution of the missionary work. Mr. Mallory's reports were useful, but he early left the field. The letters of missionaries were necessarily confined to a very limited area. Rev. S. Jackson, D. D., had, at the writer's request, accompanied Mrs. McFarland to Fort Wrangel, where he spent a few days and returned by the same trip of the steamer to Portland. To obtain further information the Home Board designated the writer to make a visit to Southern Alaska to survey the ground and report.

Some of the results of a very arduous and conscientious exploration are embodied in the following pages. The sketches and reports were duly forwarded to the Board of Home Missions, under whose commission the writer was acting. The third report was made to both the Synod and Board, which will account for some repetitions.

The Synod of the Columbia has requested the publication of these documents in view of their permanent value as belonging to the history of the introduction of christian civilization into Alaska, and for the information of the public. The third report was printed in the Synod's minutes, 1879. The substance of the fifth report addressed in the form of a Letter to the President of the United States, was published at the Executive Mansion under the President's auspices. The other reports have been multiplied by copying and sent to influential persons. But the circulation has been quite limited. In preparing them for the present publication they have been considerably abridged.

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It is due to the cause to say that the observation and experience accrued since these pages were written, have required no essential change in the views taken, or plans proposed. A few modifications in estimates have been made and a few geographical descriptions improved.

In the original preparation as well as in the subsequent revision, the author has had the valuable assistance of Rev. S. H. Young, the missionary bishop of Alaska.

REPORT NO. I.

Voyage to Sitka.—Historical and Descriptive.

PORTLAND, OREGON. ^{Sept.} JUNE 10, 1879.

TO THE REV. CYRUS DICKSON, D.D., LL.D.,

Corresponding Secretary of the B. H. M. of the Presbyterian Church, U.S.A.

PRELIMINARY.

I have the honor to report that in the fulfillment of the Board's commission I made the journey to Alaska, spent several weeks there, embracing every opportunity to gain information, and for this purpose spent some time before starting, and since my return.

But for the unexpected allotment of carrying the unsettled accounts for freights and building materials, and the provision of means to pay for these, I should have been able to prepare my report at an earlier date. Being partially relieved of the burden by Treasurer Eaton's telegram of the 8th inst., I now undertake my report.

ARRIVAL OF GUESTS.

On the 19th of June I conducted a missionary meeting in honor of the arrival of the Rev. Dr. Kendall, your colleague, and the Rev. Dr. Jackson, the missionary of the Synod of Colorado, and on the Sunday following they occupied my pulpit. We received these gentlemen cordially, opening to them our doors and our hearts, and giving publicity in every way to their visit. I also wrote to various members of the Synod of Dr. Kendall's arrival, making arrangements for interviews with the ministers and meetings with the people.

CONTRIBUTIONS AT PORTLAND FOR THE FORT WRANGEL CHURCH.

Some accounts which reached me of collections for the Fort Wrangel missions proved to be erroneous. I had already employed a builder, paid his

passage thither and set him at work on the presumption that Dr. Kendall or Dr. Wilson would transmit to me funds to go on with the work. But I could discover no contributions for a house of worship there, except the subscription at Fort Wrangel.

I immediately raised several hundred dollars in this city. We had to purchase here materials which could not be obtained at Wrangel, and I carried up with me a large quantity of these on the ship. This secured the prosecution of the work.

THE VOYAGE.

THE SCENERY. GEOLOGICAL THEORIES ILLUSTRATED.

On the 8th of July, I started on my journey with my wife, whose warm interest in the Alaskan mission had been manifested for years, who had co-operated with me in the Alaskan work, as well as in all our missionary enterprises, and who is well acquainted with the missionaries who had been sent thither, every one of whom had been our guests, and set out on their missionary work from the threshold of our home. On the 9th, we took passage on the regular mail steamer "California" at Port Townsend, at the outlet of Puget Sound, in company with Dr. and Mrs. Kendall, Dr. and Mrs. Jackson and Miss Dunbar. The next day we left Victoria, British Columbia, and the prow of our vessel turned toward the north.

The scenery both on land and water, which is justly celebrated for its novelty, beauty and grandeur, was spread all around us, and which continued to attract our delighted attention. The entire navigat on, extending over one thousand miles, lies sheltered from the ocean by almost innumerable islands; and, with the exception of two or three places, the ocean is both unseen and unfelt.

The landscape is a unique study in geology. The uniformitarian will be sadly perplexed to account for these precipitous heights and abysmal depths, on the theory of the slow and imperceptible action of natural forces. On the other hand, the theory of catastrophism will find abundant illustration through these channels.

The slow disintegrating processes required by the theory of uniformity to break down the sides of these lofty cliffs, and to carve out and excavate these unfathomable gulfs, would consume eras of duration, the magnitude of which would surpass the wildest geologic calculations.

A vast series of islands stretches along to the left, seaward. Many of them are insignificant; some of them are regularly submerged by the tides. The largest is Vancouver, which stretches along the coast nearly two hundred miles, and across which runs, the 49th parallel. Among these islands lies the most unique voyage on this continent, and in one respect, probably, without a parallel on this planet. I refer to the bend of these channels as running with a great degree of uniformity parallel with the coast of the mainland.

In some instances, where islands lie abreast, the trend is duplicated with a degree of exactness which is very remarkable. There are many cross channels striking out at different angles, multiplying the beauty and diversity of the scene; but the general uniformity of the trend suggests, in an instant, a vast geologic convulsion, which shot through the Earth, as chain lightning through the sky, and split off a portion of the continental mass, which, falling into the sea, was dislocated and dissolved by the in-rushing waters, into the thousand islands that are now scattered along the coast.

Perchance the anthropoids, reeling on these dizzy heights, rocked in the throes of these convulsions, gazed down into fathomless abysses. But for a moment only, for then came the irresistible forces of the sea, pouring through innumerable cataracts the overwhelming flood, and with resounding clamors, beating against the impregnable fastnesses of the continent, until, as in the creation, the Spirit of God brooded over the face of the deep, and there was a great calm.

The proofs of glacial action are also abundant, and appear in the most interesting forms. The slowly sculptured rocks, the glaciers still in operation, and beds of extinct glaciers, are everywhere in view, suggesting long ages of time to account for the changes which this imperceptible force has wrought upon the landscape.

The advocates of the contending theories may shake hands over these chasms, as the Neptunians and Plutonians did over their controversy in the early history of this science, for it shall come about at the last, doubtless, that both theories shall be accepted and the antagonism cease.

One hundred and seventy miles south of Fort Wrangel, we passed Methlakatla, the scene of Mr. Duncan's efforts and successes in civilizing Indians. The view at a distance of five miles was inspiring. The buildings wore the appearance of neatness; and most conspicuous among them, were the church, the town hall, and the school-house. One word,—“isolation”—suggests the peculiarities of Mr. Duncan's plan. Of this, I shall report hereafter. Tariff regulations prohibited our vessel from landing without a permit, to which a considerable fee is attached.

Eighteen or twenty miles beyond Methlakatla, is Fort Simpson, a trading post of the Hudson Bay Company, situated at the mouth of the Nass River, not far from the Tongass Inlet, and the Portland Channel. The latter two being in Alaska, we here cross the invisible boundary, and are once more floating on “American” waters. This word designating the United States, I found to be as prevalent here as any where else.

Proceeding onward one hundred and fifteen miles, through scenes of extraordinary beauty and variety, we enter Etholine Bay. It excites the admiration, and even surprise, of all beholders. I think as tourists shall make its attractions more familiar, it will be classed among the beautiful bays of the world.

Six or eight miles distant, lies a scene which awakens in my mind a keener interest. I recognize it in an instant; and I lose sight of the peculiarities of its

location, in the thought of the spiritual majesty with which it is invested. It belongs to the visible Kingdom of God. As we approached, my eye rested upon a range of snow-capped mountains, disclosed through a long vista, one of which, an obtuse cone, towered above the others, clothed in the purest whiteness, and upon which the sun poured a sparkling flood. I accepted it as an emblem to be transferred to our Alaska banner,—the Sun and the robe of righteousness.

The few hours of detention at Fort Wrangel, were spent in choice communion with christian friends, and in renewals of acquaintance. We also surveyed the sites for the church and school-house. They are eligible, at a point of elevation which commands an extensive view of the bay and islands, and yet quite accessible from all parts of the town.

After seeing all my freight safely landed, we proceeded on our voyage to Sitka, nearly two hundred miles. The largest exposure to the open sea occurs between these two points, the time being about seven hours.

The scenery is very attractive. The mountain landscape, through which our voyage had already penetrated, was marked by its abrupt and rugged features, not without beautiful but limited variation. Islands equally diversify the scene, but a larger proportion rises only a few feet above the level of the sea. Now and then a plain comes into view, which upon nearer inspection, shrinks into a promontory. Our advance dissipates another illusion. Yonder plain contracts into a wide margin running along the foot-hill or mountain. And yet another, where the fancied plain breaks into a succession of islands, and the watery waste asserts its wonted dominion where we supposed square leagues of land were lying.

Though we felt the motion of the open sea, islands, mountains and snowy peaks were ever in view. As we turned from these well defined objects toward the ocean the contrast was very impressive. The visible horizon, closing upon the line where sky and water meet, is well defined by distant clouds, the shadowy counterparts of the unchanging mountain summits. Anon, no cloud intercepts the view, and the mind longs to pierce the dim distance and inspect the objects which lie below the horizon.

The course of our voyage soon conveys us into another labyrinth. Islands re-appear in every direction. The passages between them, though often narrow, are sometimes broadened into seas. The prospect, therefore, is less confined. Mt. Edgecombe a solitary obtuse cone, rises in the distance. The bays and channels are sleeping in perfect calm. The mountains around Sitka come into view. The steadiness of our ship, and the calm upon the deep, create the illusion that every object above the water is in motion, describing the revolutions of a vast panorama, the nearer objects slowly, the distant objects swiftly, changing their positions.

Centered in this vast amphitheatre, we suddenly catch sight of the terminal point of our voyage.

SITKA.—MISS KELLOGG'S SCHOOL.

The nation's flag flies from the lofty staff on the old castle, the most conspicuous object on shore. The naval ship, "Jamestown," lies in the roads, gaily decked with flags; a little schooner is anchored near; the steamer "Rose" is keeled up on the beach. Beyond are the spacious government buildings, and the main street on a plateau of a mile or two in extent, skirting an inner bay dotted sea-ward with islands. Among the public buildings the most conspicuous is the Russo-Greek Church.

Inland the mountains lift their lofty crests, and describe an irregular semi-circle open toward the ocean. Apart from these and opposite the town, a league or two distant, a land-mark, far out at sea, stands Mt. Edgecombe, the grandest object in the scenery.

The town site is eligible. It presents a large water front for commerce. The climate is reported to be salubrious, the temperature, moderate. The sea and forest provide abundant food. The staple vegetables mature here, and are now flourishing in the gardens. Blueberries and salmonberries abound. Nutritious grasses cover the spacious area.

Nature has been partial to the beautiful landscape. We speak of her lavish hand. Here is an instance of her bounty. Only a little industry and thrift applied to the means and materials at hand, would make this not only a beautiful site, but a beautiful city.

Beyond the stockade, yet adjacent to the town, is the Indian quarter. It skirts the harbor. The port-holes of the naval ship frown dangerously near. No insurrection is to be apprehended while a naval vessel floats in these waters; but its presence is quite as much needed to regulate lawless white men, as to overawe turbulent natives.

This is the scene of Miss Kellogg's school labors. Good accounts of them reached my ears. I found some of her pupils. One of these, her interpreter, guided me to the cabin where Aunick, another of her pupils, lay sick. He was in a wretched condition. Through the interpreter, I tested his knowledge of the gospel, and was surprised at the correctness of his answers. He impressed me with the belief that his knowledge was experimental. Miss Kellogg had taught him the way of life, and he was now looking unto Jesus. My heart was touched as nothing else had touched it since I entered Alaska. Here was a soul saved through the instrumentality of our missionary. It was a salvation almost completed by the stroke of death,—for the malady was mortal. After an interview ended in prayer, I left Aunick, thankful for the privilege of saying a few words of comfort to a fellow disciple,—one of our first fruits in Alaska,

Sitka was the most important port of the whole Russian empire, east of Archangel, on either side of the Pacific, or on the frozen ocean. Its legal name was New Archangel.

Manufactories were established here, among them a ship-yard, when vessels were built and equipped from keel to yard-arm. Steam-boat building was carried on under the supervision of an American citizen named Moore, the machinery being cast in the Sitka foundry. One of his steamers was of large dimensions, and performed important service up and down the coast.

The hospital was so thoroughly furnished and so completely managed, as to win the admiration of Sir George Simpson, President of the Hudson Bay Company, who bestowed upon it high praise, by saying that it would do no discredit to the city of London. Five hundred Russians were employed here, who, with their families, formed a population of twelve hundred persons.

These immense public buildings, now empty and decaying, were then the scene of busy activity. These ancient guns, whose mountings are now rotting away, then frowned from the lofty castle walls. That parapet, broad and once firm under the tread of military guardians, now warns you back as it trembles beneath you.

Further along on the main street were the shops and dwellings of engineers, armorers, tin-smiths, jewelers, builders and cabinet-makers. Some of these buildings are abandoned now.

FORMER RELIGIOUS STATE.

The Russian government exercised a species of paternal care over all its subjects. Rude and peremptory though it was, still it was useful in many respects, and adapted to a half-civilized people. This was observable in the religious care in all parts of the empire, and Alaska was not neglected. Sitka was the seat of the diocese, which embraced all of Russian America, including the Alutian Islands, together with the northeastern part of Asia. On his missionary journeys, the Bishop was attended by a number of priests and acolytes. It is written of one of them that he spared neither himself nor his clergy, who were constantly engaged in their sacred calling, encountering many hardships and dangers. Sir Geo. Simpson, previously referred to, who made several voyages to Russian America, and who had very favorable opportunities for forming correct opinions, speaks in high terms of the Bishop's character, industry and piety. He says further: "The conduct of the Russo Greek clergy in general, appeared to me to deserve great commendation, both as to the performance of their duties, and the observance of their vows."

The evidence derived from various sources, is conclusive, that the cause of religion was sustained by the Russian Government. Through the faithfulness of the ecclesiastics, large numbers of the natives were converted. Whole tribes, in some instances, adopted the Christianity of the Greek church. Many houses of worship were built, some of which are still in use.

PRESENT CONDITION OF THE GREEK CHURCH.

Archbishop Nestor, of the Greek Church, is now performing an Episcopal journey through Alaska. All accounts of him, which I have seen, give him credit for faithfulness in the discharge of his official duties.

The adherents of the Greek Church are found first, at Sitka; westward, on Cook's Inlet; on the great peninsula of Alaska; on Kodiak, south of it; Unalaska, and other Alutian Islands, stretching far westward, and the vast region north of the great peninsula, running up to Behring's Straits, up the valley of the Yukon, and thence northward to the frozen ocean. A vast region indeed; but the population is very meagre. At Sitka a few Russians and half-breeds form the church; on Kodiak it is reported that the entire population of every stripe does not exceed sixteen hundred; the Aleuts are reckoned at from four to six thousand; and the entire body of the Eskimos north of the great peninsula only a few thousands more!

MISSIONARY SURVEY OF SITKA AND SURROUNDINGS.

The Sitka Indians belong to a tribe of the same name, which occupies this and a few other points on the coast. Owing to their position and intelligence, they are quite influential. Their habitations are built like those of other tribes of the Tlinket nation, of huge timbers, and thick plank skillfully hewed into shape. They exhibit great ingenuity in making their canoes and other contrivances. But of the mechanical skill of the Tlinket people I shall speak hereafter.

North-west of Baranoff Island, on which Sitka is located, the next large island is Tchitchagoff, (now pronounced Kichagoff,) upon which an interesting body of the natives is found called Hoonyahs, who are reported to be warlike, and indisposed to receive missionaries and teachers, which, no doubt, means that they decline to receive the visits of corrupt and disorderly white men. But my informant admitted that his knowledge was too limited to give a correct opinion of the whole tribe.

On the presumption that you have before you a map of the country, I proceed to direct your attention to what is called Lynn Canal, northward from Sitka; the extreme point of the intrusion of the sea upon the continent in this unparalleled series of straits, channels, inlets and sounds, connected with a like unparalleled series of islands, and even archipelagoes. This embraces a region from the southern extreme of Alaska, $54^{\circ} 40'$, up to the mouth of Chileat River, a distance of four hundred miles in a straight line. Geologically considered, the characteristics of this region extend, however, westward the great peninsula, embracing inlets and islands, the most important being Prince William Sound, Cook's Inlet and Kodiak Island, the latter being about seven hundred miles from Sitka. In giving my views respecting localities for opening missions, I shall refer to these geographical features.

The two days spent at Sitka were filled up with inquiries pertaining to the sacred object of my visit. My secretary was alike busily employed; and we were not satisfied with visits of mere formality, but sought information from every competent source. We interviewed Col. Ball, collector of the district; Capt. Beardslee, commander of the U. S. S. "Jamestown," anchored in port; Major Berry, former collector; A. T. Whitford, the noted dealer in curiosities, and other traders; also, Rev. N. I. Metropolsky, the Russian priest; Mrs.

Kastrometinoff, an intelligent Russian lady ; Mrs. Goldstein, of the Hebrew persuasion ; Mrs. Ball, the collector's wife ; Mrs. Metropolsky, the priest's wife ; Jukoff a Russian half-breed, a trusted interpreter and an adherent of the Greek church ; Alisky, an intelligent miner ; and a few aborigines. Several of these persons spoke in high terms of respect and of admiration for Miss Kellogg and her work, with which they were familiar. Rev. Mr. Brady was here. These persons were sought out as representatives, qualified to give intelligent opinions. These opinions were doubtless tinged by peculiarities of nationality, culture, religion and habits good and bad. My aim was not to impress my own views nor even to express them ; but by the help of God's Spirit to extract the wisdom which might be found in theirs.

I left Sitka with the conviction that we had tasted the waters of every fountain. I may say here that we practised this method from the beginning, and all through. We improved every opportunity to gain information.

SALMON FISHERIES.

A few miles from Sitka, at Hunter's Point, a large salmon cannery is in full operation. Natives are employed in the various departments, in some of these under the direction of "white" men. The fishing is exclusively in the hands of the natives, the pay for which is a half cent per pound, for fish weighing ten pounds and upwards. All below that weight are thrown out. The average weight when I was there was sixteen pounds. Much larger fish were being taken, however, some of them weighing three or four times the average.

This establishment is near the site of old Sitka ; which was forsaken in the year 1804, in consequence of its indefensible position. The natives had risen and massacred a large number of the inhabitants. The site of the present city is superior in every particular. Another cannery is established at Klawok, on Prince of Wales Island.

On the 17th of July we re-crossed the beautiful bay and landed at Wrangel, which was to be our home for a month.

AT WRANGEL AGAIN. BUILDINGS.

The carpenter whom I had sent up from Portland, proved to be a suitable man for our work. Under Mr. Young's supervision, the sites for both church and school had been cleared of the brush, and prepared for building. We had adopted the plans for the church before the materials were shipped from Portland, and this work was therefore progressing smoothly.

The plans for the Home and School, which were brought from the East, were found to be unsuitable and too expensive. Estimates for the new plan were made and orders for materials forwarded by return steamer. Before leaving Portland I had made conditional bargains for these, and had contracted for transportation at a reduction of about one-third. So everything was ready to proceed. Upon applying the plan to the site some grave measures were discovered. To provide for these deficiencies, a basement, for which the ground was well adapted, was added to the plan. This increased the ex-

pense of the one building, but considerably lessened the cost of the whole establishment, by obviating the necessity of additions, or of separate buildings on the site.

PREPARATION FOR THE ORGANIZATION OF THE CHURCH.
SABBATH SERVICES.

Instructed by the Presbytery of Oregon to organize a church at Fort Wrangel, and knowing that Mr. Young was preparing for this great event before our arrival, we proceeded in a private and informal manner to examine persons whom Mr. Young regarded as most likely to be qualified for public profession. Proceeding with due caution and deliberation, we examined some thirty natives in this way, from time to time. The date selected for the organization was the first Sabbath in August. On the next Sabbath, the 20th of July, the barracks were crowded with Indians and whites—a motly assembly.

During the Sabbaths we spent at Wrangel, the visitors, Drs. Jackson and Kendall and myself conducted the public worship, under Mr. Young's direction. Bro. Young has been here almost a year, and has acquired a facile use of the Chinook dialect, universally adopted on this coast as the means of communication between the Indians of different tribes and "whites." I was especially interested and gratified at the propriety and solemnity with which Bro. Young offered prayer in Chinook. Owing to the common and even vulgar use of the "jargon," as it is generally termed, I had imagined it would be impossible to offer prayer in it in a becoming manner.

EXCURSIONS.

Before starting on this journey, I had projected excursions to the Chilcat Country, Fort Simpson, Methlakatla, up the Stahkeen River, and into the Prince of Wales Archipelago. This would embrace the exploration of the entire insular and mainland region of Southern Alaska, extending from $54^{\circ} 40'$ along the great bend of the coast to Sitka, and one hundred miles beyond it. A number of tourists on board the steamer readily fell into these plans. One of these trips was dependent upon the use of a steamboat at Sitka, which we found disabled; and that excursion was therefore given up.

TOWARDS LYNN CANAL.

But on returning to Wrangel we started on the excursion to the Chilcats. To our party were added Rev. Mr. Young, Mrs. McFarland, Mr. and Mrs. Vanderbilt. Miss Dunbar remained at Wrangel in charge of the "Home." We took with us, also, Kadishan, a Stahkeen chief, who was well acquainted with the country and people whom we were going to visit, and who acted as our pilot, and Kwankeh, his wife.

On Monday, July 21st, we started on this excursion. The distance was reported to be something less than two hundred miles. One of my objects was gratified, namely, near inspection of the mainland, and actual entrance upon der circumstances favorable to forming just opinions of it.

We coasted along the mainland, westward, to Prince Frederick's Sound, into which we entered. Continuous forests and impenetrable thickets hid the earth from our view where anything like level landscape appeared. But most of the way, mountains descended abruptly to the water's edge, and beneath it at the same angle into unmeasured depths. Above, the forests extended up the mountain sides with a degree of uniformity, and beyond, the growth of trees, shrubbery, and moss crept upward often to the very summits. Defiles disclosed less timber and loftier mountains, often covered with snow; or local glaciers in active operation. A few of the glaciers descended to the water's edge. At one of these we spent a few hours. No white man on board had ever seen it; but Kadishan knew the locality, and piloted us to it.

INSPECTION OF THE GLACIER.

It is estimated to be nearly two miles wide. Several streams were flowing from it into the sea. The moraine covered several square miles. The near view of it exhibited the ice in its varied forms, with pinnacles intercepted by deep crevasses, in which the intense blue of the ice appeared. The course of the glacier could be traced several miles; and on either side tributaries joined the main trunk—frozen streams entering a frozen river.

We approached this glacier in a steam-boat, through a channel between mountains of granite, which bore the indelible mark of glacial action. The channel itself was excavated by the glacier, whose supplies were drawn from these elevations upon which we were gazing. The direction of the warm current from the Pacific, the increased temperature, had abridged the vast glacier, which had lain within the embraces of these lofty peaks. We surveyed the scene and traversed the landscape with great admiration and delight, this being the first opportunity for most of us to inspect a glacier, the slowest, and yet among the most effective forces of nature. At the other extremity of nature's forces stands volcanic action, and throughout the vast region which surrounded us for many a hundred leagues in every direction, there were the evidences of the action of both these forces. Though they differ so widely in the time employed to produce great changes, yet they have left their signatures upon the face of the landscape, equally legible and ineffaceable. Afterwards, there were three glaciers in view at the same time—a wonderful sight to us who were unaccustomed to such scenery. All the glaciers were on the mainland.

ESTIMATE OF THE MAINLAND.

We were compelled, in consequence of the slow progress of our steamer, to return before we had accomplished the main object of this trip, which was missionary. But I obtained such definite information respecting the people and their disposition toward receiving teachers, that I feel warranted in expressing my views about the entire region with confidence.

The insular scenery presented no new features; but the survey of the mainland agreed with accounts of persons whose journeys in the interior, or in various directions, enabled them to give a description of it, from actual inspection, as this was my first extended contact with it, and as I had no other opportunity

afterward of the same kind, I will reserve my opinion of the country for the present, only saying, that on the entire route of one hundred and forty miles I did not discover enough land insular or continental, that could be readily reduced to cultivation, to make a half-score of ordinary farms.

THE DESERTED VILLAGE.

The next day we went to the site of the old Stahkeen town. It was a beautiful situation, looking out upon the sea, sheltered, and with sunny exposure. In the bay were several islands. One of them was kept sacred as a burial place. The tombs were visible at a distance. These were strong boxes raised above the ground for protection, built in the shape of houses, sometimes painted, and within which the remains are deposited. We could not but admire the rude taste, as well as the sentiments which were thus conveyed.

The town was abandoned when the Stahkeen people emigrated to Wrangel, their present head-quarters. The buildings were falling into decay; but enough remained to impress us with the fact that their mechanical skill was of no recent origin. The Stahkeens occupied this site for generations past; and here were immense wooden houses that might have been standing a century ago, judging from the condition of the wooden buildings, which I had examined on the Atlantic coast, and which are known to have been erected before the Revolutionary war. Those buildings were frail; these built of massive timbers and posts of cedar, the most durable wood. The posts were from two to three feet in diameter, some round and others squared. The planks for floors were several inches thick. The mortise and tenon work in the frame joined with accuracy, and other mechanical contrivances appeared in these structures. All were large, and some immense. I measured one house sixty by eighty feet.

The domestic life is patriarchal, several families being gathered under one roof. Genealogies were kept for ages; and honors and distinctions made hereditary. To mark these, insignia, like a coat-of-arms, were adopted; and in rude carvings they strove to represent them. I could decipher, also, the paintings that once figured these upon the posts and sides of houses. The eagle—the whale, the bear and the otter, and other animals of sea and land, were the favorites, oft-times coupled with a warrior in the attitude of triumph. Gigantic representations of these family emblems were erected near the house, on posts, twenty or thirty feet high, covered with carvings of various animals, and the devices stained with permanent pigments of black, red and blue. Imaginary creatures, resembling griffins or dragons, and reminding you of the mammoth animals that flourished in a distant geological period, were carved on the posts or pictured on the walls. Raised figures resembling hieroglyphics and Asiatic alphabets were carved on the inside walls.

Some of the posts containing the family coat-of-arms, thus highly carved and decorated according to the native taste, were used as receptacles for the remains of the dead, gathered up after cremation. Great sacredness was attached to them. To injure one was to insult the family to which it belonged, to cut one down was an unpardonable offence.

did not know. We did not know the origin of this stone even, which I hold in my hand. Some of our wise men said that yale (the crow) made it and made all things. Some said the other spirits made us and all things. Darkness was over all the land and we groped about and could find no light. But you sent the missionaries. They brought God's word with them. They opened our eyes. Now we know God, who made this stone, and all things besides. And we are not afraid of God, as we were afraid of the Yale. God is our Father; He loved us and sent His Son to die that we might not be punished.

I have shown you how we used to fight. I was in many wars, and was fond of fighting. But now God's word has said to us to fight no more, and to love our enemies,

Before Mr. Young came, we Indians were in our canoes trying to reach the shore in vain. A strong wind was driving us out into the ocean, and the storm was beating down upon us. We were heartsick and perishing. But we heard God's voice calling us, and saw Jesus Christ coming to help us, and we took him aboard, and he steered the canoe through the waves, and brought us to the land. Now we are safe in the harbor. Now there is no storm. The winds have driven the clouds away, and all is peace, because you have taught us to love God and obey Jesus Christ. Now we live in God, for we know He loved us, and we put our trust in Him.

The first white people that came among us had white skins and black hearts. They were wicked men. They taught us many evil practices. They spoiled our children, bought or stole our daughters, and soon cast them off. They robbed, and poisoned, and murdered us. We thought all white men were alike, and that we would all soon perish under the white man's lust, and our own folly and madness. But we found out that there was a difference among the whites. Some came who did not try to eat us up. We found out the cause of the difference when you sent missionaries. Now we learn to love others as ourselves, and to do good, even to our enemies. We learn God's will, and try to do it. Now we know you treat us as brethren; and again we thank you for coming to see us."

TOW-AH-ATT'S ADDRESS TO INDIANS.

Turning to the Indians from other tribes, of whom a considerable number was present, Tow-ah-att spoke as follows: "My Brothers! Last spring some of the Auk Indians attacked my friends; and, for the first time in my life, my face was cut. Before I learned Christianity, I would have avenged the shame, and would have demanded a life for the insult, according to our customs. But Mr. Young told us we must not pay back our enemies. So I ask you all to consider us as your friends, and ask you to come with us. Learn about God, and follow our teachers; and you will also live in peace in your land. Put away drinking, and gambling, and fighting; and after a while the Indians will be numerous again, and like the white men in knowledge and power."

The interpreter, an intelligent and conscientious person, has revised the foregoing, and pronounces it an accurate version of Tow-ah-att's speech, but not all of it. Only the substance of it is here transcribed—enough, however, to

The description which I have now given you, will answer, with some unimportant differences for the native houses as they are found elsewhere. The night following we were

AT FORT WRANGEL AGAIN.

The next day, July 4th, we resumed our work, making the acquaintance of persons who were well-informed respecting the country and the natives, and gathering additional stores for future use.

THE ENTERTAINMENT AT TOW-AH-ATT'S.

By previous invitation, the missionaries and their guests assembled at the house of Tow-ah-att, a tyhee or chief of the Stahkeen tribe. An exhibition of manners and customs had been prepared for us, to show us what Indian life had been—a state even now about terminated. We were notified to come by the discharge of cannon, the first boom sounding the note of preparation, the second to begin our march. On our arrival a salute was fired, and discharges were kept up at intervals during the afternoon. The gun was exclusively managed by natives, a noticeable circumstance.

The insignia on Tow-ah-att's house were the eagle and wolf, marking the union of two families. A brief address of welcome introduced the entertainment. Among the customs shown to us by the dramatic representation, were a warrior with blackened face, with spear and helmet, and with belt containing a two-edged knife or dagger; a chief in full dress, made of skins and a robe made of the wool of mountain sheep. Each of these presented an imposing appearance.

After these, masks and effigies appeared, next a potlach dance, in which a large number of the natives of both sexes engaged. This was followed by dances which were used only upon notable occasions, which might be called sacred or religious. These dances and the chants were regarded by the natives with a species of veneration. We were struck with the comparative excellence of the singing, which accompanied these dances, displaying a considerable amount of culture. Evidently much practice had been bestowed upon the art, as the large number, young and old, that engaged in them, observed the musical rests and parts with great precision. A large number of whites and Indians were present at this entertainment, and the house was not crowded. Our entertainers observed some formalities, which could do no discredit to the most enlightened assemblies. After an address of welcome, and short speeches from visitors, one of the chiefs, Tow-ah-att, delivered a formal discourse, a portion of which is here reported.

TOW-AH-ATT'S SPEECH.

“My dear brothers: My heart is very glad since you have come so far to see us and help us. I intend, to-day, to show how we used to do, and what we have given up since we learned about Jesus Christ.

In old times we Indians knew how to hunt, and fish, and how to provide for our families, and some of us were rich. But there were many things we

how the intellectual qualities of the speaker; but the delivery was, in a high degree, impressive. The posture, voice, and gesture, displayed the genius of an orator, though untrained in schools of art, and unconscious of his power. These accessories deepened the conviction of his ability and sincerity. The strangers listened to him with the keenest attention.

We were entertained by other speakers, who displayed an unexpected degree of intellectual qualities. One said: "I wish to go with Christians, and stay with them. I am not ashamed of this, though Shustack says I have put my name under the feet of all the Tlinkets. But my heart is not sad on account of these things, since God is pleased."

VIEWES AND EXPRESSIONS OF THE NATIVES.

From many interviews with the natives at different times and places, the following are selected to illustrate their mental capacity and the character of the thoughts which they entertain:

"We wish to follow the new life, and to have new laws. Government among the Tlinkets has grown weak and is falling in. We want the laws of white men and their government. Nothing is safe now. We want people protected so that bad men shall no longer abuse them, nor cheat them. The Christian religion is so new to us, and the old ways had such a strong hold upon us, and we were so full of them, that we adapt ourselves but slowly to the new way. So strong are these customs, that it is almost impossible for an old man among us to adopt the new. But those of us who are younger desire to make a total change. Mr. Young exhorted us to give up our bad practices. And now we are ready to adopt Christian customs."

"Our hearts were asleep. Now they are awake. You have made them so still more by your visit to us; and all the church goers are strengthened, and we earnestly ask you to help us in every way to make a complete reformation of life. A little of God's Spirit is in us. You are full of the Spirit. He has led you here; and our prayer is that He may lead us into your ways."

"The Tlinkets understand that your church is established by the United States people; and that you are in favor of just laws for whites and Indians, and for this reason they come to you. They know that you will treat them justly, and believe that you can protect them."

"Your visit is having a great effect. Whites and Indians, said that Mr. Young would not stay. But you come and go on with the work that Mr. Young began; and they believe you mean it, and there will be a great turning to your mission. Your coming is the common talk among the Indians; and I know what their thoughts and wishes are, for they keep busy talking about you."

Question.—Can your people be rescued and educated without separation from the whites?

"If we can have protection it is better not to separate Indians and whites. Foreign Indians coming to trade, see the church and schools, and that makes

them wish to have the same. All depends on getting law and justice. Indians are obedient. They want to learn trades. They work faithfully. They do now carpenter work for themselves. They understand law, and respect rights, except in war ; then they are fierce."

"The Russians were sometimes cruel; but the United States people now treat the Tlinkets better. When the Tlinkets heard that the *Hyas Tyhee* (the President) had bought the Kahn, (Country) they believed him when he sent word that they would not oppress them, but would teach them many things, and show them how to live like white people. We thought when the soldiers were here that the *Hyas Tyhee* was false; but now we love the Americans, because we have got acquainted with the missionaries, and their friends."

"When Mr. Crosby* came, we heard what he had to say about Christianity. We did not know whether we should take it, because we were not King George's men. We did not like them; and we thought the United States people had a different religion and we wanted theirs. We did not give him our full confidence. We wanted our children to learn, however; and so we sent them to Philip Mackay's school. But Mr. Crosby said that you would send teachers to carry on schools; and when Mr. Mallory came, we knew that there were some white men that spoke true, and we gave him our hearts. The ice melted and the flowers began to blossom."

Q. What did the Russians teach you about religion?"

A. The white people did not tell us the way. We were blind, and bad white men wanted to keep us blind. Then we hated them; but now we try to love them. Now we have learned to pray, and we know that God answers our prayers.

Q. Do other Indians want teachers to come to them?

A. Oh, yes: they all want them. Send teachers to make us all brethren.

Q. Are not other Indians too proud to receive them?

A. Some of them are ashamed, because the traders laugh at them. It is a hard struggle. They laugh at us because we are trying to do right, and forsake our sins. But teachers and good men will help us. Send them to others. They laugh because we love God, and will not go in our old ways. But we like to find something to please them, and to do them good. We don't care now when they laugh at us. We are sorry because they laugh at God.

Q. If the chiefs, Shustack and Shaikes, continue to oppose us, what effect will it have upon the Indians?

A. Some of them will surely follow the Tyhees, for the Stahkeens have always been obedient. But there are others who would not obey the chiefs because they have learned to love God. But the chiefs' government is not as strong as it was. The people do not fear them as they did in former times. The chiefs see this; and they know the white man is the cause of it.

*Missionary at Fort Simpson, British Columbia.

Q. They must see that we are doing good to their people, without reward. Why do they not favor our coming?

A. Because the people give heed to the teachers without waiting for the lead of their chiefs. This makes them angry.

I have come a long way to see the Stahkeen people, and I am anxious to see the chiefs. Send word to them that I wish to meet them.

INTERVIEW WITH A BLANKETED NATIVE.

[An Example.]

On Monday, the 28th, I had an interview with Unagatas, a Chilcat doctor, a man apparently sixty years of age. He was clad in buckskin garments, covered with a blanket, hatless, with uncut hair. Until within ten days, he had never seen a white man nor a steamer. I had seen him at our Sabbath worship, and elsewhere. He was quite ready to converse. I believe he was sincere in desiring the introduction of teachers among his people. He was very deeply impressed with the importance of the white man's religion. I urged upon him as a personal interest, the great salvation, and made it very plain.

Another attempt to penetrate the interior, failed through a defect in the machinery of the steam boat, and after a few hours absence, we floated back on the tide to Fort Wrangel.

STAHKEEN RIVER EXCURSION.

The next effort was successful. We enlisted a party of excursionists for the Stahkeen River tour. Of the number was Dr. and Mrs. Kendall, Rev. S. H. Young, Dr. and Mrs. Lindsley. Mr. and Mrs. Vanderbilt. We resolved to see Telegraph Creek, the remotest point of steamboat navigation. I was acquainted with the Captain, N. H. Lane, a Portland man, also the managing owner of the boat, who was on board, and who extended every facility to us for explorations at different localities. For example, at the Great Glacier we tarried over half a day and all night. I have written an account of this excursion for publication, to which I beg to refer members of the Board, who have any interest in it. *As the sketch was written for popular reading, the bearings of the trip upon our work were not made to appear. I now proceed to state these.

One object of the trip was gained in an interview with Shustack and Shaikes, *hyas tyhees* (head chiefs) and Kakeesh, Kapanake, Kounk, Shadesty and Kadishan, sub-chiefs, and a large number of the Stahkeen tribe. The *hyas tyhees* of the tribe were avoiding us; and therefore, I determined to seek them. I attached great importance to winning them over to our cause, and if that were not possible, to conciliate them, or at least neutralize their hostility.

On the 30th of July, we found them at Glenora, in British Columbia. Being introduced by Mr. Young to the superior chiefs, some of the others being present, I told them that I had heard of them as the tyhees of the people; that I had read their names in the newspapers; that Mr. Young had written

* The sketch has not been published yet.

about them to me ; that I longed to see them, to tell them how they and their people would be saved from destruction, which was sure to follow them if they continued in their old ways. I had often thought of them, and prayed for them, and had now come to tell them how they and their children and children's children could remain in the places where they now lived. I told them that Dr. Kendall, who was on the steamboat, had come all the way from New York to see them, and that we wanted to have a conference that evening. I exhorted them to think of what I had said, and to let us know in the evening what they thought of it, and what they would do.

Shaikes expressed great satisfaction on hearing what I had said. He had often thought about the things I had spoken of, and would be very glad to meet us in the evening. Shustack thanked me for coming to see him, and wished to join the proposed conference.

Mr. Young procured the *Cosmopolitan Hotel*, the largest building in the place—a log house, two stories high. A large number of Indians, some of whom belonged to other tribes, were present at the conference. The chiefs occupied elevated seats. The interpreters were Mr. Young and Kadishan, assisted by W. J. Stephens, owner of the boat. A number of whites were present, also.

I felt the great gravity of the occasion. Here were the head chiefs of the Stahkeen tribe, whose influence was considerable among all the tribes of Tlinkets occupying the country from the boundaries of British Columbia to Cross Sound. It was reported that Shaikes was vacillating in opinion about us; but he was so much under Shustack's control, although equal to him in authority, that he was throwing his influence on the same side. Shustack had opposed our missions and schools, and sustained the old order of things.

The conference began with a short address by Dr. Kendall, in which he stated that he had come a long way to see the Stahkeen people; and that we were doing a great deal for their welfare, and intended to do more; but that he wanted to know what they thought about it; that he would like to hear what they had to say.

It was intimated that I was expected to address them before they replied, I accordingly spoke, saying in substance :

I remind you of what I said in Mr. Lovell's store. We have sent teachers to you, and are building a church and school-house for you. Perhaps you think it strange that we should take so much interest in you; and it is possible that you may suspect us of some wrong design. Put that entirely out of your minds, for we have only the best motive in doing this for your people. We assure you that we do this because we are your friends, and want to save you. I have often thought of you since Mr. Seward bought Alaska; and prayed that I might do you good; and we have now come to tell you what you must do to be saved. A great many Indians once lived in the United States country; but many grew worse and worse, and died off by following war, and

other bad practices. They learned some bad ways from white people, I am sorry to say, and that destroyed them sooner. But there are tribes of those Indians who live like white people. They have farms and dwellings, workshops, schools and churches, and plenty of everything to make them comfortable. You can have the same; but you must learn to live like christians. For this purpose we sent teachers to you; and nothing can save you but the Gospel of Jesus Christ, which they have brought you. We wish to help you to walk in God's ways; and you must help us by coming to our meetings and schools, and by giving your influence for the improvement and salvation of your people. Alaska belongs to you, and white people have no right to crowd you out of it. But they will surely do it, if you continue to follow your old ways. Feeling this deeply, we come to you now before many white people come, that you may learn the things which make them strong, and which only can make you and them happy. Again I assure you that this is our only reason for undertaking what we are doing for you; and you must trust us till we prove this to you. You cannot understand our motive, as we understand it. No man, indeed, can put a price upon the good we offer you. May God help you to decide wisely.

Brother Young added remarks in Chinook, explaining Dr. Kendall's connection with the Board. They had long before understood my relation to them. I felt most desirous to have a good word from Shustack. He is a man of patriarchal dignity; and by reason of age, his authority is greater than that of Shaikes. He spoke with the tone and gesture of a man who was accustomed to be obeyed—and with oratorical skill.

SHUSTACK'S REPLY.

He began: "I want first to thank you for what you have said. You have come a long way to see us; and we believe what you say. When Mr. Young came I was not pleased, because he would not do what I wanted him to. I wished him not to turn my people away from their old customs. And I opposed him for interfering with us. I wanted my people to learn new ways to make them strong, and to keep the old dances and ceremonies, because we and Indians of other tribes have always practiced them. White people have their ways—so have Tlinkets; and it is not seemly for Indians to give up their practices and adopt other people's.

"But you tell us that we must change some things, and I begin to believe it. I want my people to be prosperous and happy; and I shall consider what you have said. You will teach the children many things, and I shall not oppose it. Mr. Young means to do us good, and I shall not stand in his way any longer. But I want to observe the ancient rites and customs. We want our children and their children to stay in this land, as long as tide flows and sun shines.

This speech was very gratifying. Its concessions were not expected. A brighter light dawned upon our cause. And I thanked God for the exertion of his power upon that man's heart.

SPEECH OF SHAIKES.

Shaikes said the following in substance: "I am very glad to see you. I came a great way to-day in my canoe; but when I saw you on the steamer, (Kadishan signaled him as the steamer passed him a few hours before) I did not stop at my house, because I was anxious to see you. So I came here.

Mr. Young told us many new things; but we had been often deceived by white men, and we did not know whether he spoke the truth. But now we see you, and hear what you have to say, and we can doubt no longer. You have said that you will help us to be wise and strong; and we are beginning to feel that we need your help. I can help you, and will do it. But now we want you to tell us what we should do, and we shall not be ashamed to do it. What I say now, I intend to do. I will not say one thing to-day, and another to-morrow." (No doubt alluding, as Mr. Young says, to his previous vacillating course.)

SHADESTY.

He used their formula: "I am happy to see you here, very happy. Shaikes is hereditary chief; his word is law. What he tells us, we shall do. We had heard something about the white man's God, and Mr. Young told us more about Him. We did not know what to believe. Now we see you here, who have come so far, and we must believe what Mr. Young has told us." He said more to the same effect.

SPEECH OF KAKEESH KAPANAKE.

"We heard that you were coming some time ago. I saw you at Sitka. I was on the wharf when you came off the steamer there, and I was told who you were. Then I came to Fort Wrangel, a distance of one hundred and seventy miles, in my canoe; after that, up the river to this place, one hundred and sixty miles further; and everywhere told the Tlinkets that you were coming. And now I am very glad to meet you and hear what you said. It makes my heart leap toward you all. Tlinkets were very ignorant, but God blessed white men and put it into your hearts to send tidings about his Son to us."

KOUNK'S SPEECH.

"Kakeesh spoke true. We were all very ignorant, but we heard of God, and had prayed to him for teachers. We believed something about God. Dr. Lindsley sent teachers (meaning Mr. Mallory and Mrs. McFarland, as I was told.) Now God has sent us teachers.****Indians were beginning to see that God is strong, and that His friends are strong. We wish to know your ways and walk in them."

Before the conference adjourned, Shaikes expressed the wish that more of his people could have met us, and heard what we had said.

REVIEW OF THE CONFERENCE.

The next day, July 31, on the way to Telegraph Creek, we repeatedly heard the remark that the Conference of the night before was of very great significance. All parties on the boat expressed surprise, not only at the concessions made by

the chiefs, but also at the ameliorating influence which was diffused through the assembly. Nothing resembling it, but quite the opposite, had been observed by the miners and traders. They could not account for it: but we ascribe it to the truth of the gospel sincerely spoken, and made convincing by the Spirit of God. We do not attach to these transactions the importance which we would if these poor people were civilized, rich and powerful: but regarding them in their ignorance and degradation, we are moved by a keen sense of their exposure. Any voluntary act of theirs which smoothes the way to their elevation, we cannot fail to appreciate; and their confidence in us is a first step towards it. This explanation is due, to guard our views and expressions against misconstruction.

At Glenora I found the home of a former member of my church, Mrs. Lovell, who was absent. Her husband J. B. Lovell is both merchant and magistrate, to whom we were indebted for hospitable attentions.

We spent five days on this excursion. The entire landscape from Fort Wrangel to Telegraph Creek, the head of steamboat navigation, provides studies in Geology, one department of which—the glacial—is complete. The student will find every chapter spread out and illustrated. The theme is very attractive, but the length of my report forbids enlarging upon it. I refer you to the sketch of it, already mentioned, and hasten back to Wrangel, to describe the greatest event which had ever taken place in Alaska.

THE ORGANIZATION OF THE VISIBLE CHURCH.

On Saturday, the 2nd of August, the public examination of candidates took place. We had previously examined and conversed with all who were to appear, and had advised some to wait. Prayer meetings had been held, and, in short, much preparation for the signal event had already been made. We felt, therefore, that the public examination was only one step in a series. We desired, however, to encourage the intelligent expression of views and experience. My own observations among the Nez Perce and Puyallup converts, led me to expect some unusually satisfactory expressions, and I was not disappointed. The testimonies to God's grace, the evidence of a great change, the wonderful impulse given to these uninstructed minds, in the reflective turns that were taken, and the descriptions of their new state contrasted with the old, bringing out lines of thought unprompted by us, unpremeditated by them, all bore witness to their spiritual understanding of the truth, and showed that they had begun to experience its blessings, and live according to its precepts. None of our proceedings were conducted in haste; Mr. Young was acquainted with every case. Indeed, two years' work was now being concentrated. Some of these replies would be interesting to you, and I would transcribe them if space permitted.

Our interpreter, Mrs. Sarah Dickinson, rendered invaluable service. Being herself a christian of long experience, she understood the spirit and purport of many a question which an unconverted person could not.

These hours were very precious. The interest deepened. Emotion arose and overflowed, as these men and women, so recently lost in heathenism, gave in their testimony to the love of God, and to the presence of His Spirit in their hearts. A rapid development of christian character was very noticeable, being aided doubtless, by the time given for preparation, and the frequent interviews with the candidates. I took pains to explain to them all, the nature of the church and its ordinances, change of heart, profession of religion, and the obligation of the christian life. I was careful to ascertain first that the interpreter herself, understood me in all these vital questions. Brother Young, who was disabled by accident from active service, assisted me by his counsels, without which no sound progress could have been made, and the entire transaction moved on with the utmost harmony to the consummation; and the tranquillity which was the very peace of God, pervaded it all.

When the bright morning came, the most distinguished Sabbath in the annals of Alaska, the public services began with a prayer meeting, after which Dr. Kendall preached. Brother Young, though scarcely able to stand, performed the rite of baptism; and your commissioner had the honor to execute the task of organizing the Church of God.

HISTORICAL STATEMENT FROM THE CHURCH RECORDS.

I began by reading a brief account of preliminaries. As it contains a few items of veritable history, I transcribe it from the minutes of the new church wherein these words are recorded:

Fort Wrangel, Alaska, Aug. 3rd, 1879.

The need of christian effort was felt by a few christian people, who lived in this Territory or visited it, and my own sympathies were moved by the information which I obtained from them and other sources.

After various delays, I had the inexpressible satisfaction of taking charge of this mission through the agency of two members of my church at Portland, Mr. J. C. Mallory and Mrs. A. R. McFarland. This charge was afterwards assumed by the Board of Home Missions, which also sent hither the Rev. S. H. Young, who arrived in August, 1878, and immediately entered upon his duties here.

The services of these faithful missionaries and teachers have been crowned with God's blessing. Nor should we forget the departed. John C. Mallory and Philip Mackay should be forever sanctified in the hearts of those who knew them here, for their prayers and efforts and faithfulness. They deserve this tribute. Let their names be kept in affectionate remembrance by this church.

Two firm friends of Alaska who are strenuously supporting its claims to the attention of the American people, Rev. Henry Kendall, D. D., one of the Corresponding Secretaries of the Board of Home Missions, under whose fostering care this mission church and school are carried on, and future missions in Alaska will be conducted; and Rev. Sheldon Jackson, D. D., Synodical Missionary of the Synod of Colorado, are present and have assisted by their counsels on this occasion, and participate in the services of this memorable day.

At the last meeting of the Presbytery of Oregon, to whose jurisdiction Alaska belongs, I was appointed to visit Alaska to examine the missionary work and to organize a church at this place if the way were prepared.

I am thankful to the Head of the Church for the degree of success which has attended faithful christian labor here.

MEMBERS.

The names of those who were to constitute the new church were then announced. Four were received from other churches, one white man and eighteen natives on profession. A few days after, several more were added.

You can judge of my interest in the group that surrounded me, when I state that all the whites except Miss Dunbar stand in a near relation to me. Mrs. Young, the wife of the missionary and daughter of Rev. Lewis Kellogg, a venerable minister of our church, being my niece; Mrs. McFarland and Mrs. Vanderbilt, members of my church; one of the white men who joined on profession, a former member of my congregation; and the other, the carpenter whom I had employed and sent thither.

The organization by formal vote adopted the name of the Presbyterian Church of Fort Wrangel, Alaska; and placed itself under the care of the Presbytery of Oregon.

When we stood in a circle and with hand joined to hand entered into the sacred vows and engagements of the visible church of God, the scene was very solemn and affecting.

Among those who joined were three chiefs and two counsellors of chiefs, three of whom spoke at the Glenora conference.

In the afternoon the ordinance of the Lord's Supper was administered by Dr. Kendall to the new church and to invited guests. The Rev. W. H. R. Corlies, M. D., and his wife partook with us. They are independent Baptists.

The organization was completed, with the exception of the eldership, on the Wednesday following by the election of the Board of Trustees, and of Rev. S. H. Young as pastor.

"The darkness is passed and the true light now shineth." May it shine forever with increasing brightness, and its rays penetrate the surrounding gloom and kindle the watch fires of salvation along this Coast and throughout this Territory.

INTERVIEWS WITH NATIVES.

MONDAY, August 4, 1880.

I had an interview with the Chief of the Awk tribe—a branch of the Tlinket family. This man was at our services yesterday. He desires for his people what we are doing for the Stahkeens.

While this was going on the young chief Shaikes entered, and the room was soon filled with natives. As a conference was evidently pending, I sent for Drs. Kendall and Jackson. The chief said:—

"Since I heard what you said at Glenora, I have felt differently. I have made up my mind to learn more about God.

Last winter my brother died, and I wanted to die also. I tried to save my brother, but God took away his breath. I was angry, I cherished hard feelings against Him. But now my heart is tender. I do not reproach Him.

I have long wanted to see how white people lived—how they made steamboats and newspapers. But I never thought I could till Dr. Lindsley invited me to visit Portland. This makes my heart full.

Your people are prosperous and strong. I want my people to be the same. Your hyas tyhee [the President of the U. S.] is ours. Why does he so long neglect us? We want justice. I will always support the magistrate and the law.

Many Indians gather here from all points. They see what you are doing and want the same. I want you to give me a strong paper authorizing me to act for you. It will help me to keep down wrong practices and protect the people. I will see the sick and the poor cared for. We want laws to punish crimes and to keep down evil.

Dr. Lindsley's words were so kind and strong I shall do as he says. It made me very happy. After this, the names of the Stahkeens will be written as your friends. This will be our distinction. I come to you as to friends."

After remarks by Drs. Jackson, Kendall and Lindsley, and a prayer in Chinnook by Mr. Young, the interview closed.

At Glenora I was convinced of the great desirability of giving some of these men the opportunity to come in contact with civilized life; I accordingly invited Shaikes and Kadishan to visit Portland and spend a month there as my guests. To this invitation, Shaikes refers in the foregoing speech.

During this week the natives provided two entertainments for us—very unique and interesting—at which speeches were also made, both by the natives and visitors.

At the last, provided by Shaikes, there were seventy or eighty whites and more than two hundred and fifty Indians. Of all my interviews I have full notes in my possession, but have no time to collate them for these pages. I must particularize two other interviews, which I had this week, as giving an insight into character.

Shaikes and Kadishan with a few of their tilicums called—the object being to be reassured of my sincerity in inviting them to visit me at Portland. Upon cordially repeating it their delight was unbounded. No doubt now of my love for them since I would do this. Dr. Lindsley had their *hyas delate tum-tums*—their warmest gratitude. They would give him every thing and do every thing he wanted. This state of feeling was at once turned to account to further the objects of my visit. To enlighten and guide, the leaders of the people, are aims of the highest character. Brother Young rejoiced in the moral power gained. He said "*Hyas closh warwa*". This is the best interview. Other conferences were confirmatory of our influence: this is the climax.

I WAWA WITH KAKEE,

Head Chief of Lower Chilkat town, 200 miles distant, who entered with six of his retainers. All fine looking, some blanketed, and some, like Kakee, wearing "civilized" dress. They called, on my invitation. I told them of our efforts to see them in their country, and that I much desired to get acquainted with them at their homes. I wanted to know their minds about our teachers and schools. I rehearsed the condition of Indians in the United States, and how we wanted to save all the Tlinket people. Mr. Young spoke to the same effect. The men gave the keenest attention, and evidently understood some of the main bearings of the question which we were pressing home upon them. When Kakee replied they watched him closely. He said: We are all very anxious to have you come up the river. Chilcats don't know anything, but we want to learn. All have the same mind. We want to be taught like our brothers the Stahkeens. We want churches and schools. We looked for your coming.

I said: We want to send teachers as soon as we can—not many moons before they will come to you, we hope. We expect you to wait for them. Mr. Young will tell you when they come.

Kakee.—We very much wish a missionary and teacher. On no account will we turn away our hearts from them. Formerly we thought white men were all bad; now we know some are not. I trust your promise to send teachers. I believe the teacher will come as sure as if I saw your canoe at my village.

As the interview continued, my interest was almost painful. The Chilcats are the most numerous of the Tlinket tribes, and would be the most powerful if they were located as favorably as the Stahkeens. They have hitherto kept out foreigners. No man has ever surveyed the interior of their country, unless it has been done clandestinely. I am therefore very anxious that they should open unto us. And now God is showing us the way through the Fort Wrangel mission.

ADJUSTMENTS—AUGUST 11.

I was engaged on a readjustment of some parts of the plan for the Home buildings. A statement of accounts and of expenditures on the church and the Home buildings, respectively, had been made out at my request, and it was ascertained that I had become responsible for more than seventeen hundred dollars on materials ordered from Portland and on freights, all at reduced rates. This statement was laid before all the parties concerned and assented to.

WAWA FINAL—AUGUST 12.

There were present Mr. Young, Dr. Kendall, Dr. Lindsley and Mr. Corlies, together with Kadishan, Moses, Aaron, Mathew, Lot and others, all members of the church. The conference discussed the importance of having what we would call a superintendent of Indian affairs, for Alaska. The Indians spoke with unexpected intelligence and marks of reflection. They especially urged some forms of law and magistrates. They gave illustrations of abil-

ity to consider a subject in its various relations; and, as I listened to them, I could not fail to observe two different things: the bringing out of different points in the different minds, yet all showing the bearings upon the main thing, and the power of expressing their thoughts.

Our visit was pronounced by them to be decisive. The building of the church fixes the Tlinket mind upon us. I was anxious on all occasions to have them commit themselves to us. I drew out this in several instances, with pledges of their support and obedience. Their piety was displayed in the most unexceptional expressions, unprompted by us. I said to them, among other things: In my report I shall take notice of what you have said. You must pray God to send you wise and just men for rulers and magistrates. You know we want to send teachers to the other tribes. We will do it as soon^s we can. In this way we hope to reach and bless all the Tlinket people. There will be a number of churches and schools, but one great brotherhood united in the love of our Saviour. We want the Tlinket people to stick together, and to be faithful to us [lively expressions of assent].

By request, parting words were said in prayer by Dr. Lindsley, and translated by Mrs. Dickinson, and followed by the benediction form Dr. Kendall.

During the interview the feeling of interest and the glow of christian sympathy deepened. But I will not attempt to describe it.

In drawing the descriptive and historical part of my Report to a close, I remark that many items of decided interest have been omitted. Indeed, sometimes it was difficult to determine which of several items should be chosen to serve as illustrations. I have been careful to avoid distortion and exaggeration.

I addressed circulars containing leading questions on the Civilization of Alaska to men of every class, who were qualified to answer intelligently. These answers will form the basis of a Report and Petition to the Government, which were partly prepared before I left Alaska, by Mr Young and the undersigned, to which was appended influential signatures.

Aug. 13, at 1.30 P. M., we bade adieu to hosts of friends, and began our return voyage.

With earnest desires for the speedy enlightenment of all parts of our Country, I remain

Your friend and servant,

A. L. LINDSLEY.

REPORT NO. 11,

Geographical.—Climatic.—Population.

I take pleasure in acknowledging my indebtedness, for favors extended throughout my voyages and visits, to gentlemen in Oregon, Washington Terri-

ory, Alaska and British Columbia, for letters and suggestions which I found to be, in many instances, of great value to the cause. I was everywhere hospitably received, and in not a few cases recognized by former acquaintances. My connection with the Alaska Missions, which has been generally understood from the first, gave me immediate access to the persons whom I most desired to see. I take equal pleasure in being able to say that I found present and former members of my church and congregation at various points along the route, and even to the remotest. The meeting of persons whom I had lost sight of was a frequent surprise to me, as well as a gratification. Such extensive recognition helps our cause.

SURVEY—PROSPECTS AND LOCALITIES.

My plan for missionary operations, for the present, embraces the entire Tlinket people of eleven tribes, and the Hydahs. This was my original idea of the work; and all my observations since, confirm its expediency. This explains my aim in uniting the Tlinkets of every tribe upon us; and in getting their undivided support of our measures.

The various divisions of the field came under my frequent inspection and review, in conference with the Rev. S. H. Young, who had spent a year in the Territory, and with whom I was in daily intercourse.

GEOGRAPHICAL CONTOUR.

I invite you, first of all, to inspect a map of Alaska, cast on Mercator's Projection. It is impossible to receive a correct impression, either of the outline or the trend of the coast, by consulting maps cast on the globular plan.

Now you observe that the coast curves westward with northern inclinations, from the mouth of Portland Channel at $54^{\circ} 40'$ north latitude, to Prince William Sound, which is the summit of a very obtuse cone; proceeding westward still with *southern* inclinations, to the extremity of the great promontory called the Peninsula of Alaska; then the Aleutian Islands following the trend far away toward the continent of Asia.

DISTANCES.

Taking $54^{\circ} 40'$ as the base line, we follow it across the trackless waters through 35° of longitude to Ounimak, an island separated by a narrow channel from the mainland, a distance of one thousand four hundred miles. Dropping a line from the entrance of Prince William Sound to $54^{\circ} 40'$, it measures three hundred and fifty miles.

The distance between a few prominent points: from the boundary line to Fort Wrangel, one hundred thirty to one hundred forty miles, as the navigation goes; from Fort Wrangel to Sitka, on a similar course, one hundred sixty miles; from Sitka to Kodiak, seven hundred; from Kodiak to Ounimak, four hundred fifty. The distance to Ounalaska, the nearest and largest of the Aleutian Islands, from Kodiak, is six hundred.

CLIMATE—JAPAN CURRENT.

With considerable regularity the trend of the coast describes a vast circular arch or curve. The peculiar configuration of the mainland coast, is made the more remarkable from the fact that the ocean waves beat against the barrier of lofty mountains, on the inland sides of which, almost perpetual winter reigns, and on the seaward side, the verdure of perpetual spring. This description, like many others in this connection, is intended to be understood in general terms. There are numerous exceptions; but they are very limited in extent. On island and mainland a few lofty peaks are always in view, rising above the mountain horizon, whose summits are covered with snow. All the islands, even the largest, share in the seaward characteristics.

The simple explanation of this vast diversity in the climate is in the ocean current, ever flowing deep and irresistible. Starting from the equator on the Asiatic side, and rushing onward, it branches at the Islands of Japan, from which it obtains its name. One branch, proceeding eastward, beats upon the shores of the vast concave; and it seems to pause before the rocky barrier curved around it, until its resistless forces overcome the obstructions and it rolls northward and loses its identity in the chill embrace of the North Pacific Sea. In the great concave this current distributes itself among the innumerable islands until it strikes against the mountainous mainland coast.

The two large inlets are Prince William Sound and Cook's Inlet, along the coasts of which, the same climatic influences prevail. The islands along this coast are estimated to exceed ten thousand in number. Most of these lie between 54° 40' and Lynn Canal, the northern extremity of this wonderful inland navigation, about one hundred fifty miles north of Sitka, and into which the river Chilcat flows, and west of which is Mount Fairweather.

POPULATION.

It is said that there are four distinct races of Aborigines in Alaska; the Eskimo, ranging north of the great curve described in this paper, and extending to the Arctic, differing scarcely any from the people of the same race on the opposite side of the continent; the Aleutes, occupying the peninsula and the Aleutian Islands; the Kenaïans, occupying the coast between Cook's Inlet and Prince William Sound, and thence extending over the interior eastward under the name of the Tinnehs; and finally the Tlinkets, who shall chiefly engage our attention in the remainder of this report, who are found upon the residue of the coast and islands of the great bend to 54° 40'. I think that these divisions will be found in some respects arbitrary; and that the third, and probably the second, will undergo a rearrangement.

I incline to the belief that a large extent of the coast stretching along under the shadow of the St. Elias Alps to the Atnai or Copper River, is uninhabited except by detached bands of the Tinneh people, under the name of Ugalenzenes and Yukatats.

The Tlinkets are divided into a number of tribes. The most important of these, are the Chilcat, Tahkoo, Awk, Kake, Hoochenoo, Sitka, Hoonya,

Stahkeen, Hanega and Tongass. The Hydahs are confined to the Prince of Wales' Archipelago, whither they came from British Columbia.

I had interviews, long and short, with members of almost all these tribes. I aimed to get at their real feelings, and believe that I succeeded. Without a single exception, the desire was expressed for teachers and missionaries. In the overture of the Synod of the Columbia to the General Assembly, 1877, the belief was expressed that the spirit of God had in a remarkable manner inclined the hearts of these people to inquire after Him. No man could have stood where I did this summer, without being impressed with the same thought. My report No. 1, gives many evidences to the same purport. The same impression has been made upon persons who belong to civil and military life. I have therefore traced out an almost universal concurrence in this particular.

I have examined all estimates of numbers within my reach—some printed, others made by persons on the ground, interpreters and traders. The greatest diversity exists. The highest estimate was that which the Russians reported to Gen. Hallock, namely, sixty thousand for all Alaska, twenty-five thousand being Tlinkets. No such numbers can now be found there, nor did they exist when our nation took possession of Alaska. I take an average number, and place the whole Tlinket population, including Hydahs, at ten thousand.

If this population were scattered along the coast, their civilization would be impossible. But providentially they are gathered in patriarchal or tribal groups in localities, some of which have been fixed from time immemorial. The natives are social, affectionate and attached to their homes. These propensities draw them into circumstances very favorable to their enlightenment.

DESIGNATION OF LOCALITIES.

We now proceed to designate the most desirable points for beginning operations, with this predominant end in view. This has occasioned a great deal of investigation. Two points have already been determined, Sitka and Wrangel; another should be among the Chilcats; and a fourth, among the Hydahs on Prince of Wales' Island, probably Cordova Bay; the fifth, is less easily selected. Tongass River near $54^{\circ} 40'$, Hoochenoo Island in Chatham Straits east of Sitka, and Takoo River; each has claims and advantages. But the Hoonyas, in numbers and natural advantages, have superior claims.

The difficulty of settling upon points for new missions explains my great desire to visit the different localities. But I was able to arrive at conclusions which I cannot doubt will be soon verified. The missions among the Chilcats and Hydahs, should be founded as soon as possible. A great advance will thus be made along the whole line.

Again turn to the map. Observe the points indicated—Lynn Canal, Sitka, Wrangel and Prince of Wales Island. I incline to place the fifth mission in the Hoonya town on Tchichagoff island, or between Wrangel and Lynn Canal. In this case, Takoo River and Admiralty Island should be inspected before i

is located. With these five or six missions we would gather around us or bring under our influence the entire Tlinket people; and we would train in our missions the future teachers of Alaska.

I now proceed to explain some of the reasons for confining our work, for the present, to the Tlinket people. I am the more desirous to set these reasons forth at some length in consequence of some wild and unsupported statements concerning the Alaska tribes, which have gained currency in our church, and which if allowed to pass without question might lead the Board to ill-advised measures. Dr. Kendall will remember the long conferences which I had with him on the steamer *Cassiar* in the *Stahkeen* River, in which I explained my reasons for opposing the establishment of any missions at the present time as far west as *Kodiak*, and for limiting our mission work to these people. I shall not be able to expand my report to the dimensions of my argument on that occasion; but there are incontrovertible data, which understood and adopted as the basis of action, will save the Board from the humiliation of failure.

ADVANTAGES OF CONCENTRATION.

Our work being confined to the Tlinkets and Hydahs will be in a measure concentrated; and therefore will have the greater promise of effectiveness. We reach various tribes having the same language, customs and traditions, and moved therefore by common impulses, inspired by faith in a common destiny yet to be awakened by us. We seize the helm of Alaska's moral power. The Tlinkets and Hydahs occupy the ground nearest to civilization. The more northern Alaskans, as they see the light shining in from the south, will be attracted by it. The Tlinkets and Hydahs, inspired with the missionary spirit under our training, will become the leaders and the teachers of the other Alaska races. The Tlinkets are less scattered than the other races. Indeed, missions to any other tribes would be very expensive, and difficult to maintain at the present time.

Beyond Cross Sound to Copper River, the apex of the great arch, there are scattered families or groups whom natives teachers should reach. We could not employ any "white" missionary among them, excepting as an itinerant coasting the entire region for hundreds of miles.

SURVEYS WEST OF CROSS SOUND.

I was unable to obtain satisfactory information about the *Yukatats* and *Ugalenzes*, further west and extending to Copper River. Indeed, it is quite likely that a tour of exploration made by a competent man, will be indispensable to arrive at any satisfactory degree of accuracy about the inhabitants of the coast from Cross Sound to Prince William Sound, and Cook's Inlet.

THE KENAIANS.

On Prince William Sound we encounter the *Kenaians* or *Koniagas* occupying the peninsula of *Kenai* lying between Prince William Sound and Cook's Inlet, and also the Island of *Kodiak*. These people, especially those on the island, are and have been for many years adherents of the Russo-Greek church.

The children born on the island are baptized; and there are churches, priests, schools and teachers. Thither the two Mennonite brethren went, after trying Sitka for a little while, and I could gain no tidings of them. Westward of Sitka, there is no mail communication, no line of ships or other vessels; in short, no regular communication excepting the annual voyage of a revenue cutter. Very few ships ever navigate Alaskan waters. These facts illustrate some of the difficulties of any missionary efforts beyond the region occupied by the Tlinkets.

THE ALEUTES.

Following the great bend westward, we have on the right, the great peninsula, and beyond it the Aleutian Islands. On the way, lying under the shadow of the peninsula, is the Island of Ounga, described to me by traders who have lived there, as a very delightful spot, having cultivated fields and gardens, the hyas tyhee himself being a priest of the Russo-Greek church, the children trained in schools, and the entire community well ordered and prosperous.

The people who occupy the Aleutian Islands, called the Aleutes, are the same as the few scattered inhabitants found on the great peninsula. A few only of these islands are inhabited, many of them are barren rocks, some submerged at high tide. Probably in some distant geologic age these were a continuation of the great peninsula running like a bridge far away toward Asia, now detached like dilapidated abutments.

The Aleutes, insular and continental, were numbered by the highest Russian estimate at ten thousand, by the lowest, four thousand. They also are adherents of the Greek church. Please inspect the map again. The Aleutes scattered along the northern shore of the great peninsula do not pass Bristol Bay on the north. You perceive then that the country occupied by them is well defined: but how difficult to concentrate these people upon any given point! Take a survey from Bristol Bay to Kotzebue Sound, looking eastward. It is reported that along this great extent of coast there are detachments of the Koniagas, or Kenaians, already mentioned.

The great valley of the river Yukon, is the most striking geographical feature of this vast region—almost a *terra incognita*. I find it impossible to fix upon a single point for the introduction of missions. The Greek church has been established, as in other parts of the late Russian America, for a long time among the people of this region, and churches and priests are found there. The priests are for the most part natives, ignorant and unworthy.

ESQUIMEAUX AND TINNEH.

From the neighborhood of Kotzebue Sound eastward along the coast of the Arctic Ocean and southward toward the valley of the Yukon River, Eskimo types prevail among the scattered population. Then a variety called Tinnah prevails down to the great coast line which we have been considering.

GEOGRAPHICAL AREA.

It is difficult to realize the vast extent of the country under our survey. Roughly estimated, the continent measures across more than four thousand

miles from east to west. That part of this immense interior region belonging to Alaska, is called by one of the very few who have attempted to explore it, "the great lone land." It is uninhabited except by a few thousand Eskimos and Tinnehs, the highest Russian estimate being twenty thousand. But all subsequent information leads directly to the conclusion that this estimate greatly exceeds the reality.

A Roman Catholic Bishop went far up the river Yukon, with a view to introduce missions, and returned discouraged. It is reported that he did make the attempt at one point only; but of this I have no trustworthy information. With the Russo-Greek church rests the responsibility of caring for these souls. Let us not disturb it, or attempt to share it at present. With our limited resources of men and treasure, we are under obligation to use them to better purpose than to expend them upon any portion of the human family so low in the scale of intelligence, so little likely to become influential and so difficult of access. If we had a surplus of money and men, we would find more important fields along the lines of our present enterprises and among the dominating races. Furthermore, it is impossible for us under the ordinary method of conducting our mission work to reach these people.

This gives you a glimpse of my reasons for discouraging any effort of ours in these distant regions. At present it is inexpedient for us to attempt any missionary enterprises there.

CHARACTER OF THE TLINKETS.

Let us return to the Tlinket people. Their accessibility and their universal disposition to learn, are great advantages. They possess elements of character which will make them the most useful and influential christians in Alaska. In some respects they equal the average civilized races. Physically the Tlinkets are a superior race. The women are modest, fair and good looking. Their dwellings are very large, durable, and could be easily transformed into forts. Their mechanical skill enables them with few tools to execute a variety of the plainer arts, which bear the test of criticism. They are not easily surpassed in trade, and in the knowledge of goods. They conduct their bargainings with great decorum. Bancroft says, that there are few uncivilized nations in which the female sex has greater influence and commands greater respect. One cause is that they are comparatively modest and chaste. Both old men and old women are respected.

Langsdorff says that, "It is certain that industry, reserve, modesty and conjugal fidelity, are the general characteristics of the female sex among these people." To sum up the character of the Tlinkets, they may be called brave, shrewd, intelligent, industrious, lovers of art and music, respectful to women and the aged, fond of sports and gambling, in superstition unmerciful and credulous, in war cruel and treacherous, yet placable; and in short, they possess many of the virtues and some of the vices of all heathen races. [Bancroft's Summary, Capt. Beardslee's Letters, Hon. J. G. Swan's Reports, U. S. Military Reports, Major Wm. G. Morris' Report, Rev. S. H. Young.]

In my plea for Government aid, I shall sketch with more detail than is found in this paper, the status of the Tlinkets among the uneducated races, and the great encouragement which their condition gives to labor for their elevation and to qualify them for future citizenship in Alaska.

In my next I shall proceed to give you a sketch of the work at Wrangel, as you have requested me to look into its departments of both Church and School; with considerations touching the management of missions to be introduced in other places.

A. L. LINDSLEY.

Portland, Oregon., Sept. 1879.

REPORT —No. III.

Plans for Improving the Natives.

EXPLANATORY NOTE.

The following report was prepared as a supplement to the two foregoing. It was addressed to the Board of Home Missions, and at the same time incorporated with the annual report of the Executive Committee of the Synod of the Columbia for 1879. Some degree of repetition was requisite, as the essential facts were the same. But these facts are in this report explained more fully, or represented in a new light. The field was fruitful, and a constant restriction was enforced to bring the whole within the limits imposed by the circumstances. This remark holds good in relation to all these Sketches. In preparing this for the press, the repetitions have been avoided as much as possible. A few have been retained in order to preserve perspicuity in the narrative, which the intelligent reader will sanction.

OUR ALASKA WORK.

Alaska has been spoken of as "outlying territory," as "common ground." Such a view sets at naught the ordinary precedent governing such cases, which assigns detached territory to the care of the nearest jurisdiction. There is no ground either in precedent or in law for treating Alaska as lying outside of the jurisdiction of this Synod. Furthermore, the organic act by which the Synod of the Columbia exists, embraced Alaska. It was frequently referred to in the General Assembly's discussions of the organic act, as part and parcel of the proposed Synod. Its attachment to the Presbytery of Oregon is equally regular and positive. The enabling act aforesaid assigned Alaska to this Presbytery as outlying territory not included within the prescribed boundaries of the other Presbyteries.

THE ALASKA MISSIONS.

Have been exciting much interest, and the want of accurate information respecting the country and its people seems not to receive the attention which it merits. Opinions respecting it are very diverse. On the one hand it is affirmed that the whole territory is comparatively worthless, and can never be inhabited by a civilized people; on the other, an extravagant estimate is put upon its climate and resources. A similar diversity exists respecting its population. Some estimate the number as high as from eighty thousand to one hundred thousand; others reduce it to one-fourth that number, and even lower. The character of the natives is reported also at an extreme of contrast.

This extravagant valuation has been of late industriously circulated in our church; but counter statements have had such weight with the Board of Home Missions that they resolved to send to Alaska an agent who should examine the whole subject of Missions—existing and proposed—and as far as possible, arrive at definite conclusions, and report the same to them for decisive action.

In consequence of our having jurisdiction over that vast field, it was proper to designate a member of the Synod of the Columbia, for these responsible tasks. In pursuance of this appointment, the writer spent more than a month in Alaska in July and August, 1879, being constantly engaged in the duties assigned to him. He allowed no available source of information to escape him examined existing missions, surveyed the ground with a view to future operations, and sought in every way to enlighten the aborigines as to our aims, to encourage our friends, to conciliate opponents, and to attach them all to our cause. The occasion was very grave, and yet very animating. It required the best powers which a man could bring to it, illumined by Divine wisdom. With painstaking and conscientious collocation of facts and comparison with providential disclosures, the agent of the Board sought to ascertain God's will. I cannot doubt that God's Spirit helped both him and his counsellor and coadjutor, Rev. S. H. Young, to arrive at a comprehensive view, present and prospective, of the work of evangelizing and civilizing Alaska, thereby reaffirming the plans which were adumbrated in my earliest conception of this work, and which were developed into proportion and consistency when they were at different times laid before the Board. The plans will be explained in another part of this Report.

A remarkable state of mind has existed for a few years past among the natives of Southern Alaska, and especially among the various tribes of the Tlinket race. They were losing confidence in the old ways and customs. They are powerless to arrest the changes that are thrust upon them by the intrusion of a superior race. Many of them are eager for instruction, and ready to adopt the garb and customs of civilized life.

But beneath all this was the operation of an invisible power. In the overture to the General Assembly, of 1877, from this Committee, reasons were given "for believing that God's Spirit is leading them to inquire for something better than they now possess." The proof of this has become more and more apparent; and to this divine influence we attribute the rapid development of our cause among the Tlinket tribes, and its prosperity at Fort Wrangel.

THE NATIVE TRIBES

of the southern part of Alaska inhabit the coast and adjacent islands from 54° 40', extending 400 miles to Chilkat River. They are divided into ten or twelve tribes. The Hydahs belong to a distinct family, and occupy the Prince of Wales Archipelago. It is affirmed by white people who are acquainted with these tribes, that they are in a remarkable degree

SUSCEPTIBLE OF CIVILIZATION.

They are well formed, athletic, and active. Their intelligence is evinced by the excellence which the native arts have attained among them, and by the shrewdness and enterprise with which they carry on the trade of that coast. In industry they compare very favorably with our other native tribes, hundreds being employed annually as laborers in salmon canneries, cod and herring fisheries, and in the active business of the Cassiar gold mines. According to the uniform testimony of white employers, they are the best laborers that they can find. In view of the fact that that country has for sometime presented the unprecedented spectacle of a territory of the United States entirely unprotected by civil law or government, these Indians have generally evinced a remarkably peaceable disposition, the whites traveling freely among their villages without fear or molestation.

Without exception, these tribes have all expressed their earnest desire for schools and teachers, seeming to recognize the superiority of the white race, and tracing that superiority to its true source—the enlightenment of the mind by the acquisition and use of knowledge. To this we add the inspiration of the Spirit of God.

MISSIONARY OPERATIONS AND LABORERS.

Sitka and Fort Wrangel are the only points at which schools have been established. At the former, our school was suspended in consequence of the removal of Miss Kellogg to Fort Wrangel, on her marriage with our missionary, Rev. S. H. Young. Rev. J. G. Brady, who was appointed as missionary to Sitka, resigned after a few months' trial. The beginning of our mission at Fort Wrangel is too well known to need rehearsing in the Synod. For the history I refer inquirers to the first Report. At Fort Wrangel, the missionary in charge is Rev. S. H. Young. He arrived there in August, 1878. Mrs. A. R. McFarland is mistress of the Industrial School for girls; she arrived in August, 1877. Miss M. J. Dunbar, teacher in day-school, arrived in July, 1879. These are under the appointment of our Board of Home Missions. Rev. W. R. Corlies, M. D., and his wife, arrived in June, 1879. They are Baptists, open communion, and independent. Dr. Corlies has begun the practice of medicine, and Mrs. Corlies is engaged in teaching a school for Indian children. Two day-schools, beside the Industrial School, are now in operation at Fort Wrangel.

The labor of our missionaries at Fort Wrangel have been arduous and trying, in an unusual degree; but they have been prosecuted with courage, diligence and undeviating devotion. The laborers have been sustained by faith in the cause, and trust in their Master; and in one congregation at least, prayers for them and their work are seldom omitted. Indeed, every one of these missionaries, both at Sitka and Wrangel, including Dr. and Mrs. Corlies, set out from the pastor's home in Portland for their work, set apart anew in conference and prayer.

The preparation of the ground for a church and a school had been going on for a month or two; a builder employed and sent up from Portland had been engaged in preliminary work; and now there was landed a large assortment of building material purchased with funds contributed at Portland. That was a bright day. All visible signs were auspicious. The heavens smiled, and God's presence filled our hearts with gladness and hope.

CHURCH AND SCHOOL BUILDINGS.

Thenceforward the work on both church and school-house was prosecuted with vigor. The latter was to be built by funds collected at the East—the former, by funds not then provided. But the need of a House of Worship, and the importance of building it at this time, were imperative. A year's delay would be ruinous. With seven hundred dollars from Portland, to start with, we undertook the building of the Church, in the belief that contributions would surely be made to save us from pecuniary loss. This building will soon be ready both for Public Worship and for School.

But a brighter day was dawning. The most memorable event which ever took place in Alaska was the visible

ORGANIZATION OF THE CHURCH OF GOD

at Fort Wrangel—an event which bears date, August 3d, A. D. 1879. It was the first church ever formed by American Christians in Alaska. It was composed of natives and whites. Careful examination preceded the admission of each member. An account of this interesting occurrence is given on a previous page.

ON THE HOME, OR INDUSTRIAL SCHOOL BUILDING

the work has been suspended for lack of funds. Nearly all the finishing material, the hardware, and shingles, have been provided and paid for; but money is needed to pay the workmen, and for rough lumber. The rent of the present premises is a serious burden on the mission-finances. The house is not adapted to the purpose, and much increases both Mr. Young's and Mrs. McFarland's cares. The vigor and usefulness of one great department of our work is abridged by the want of a suitable house, which is already half provided for. The building of both church and school-house is having a powerful influence upon the aborigines. They see in these structures a visible proof, both of our interest in them, and the permanency of our plans. Our visit and our buildings have attracted the notice and the presence of members of different tribes from various and distant localities; and have drawn from them expressions of earnest desire for teachers and missionaries. A prolonged suspension of these works would therefore react injuriously upon the inhabitants.

LOCALITIES FOR MISSIONS.

One of the chief objects of this tour was to examine the spiritual wants and destitutions of Alaska with a view to the introduction of new missions. The destitutions are evident enough from the fact that over all that broad region no regular effort to evangelize the natives has ever been made until very recently.

The Greek Church for many years has had priests, churches, and schools in various parts of Alaska, and many native proselytes were won over to that faith. But there are tribes who were never proselyted, among them the Tlinkets, whose condition we are now considering. The Romanists made no direct effort until after our missions were introduced; and no systematic movement was made by Protestant or American Christians, until we undertook it. Although we have introduced only two missions, the field remains open to us to this day. The work of evangelizing these people seems to have been allotted to us in a remarkable manner.

After careful comparison of facts and opinions, the writer still advocates the restriction of our missions to the Tlinket people *for the present*. It can be shown that their intelligence, aptitude, and vigor qualify them, under the inspiration of God's Spirit, to convey the Gospel to the distant parts of the continent. And our work will be well done, if we can secure and qualify them as the future teachers of Alaska. I do not advocate restriction in any such sense as to keep us from establishing missions in any other promising localities; as for instance, among the Kenaians, whose territory is contiguous to the Ugalenzes, at the apex of the great arch; but in the sense of concentration upon a given area, with a well comprehended aim in view. With these explanations, we proceed to designate the localities for new missions.

I. A powerful tribe called Chilkats occupy the country around Lynn Canal and Chilkat River. This canal is the upper extremity of the wonderful influx of water from the ocean, which created these islands, inlets, bays, and channels—all bathed in the moderate temperature of the Japanese current. The physical characteristics of the Chilkat country, its climate and productions, differ in almost nothing from the other regions occupied by the Tlinkets. The Chilkat country is dryer and colder in the winter, and warmer in the summer than Sitka or Wrangel.

This tribe numbers one thousand. I had a long interview with Kakee the Chief, and with a band of Chilkats, Rev. S. H. Young being present to assist in the conference. We were confirmed in our impressions that the Chilkats were accessible to Christian influences, and desired the introduction of school and teachers.

The Chilkats are connected by ties of kindred with the Stahkeens, and though the distance by canoe-navigation is between two and three hundred miles, the former often visit the latter; and many of them come to Fort Wrangel, as other Tlinkets do, for the purposes of trade. Though their country is remote from the course of ships, and is the most distant and farthest inland of the remarkable district under our survey, yet their constitutional vigor, intellectual traits, and independent spirit give them a commanding position among the tribes, and qualify them for great usefulness after they shall have received the Gospel.

This mission will be more important in some respects than the one at Sitka. It will open the way directly to the interior northward and beyond the Chilkat River. I have heard of a tribe, numerous and not speaking the Tlinket lan-

guage, who inhabit a region which has never been explored by white men, and who visit the Chilkats for trade. This tribe belongs to the Tinneh people. An active and devoted missionary among the Chilkats would soon acquire a competent knowledge of that country and the people who inhabit it. He would soon obtain access to them, and be able to shed the light of the Gospel among them. He could with God's blessing train some of their young men as teachers and missionaries. If it be true that the Tinneh people are scattered over the vast interior in families and small bands, it will be a grand expedient to send such young men among them to gather them into the fold of Christ. This will be in all probability the only introductory method which we shall be able to employ. And I know of no locality that we could possibly select which can furnish the facilities for this preliminary work as the Chilkat country.

II. South of Lynn Canal, the country of the Chilkats, lies Admiralty Island inhabited by the Hootnoos. These Indians resemble the other Tlinket tribes in all respects. It is reported that there are considerable portions of this island susceptible of cultivation. The inhabitants have practiced the cultivation of vegetables for a long time; and in the neighborhood of their village gardens abound.

The principal village is admirably located, though retired from the main channel, on Chatham Straits. This point has attracted my attention from my first knowledge of it. Its proximity to the Awks and to the Takoos recommends it, and it is nearer at least by a canoe-day's voyage to Fort Wrangel or Sitka than the Chilkat towns.

At the mouth of the river of the same name eastward from Lynn Canal live the Takoo tribe; and from this point the Tinneh people, roaming over the vast interior, can be successfully reached.

The whole region requires a thorough inspection with a view to the establishment of a mission at either location. My earnest desire to visit this region was frustrated by the fears or the incompetency of the steamboat engineer. But Mr. Young will make arrangements by which he can visit the country under the auspices of friendly Indians and members of his church, who are connected with the families of the Chilkat Tyhees.

Continuing south-east from Wrangel on the curve of the mainland to Portland Channel near $50^{\circ} 40'$, we find the Tongass inlet, and fort and tribe of the same name. I saw some of them at Wrangel, who expressed the desire so uniformly maintained by them for teachers and schools. I received the impression that they were not numerous, though intelligent and industrious. Fort Simpson, in British Columbia, is readily accessible to them, and then have been brought in some measure under the influence of Rev. Thos. Crosby, Wesleyan minister at that place.

It is inexpedient to establish a mission at present on Tongass Inlet. It would be a wise policy, however, to select a few of the most promising lads and train them in our schools for future service in their own tribe. We shall undoubtedly adopt this policy in order to reach many of the Alaska tribes, as

altogether the most economical, and most fruitful in ultimate results, as bearing upon the complete civilization of the people. I propose to prepare a monograph on this subject for the use of the Board of Home Missions. The dress and manners of some members of this tribe, who were visiting at Fort Wrangel, produced a very favorable impression.

To illustrate the great diversity in estimates of population: General Howard received the report of 130 Tongass Indians in 1875; Judge Swan, U. S. Commissioner, who visited the tribe about four months later, received an estimate of 400. I have heard the number placed as high as 700, which is no doubt extravagant. Rev. S. H. Young, who counted this tribe in 1880, places their whole number at 267.

III. Abreast of the Tongass Inlet is Prince of Wales Island, the southern extremity of which overlaps $54^{\circ} 40'$, and it is the most southern point in Alaska. This great island is the largest of the Alexander Archipelago. The climate, especially on the coast toward the ocean, the contour of the land, and the vegetable productions, all indicate a region as salubrious and agreeable as the most favored spots within the great elliptical arch of Alaska. It is not known that the interior has ever been explored. On its coasts and adjacent isles are several villages and settlements. The population was once numerous; but "civilized" vices and epidemics have almost extinguished some of the towns, and greatly reduced all. There are, however, hundreds remaining, according to the best accounts, who are open to the ameliorating influences of civilization.

The natives on this island are the Hydahs, Klowaks and Hanegs. The Hanegs and Klowaks are Tlinkets. The Hydahs came from British Columbia. Their history affords a more interesting chapter than that of the Tlinkets, chiefly because they survived some of the prevalent curses which have exterminated other uncivilized races when brought into close contact with a covetous and dominating people. And it is reported, that diseases once so destructive among them, have been less prevalent of late years; and that their numbers are increasing. Their survival is due, not to the forbearance of the "superior" race, but to their constitutional adaptability to improvement and progress. With such aptitudes, the Nass and Simpsian Indians are rapidly conforming to the most substantial and satisfactory conditions of civilization. The Nass River, Fort Simpson, and Methlakatla Indians, have made a degree of progress which should satisfy the most exacting critics, of their capacity for improvement and for self-government. Let it never be forgotten, that Christianity, both leader and coadjutor of progress, has taken them by the hand and led them forth.

The Haidahs of Prince of Wales Island are equally promising. The qualities to which I refer, are expressed in physical vigor, in courage, and industry; in manual skill and ingenuity, displayed in the construction of immense canoes, the erection of very large and durable houses, invention and manufacture of tools, nets, colors, the practice of arts of design, exhibited in embroidery, en-

graving jewelry of gold and silver, carving in wood and ivory, weaving various fabrics, and decorations; the readiness with which they adopt civilized customs in dress, furniture and manners; and lastly their eager and hungering desire for schools and missionaries.

There are three or four good localities for missions among these Haidahs. Only one mission is, however, expedient for the present.

I designate the Haidahs for a full mission not as fifth in importance, but as third, that is, next to Wrangel and Sitka. But I would not locate it until I had explored the island sufficiently to arrive at intelligent and well balanced conclusions. I designate this archipelago, on account of its geographical position—a reason which needs for confirmation only a glance at the map. And I propose it also on account of the connection which subsists between the Haidahs and the Tlinkets. They are neighbors, with whom they maintain intercourse for traffic and in social relations. As the predominant characteristic and pursuits of the Haidahs and the Tlinkets are so nearly identical, so their geographical location indicates a common interest and destiny. And any comprehensive plan for their improvement must be deduced from the common facts and principles. It remains for us in the Providence of God to shape their destiny for all time, as well as for eternity. My daily prayer is that God will show us His plan, and give us grace and wisdom to prosecute that, and no other.*

I have now conducted you from the apex of the great elliptical arch eastward and southward to the boundary line. In most of the voyage we have had plain sailing, and took observations over the entire landscape. Let us return to two of the ports, which we purposely passed by. The first is Sitka, which requires only a few observations.

THE SITKA MISSION

can be immediately re-opened upon the arrival of a missionary. Room can be obtained as before of the Government, rent free, for schools and public worship; and accommodations for the family on the same terms, or at nominal rent. Unusual care should be exercised in the choice of a missionary for this place. It is a position of unusual importance, owing in part to the fact that Sitka is the principal rendezvous of the United States Government, (so far as it maintains any in this forsaken Territory,) and in part to the fact that information from distant sections of Alaska, and from the vast seas that stretch to Asia and the Arctic, concentrates at Sitka. Ships bound in either direction commonly take the "outside passage," and touch at no other port in Alaska. Sitka and its surroundings present great attractions to tourists, whose numbers are increasing. Miners, traders, trappers mingle in the streets with Russians, half-breeds, aborigines—not a numerous crowd, but destined to enlarge. Sitka is the home of the tribe of the same name, a powerful branch of the Tlinket stock. Members of other tribes congregate here. No indolent, irregular,

*I am constantly driven to condense even the substance of my report, and to summarise what I would like to amplify.

unstable or worldly-minded man or woman should attempt to operate in any department of original missionary work, but especially in such a place as Sitka. The mission calls for an able man, with a well disciplined mind and a devotional spirit, fully committed to the work, and determined at any and every cost to succeed in it. The Mission also calls for a school-teacher of a similar spirit.

SALIENT POINTS.

It is observable that the localities designated for missions are salient points. Sitka is in the same category. The Hoonyas, Yukatats and Ugalenzes, of whom practically very little is known—all stretching along the coast from Cross Sound under the Saint Elias Alps and Fairweather mountains westward to Atna or Copper River—can be reached more easily and frequently from Sitka than from any other point designated. The Chilkats and Hoochinoos can also be approached with less inconvenience than from Fort Wrangel.

These facts sustain our plan of concentration. With Rev. S. H. Young at the latter place, another like him at Sitka, and a third of the same stamp at Lynn Canal, seasonable intelligence could be conveyed along the lines of the triangle, harmony and co-operation could be maintained, and their influence and efforts could be united upon either point as occasion might require. The fourth on Cross Sound, and the fifth at Cordova Bay will complete the number of agents required at present, for prosecuting missionary labors in Southern Alaska.

During the military regime in that territory, the aborigines had no reason for respecting white men, nor for desiring instruction from them. Thinking all white men were like those whom they regarded as lawless oppressors and destroyers, they entertained only hatred for the whole race. Evils, which are nursed and bred into monstrous life in the contact of heathenism with degenerate civilization, flamed up and threatened to exterminate the weaker races. There were civilians and soldiers in Alaska who sought to avert or mitigate these disorders. Commanders issued strenuous regulations, and subalterns there were who aimed to execute them. But it cannot be concealed that the general apathy was far more powerful than all army orders. Incredulity on the subject of civilizing the aborigines is almost universal in the army, as it is also widely entertained in political circles. This being met by the eager thirst of trade which often scruples not at the means of gain, the depressed and helpless Indian is ground between the nether mill-stone of remorseless traffic and the upper mill-stone of demagogical subserviency—the soldiers being stationed around as a police to thrust back into the hopper any Indian who should decline to be extinguished in that way.

Notwithstanding the efforts of faithful men, the evils of contact grew fearfully, and without moral and religious restraints. To provide these, together with the blessings of common education, the Chairman of your Committee was in frequent consultation with the friends of Alaska, among the most strenuous of whom were army officers themselves, whose faithful efforts had been frustrated by the very want of those influences. We entered the field as the

military withdrew, and the moral landscape was relieved of that grim shade. No civil law took the place of the military rule. But Providence stretched forth another agency to check lawlessness and to dry up sources of crime, and introduce

THE TRUE PRINCIPLES OF CIVILIZATION.

By the exhibition of Christian character in word and deed, we won the confidence of the natives, and found the way to their hearts. They felt the need of friends, and at once responded to the voice of kindness, confirmed by philanthropic deeds. The strongest power at Sitka was moral; and it served the purposes of a municipal police, as long as our school continued there. It kept the peace, checking even the most turbulent, and ruling down the spirit of riot, and the passion for revenge. As bayonets and batteries disappear,

AN EDUCATED CHRISTIAN WOMAN

enters the scene, and at once and without knowing it, commands the situations. J. S. Oakford, Esq., an English tourist, a gentleman of world-wide observation, remarked of our teacher, "Miss Kellogg is the most powerful person in Alaska. The Indians will do whatever she wishes." As an example of her influence, she arrested a murderous fight, which enlisted the whole tribe, as it involved a violation of some of their most cherished customs. The occasion was a severe test, since she did not venture upon the scene, but simply and repeatedly sent the dispatch, "No fight."

THE STRONGEST POWER AT FORT WRANGEL

also was moral. Bitter disputes which had occasioned bloodshed and demanded life for atonement, were referred to Mr. Mallory, who was the first of our missionaries, with the promise that his decision should be final; and it was final. Mrs. McFarland, like Miss Kellogg, passed through the most trying ordeals in checking customs of foul injustice and often leading to murder; and she came off conqueror.

I must also mention one of several examples of the same prevailing influence wielded by Mr. Young. The Stahkeens assembled for the purpose of discussing ways and means for sustaining the prestige and influence of ancient games and customs, among the most deadly of which was witchcraft. The evil of these Mr. Young had unsparingly exposed. He called a council, and during his speech was interrupted with violent demonstrations by a counsellor of the hyas tyhee. Mr. Young thrust him down into his seat saying, "Be still, I have the floor," and then finished his address without further disturbance. This bold stroke, displaying at once the spirit of intrepidity and command, overawed the opposition, and greatly strengthened the friends of the new order of things, which our mission had introduced. Shustack, an old man, one of the supreme chiefs, and a few of the most influential men of the Stahkeen tribe, were much displeased, and resolved to adhere at all hazards to the ancient regime.

I heard but one opinion expressed of Mr. Young's course, and that was commendatory in a high degree. He has acquired over the natives an influence

which is effectual in many respects; and they come to him as to a magistrate to settle disputes and difficulties, or as to a competent friend for counsel.

On my arrival at Fort Wrangel, I resolved to conciliate our opponents, or disarm them if I could not win them over to our cause.

CONFERENCES WITH CHIEFS AND HEAD-MEN.

Some of these, and among them both the hyas tyhees, Shustack and Shaikes, avoided us. As they seemed to decline my special invitations to an interview, I sought them, deeming it of great importance to show them respect, and at the same time to convince them that our aims in visiting them were unselfish and worthy of their approbation and support.

I endeavored first to allay suspicion—the prevalent feeling of Indians toward white men—and to remove, or at least suspend their prejudices, and thus get upon a common footing, where I could deal directly with their understandings. I then assured them that we had no sinister design in visiting them; that we were their friends, and that we were showing what our object was by manifest signs in the buildings we were erecting for their people. We labored to make the changes we were introducing less repugnant and even acceptable to them, by showing the necessity for their adoption, a main point in moving these rigid old conservatives. They must conform to the new order of things, or be swallowed up in the tide that was rolling in. We drew illustrations from the fate of Indians in the United States. We had come a long way to show our regard for them, and now we wanted them to show a real interest in our labors in their behalf; we wanted them not to stand off, but to look into our proceedings, for we had nothing to hide. And seeing how much we who were strangers desired their welfare, we wanted them to understand it, and put a real value upon it. They being chiefs, should take the lead in everything that would make their people happy and prosperous; and we knew that they would do this when they came to know us better. Finally, we entreated them to trust us, until they could understand what blessings we were bringing to them and to their people.

These incidents and experiences go to illustrate principles which are fundamental in human nature, and therefore universal. They touch the common bonds and sympathies of brotherhood, and mould them into ties of fellowship, and pledges of amity and peace. We respectfully invite the consideration of the people and Government of the United States to the true solution of the Indian question.

These conferences, it cannot be doubted, will be fruitful in beneficial consequences. It illustrates again the sufficiency and economy of moral power suitably directed. The salutary influence of one of these was immediately felt at Glenora, B. C., in calming an excitement which prevailed there, occasioned by threats to rescue an Indian who was in prison charged with crime. But the moral momentum of that interview will be felt forever. I was burdened with the conviction that the hour was decisive, and that the Lord was there.

In these interviews, much that I said was assented to with what we had reason to believe was sincere cordiality; and even the most obstinate engaged no longer to oppose us.

These conferences did not embrace the natives alone; I conversed freely with white men of all classes, the one subject being, the Aborigines—their capabilities, condition, and prospects. I was gratified to discover a far more favorable opinion of them among the white men who are acquainted with them, than I had reason to expect. I report in general respecting the views of white men in the Territory, that I heard not of one that would cast any impediment in the way of the improvement of the natives. Uniformly,

THE WHITES EXPRESSED INTEREST IN OUR AIMS;

some promised co-operation, and all concurred in the opinion that the protection of law should be thrown around the natives, and that they were ready to petition the Government for the attainment of these ends. Many of them entertain just and benevolent sentiments towards the natives.

To remove a misapprehension, it should be known that our missionaries and teachers extend the advantages of missions and schools to the white inhabitants as well as to the natives. We aim to benefit both, and make no distinctions. Our cause contemplates the highest good of our whole country, and all classes and conditions of its inhabitants. It includes all judicious means for promoting the public welfare, and advocates the rights of all. Regarding this view as embraced in my errand, my attention was frequently drawn to

THE ANOMALOUS STATE OF SOCIETY IN ALASKA.

The absence of Civil Government continually exposes the inhabitants to all the evils of anarchy. No legal process whatever can be issued, because there is no court to try it, no officer to execute it.

To the "white" people, this condition is fraught with great risks. It virtually gives a license to the lawless and profligate. Beyond the force of numbers brought to act in an emergency and soon disbanded, there is no restraint but popular sentiment, uttered not in the public press, for there is none—not in conventions, for the people hold none—but in the ordinary intercourse of life, and therefore feeble, irregular, and inefficient.

In law-governed communities, public opinion must be continually sustained and reinforced by the various appliances known to enlightened society, and tested by long experience. With these supports, it is often apathetic and inoperative; and this is sufficient to explain why the most equitable laws sometimes cease to be administered. In Alaska the supports of a well ordered community are rudimental and unorganized. Moral influences are weak, and have no acknowledged leaders.

The annual voyage of a revenue cutter, the appearance of a naval vessel, the monthly mail and the steamer that transports it, an occasional sail flapping over a solitary ocean, are reminders of civilization, government, and law in other parts of the world, and no doubt operate as some restraint upon the dissolute and turbulent spirits that seek to shun public observation.

But occasions which test all restraints have arisen in other societies, and will doubtless arise in Alaska. The aborigines, exasperated by real or fancied wrongs, may be the occasion or the instruments of intestine strife. Unscrupulous "white" men, playing upon the fears of native ignorance and suspicion, for lust or gain, may be the clandestine operators, like managing gamblers in mining stocks. There is no reason for supposing that punishment for such crimes will fall upon the guilty instigators, but as usual in the United States, upon the helpless and deluded victims whom they employ and then forsake. The dangers that attend anarchy are always present liabilities. No man can say that they are not.

THE EXPOSURE OF THE ABORIGINES

to unjust treatment in case of difficulty, is fearfully increased. They are unacquainted with our modes of administering law; they are ignorant of our language; treated with contempt and often abused, they look only for injustice; and smarting under a sense of injury, stimulated by the passion of revenge, they resort to means of defense or retribution which are justifiable according to their code, but which our code takes out of the hand of the citizen and puts into the hand of the magistrate.

When the vindictive blow falls, it smites the innocent if the guilty cannot be found. According to primitive ideas of justice, if a white man inflicts the wrong, a white man must expiate it. Then the country rings with "another horrible outrage," and the public press groans, and shudders, and calls for the extermination of a race that dares to retaliate for unredressed grievances and wrongs. Being too familiar with some of these outbreaks on the Pacific Coast, I saw in Alaska the dread foreshadows of similar enormities.

But our country cannot afford to be unjust to any of its inhabitants. Viewing its own struggles for equal rights, it cannot throw contempt upon its history by crushing the helpless, nor allowing any dominant class to usurp the possessions of an inferior race, by fraud or violence, or by the destruction of the owners.

REMOVE THE OCCASIONS FOR OUTBREAKS

by the impartial administration of justice and the maintainance of equity between man and man, and there will be no outbreaks.

I have indexed many references to reports and publications touching the foregoing subjects; and being desirous of adding to this information the views of practical men on the most urgent and practicable points, (and which are seldom found in print,) I prepared a series of questions, covering the ground under survey. These were addressed to persons of various opinions, but who were qualified by residence in Alaska or familiarity with it, to express intelligent views concerning its condition and demands.

Among these gentlemen, as well as among all with whom I conversed, I find a remarkable concurrence of opinion touching the duty of the Government to make immediate provision for the legal protection of the inhabitants of the

Territory, and for the civilizing of the native population, with a view to their permanence and prosperity as an integral part of the nation.

I regard any survey of Alaska as incomplete without an impartial consideration of this whole subject; and I therefore propose to present it in the form of an address and petition to the President of the United States, with a view to Congressional action.*

THE ESTABLISHMENT OF SCHOOLS

is a principal part of our plan for the civilization of Alaska, and altogether indispensable.

The Russo-Greek Church introduced schools at several places in the southwestern curve of the great arch, and a few of these still exist. A sketch of these schools, which I received from a Russian ecclesiastic, shows that in some of them only the simplest elementary branches were attempted, and that the children of the original native stock were not kept under tuition long enough to make a permanent impression.

Their school at Sitka, long ago disbanded, was cited as an example. Schools among the Aleutes were more successful. I think no injustice is done by stating that the degree of attainment in these schools was exceedingly low, and foredoomed to be ineffectual by poverty of aim and influence of surroundings. The lever was too slender to hoist the children out of the slough in which their parents were wallowing.

It was not the policy of the Russian Government to train its subjects to independent thought; nor of the Russian Fur Company to develop the minds of their hunters, except in sagacity to outwit the game; and Russian ecclesiastics, however desirous to enlighten the native population, would have found the task beyond their strength, being overborne by the combined influences of temporal and spiritual despotism, traffic and general apathy, or ethnical aversions. Hence the chief aim of these schools seemed to be to proselyte the children and make them familiar with the Manual of the church worship.

The very moderate results of these schools are cited as decisive objections to all efforts to educate these people, on the ground that they are incapable of improvement, and must therefore be left to suffer all the evils of ignorance. This inference was urged by an intelligent Russian priest, and is entertained by a few of the old residents of Alaska. I refer to it to check the growth of a pernicious error, which has other roots besides a misguided proselytism.

Whenever the aim of those schools was catechetical instruction and not intellectual training, the results which followed could have been foreseen. The tasks were irksome to the scholars; the mind was left undisciplined; the practical knowledge for which some of those youths were hungering was not communicated; and as soon as the school-pressure was removed, the lapse into the old state of ignorance was inevitable.

We cite the results of our Schools as already providing a confutation of this error. The results have not yet acquired the force of protracted trial, nor the

*See No. V. Letter to President Hayes.

consistent expansion which attends varied experience; but they furnish satisfactory evidence of native capacity, retentiveness, and faculty to turn to account what they acquire. We can expect nothing better than this of any children under the sun.

This conclusion is the impartial judgment of men once prejudiced against the schools, as well as of those whose observation led them to the spontaneous expression of favorable opinions.

COMMON SCHOOLS

should be projected in sufficient numbers to gather in all the children of the several tribes. Only the rudiments should be taught; and teachers and scholars should be furnished with the most approved facilities. But as all these schools cannot be opened at once,

A TRAINING SCHOOL

for Teachers must be established wherever a Mission is located, and in connection with a common school. There will thus be two grades.

The aim of the Lower Grade will be, in addition to learning the common branches, to teach the mind to think and to acquire knowledge for itself.

The aim of the Higher Grade should be the development of the character upon the basis of whatever is sound therein, taking the most approved models and examples known to educators, for general outline and leaving the filling in and the filling up to the wisdom of the teacher and the aptitudes of the scholar. The wise teacher will humor harmless idiosyncrasies, and indulge traditional customs and hereditary tastes that are not inconsistent with true progress. The School for Training Teachers should also be furnished with the simple apparatus that experience has shown to be most useful.

A BOARDING SCHOOL FOR GIRLS

was originated at Fort Wrangel designed to protect them from the cruel abuse of marriage customs and rescue them from a life of infamy. It is also an asylum for orphans and for girls who are given to the mission.

This school will be turned to good account in two ways:

I. By teaching, in addition to the rudiments of mental education, the domestic arts by improved methods, making their houses homes. Out of this will expand,

II. The training school for female teachers. This class of instructors, never yet adequately valued in civilized communities, will wield a direct and most decisive influence upon the renovation of domestic and social life in Alaska.

AN INDUSTRIAL SCHOOL FOR BOYS

is the counterpart and corollary of this institution. A project for such a school is already outlined.

These departments of usefulness have connections which require discussion and explanation that must be laid before the Board of Home Missions. And I am constrained to dismiss the subject with the remark, that I am not pre-

pared to say that any of these schools should be sustained by funds of the Board of Home Missions, nor by independent contributions. I am clear, however, on the point that the Government of the United States should provide accommodations required for all schools and pay salaries of teachers. The Government has adopted this policy among the Indians in other parts of the country, with very promising results. In Alaska it can be applied with greater prospects of success, and at a much reduced expenditure.

This is one of the grandest fields of usefulness. The future of Alaska's races will be placed in the hands of these teachers.

A few years' trial of these schools will show whether the Aborigines have reached the level of ascent towards a higher civilization, or whether they are capable of being qualified for maintaining a creditable rank among the people of the United States. On this point the writer entertains not a solitary doubt. The Hydahs and Tlinkets exhibit qualities which give them rank equal to the great majority of emigrants from Europe, who are speedily and without training in our schools admitted to the privileges of American citizenship.

SECULAR VIEWS OF OUR SCHOOLS

amply sustain the tone of this Report touching their usefulness and popularity. I have a number of references and quotations of this character. I call attention to a few only. The first is from a shrewd and observant correspondent of the San Francisco "Chronicle" and the New York "Sun." He writes from Sitka, May 15th, 1878:

I am unwilling to close this letter without an attempt to do justice to the intelligent, brave, and self-denying young woman, who has lately established a school for the instruction of Indian children. Miss Kellogg is from the state of New York, and came out here a few months ago under engagement to the Presbyterian Board of Missions. Her school is a notable success; the scholars, already numbering seventy, are bright and quick, and are making excellent progress in the rudiments of English tuition; they exhibit a great desire to learn, and are apparently warmly attached to their teacher. The old Indians also show much interest in the success of the school, and Sitka Jack has taken it under his special protection. This school is an excellent enterprise, as it instructs the Indian youth in a knowledge of the United States, and teaches them to be Americans rather than Russians. For several years nothing had been done for the instruction or improvement of these people, and it is well to have it taken out of Russian hands, even if the officiating priest felt inclined to keep up a school, which he does not. In her modest and scantily furnished home, Miss Kellogg is simply a charming young lady, an accomplished musician, full of repartee and fun, and as free from cant as if she had never heard nor written the word missionary.

I cite another authority, Major W. G. Morris, special agent of the United States' Treasury Department, who in his Report on Alaska, speaks in highest terms of commendation of our schools, referring to our teachers by name, and saying of them that they are in his opinion "the pioneers of an undertaking

which sooner or later must work a radical change in the condition of the natives of Alaska and the solution of the ever-vexed Indian question, as far as these coast tribes are concerned.”

IN CLOSING THIS REPORT,

I appeal to the sense of justice which belongs to the American people. If the primitive races of Alaska are doomed to extinction, being incapable of surviving in the struggle for life, why not allow the course of nature to extinguish them, and forbear to anticipate the catastrophe by injustice or cruelty?

It ill becomes a brave and magnanimous people to seize lands and confiscate the scant resources of a depressed and vanishing race. Let us preserve as relics of a prehistoric past our predecessors on this continent. We invite natives of other countries to a full participation in the privileges of our own beloved land; here are natives of our soil, children of the first families, loyal to the flag, brave, experts on land and sea, both producers and consumers. They ask not for charity, nor for exemption from the obligations of American citizens. In peace or war, we pledge them to do and bear their part without dissent or dallying.

They plead not for Indian Agents, but for magistrates; not for eleemosynary institutions, but for schools and churches. They are decayed families, but they remember their ancient respectability, which, though they know it not, we know is coeval with that of the Teutonic and Gallic nations, the Scottish clans and Saxon hordes. They plead for what our ancestors got from abroad—the means of enlightenment; and bid fair to outstrip our ancestors in their degree of progress, as modern civilization surpasses all that preceded it.

Every maxim of pacific statesmanship; every sentiment of philanthropy; all respect for national honor; every principle of political economy, concur in the positions assumed in this Report, and urge the immediate adoption of its recommendations.

All which is respectfully submitted,

A. L. LINDSLEY,

Chairman of Executive Committee of the Synod of the Columbia, and
Commissioner of the Board of Home Missions of the Presbyterian Church.

REPORTS ON ALASKA.—NO. IV.

Suggestions Concerning Schools—Ways and Means.

In closing my Second Report, I intimated that I should give you a sketch of the work at Fort Wrangel; and some considerations touching the management of Missions to be introduced in other places. A part of this task was executed in my Supplementary Report, and I now propose to execute the remainder—all in compliance with the Board's directions.

The influence of civilized domestic life upon the Aborigines of Alaska, is very great. A missionary's wife can, in many instances, be as useful as her husband. There are calls which she alone can answer, and lessons which she only can teach.

DWELLINGS FOR MISSIONARY FAMILIES

must be erected, except at Sitka where rent is nominal. There is no occasion for putting much style or expense upon the building. But there may be some occasion for the missionary to endure hardships at first. A man of adaptations could make himself comfortable in one of the capacious houses of the natives. He can make the side apartments suitable for domestic and private life, and fit up the spacious interior for school and church—this for temporary use—looking to the Providential future for radical improvements.

A LARGE SAVING ON THE COST OF BUILDINGS

can be made at the localities proposed for new missions. The natives put up houses of timber, round and hewn, which are very strong, and can be made very comfortable. A "white" carpenter with good tools can efficiently direct native workmen in fitting up buildings of this kind—with some improvements in flooring and ceiling—which will answer a very good purpose, until something better can be provided in process of time. But the missionary's abode, whatever it may be, should be made at the outset comfortable, and conformable to sanitary laws. No permanent buildings should be erected, until the eligibility of the location shall have been adequately tested. After even a brief experiment, a change of location may be discovered to be eminently desirable.

A DWELLING FOR THE MISSIONARY AT FORT WRANGEL

must be erected near the Mission Buildings. He lives now in the garrison, occupying two separate houses, small and inconvenient, for which he pays one hundred and eighty dollars per annum, with incidental expenses that bring his rent up to two hundred dollars. But the distance from the new buildings is too great for daily travel. Yet his duties will require him to be there daily.

FOR CONFERENCE WITH THE NATIVES

a large room should be provided in the missionary's house. They manifest a trustful and teachable spirit towards any one who wins their confidence. The missionary must secure this position among them, and effectually maintain it. The alternative is, utter failure. His principal competitors on the way to this

vantage ground are the chiefs. They are clothed with hereditary authority of the most despotic and arbitrary nature. It seems never to have been questioned, so far as to have led to sedition or insurrection. This unqualified submission may be explained by the associations in the midst of which the authority is exercised. Being regarded as the great Father of the whole tribe, the

CHIEF'S RULE IS PATRIARCHAL

like that of the Arabs. The tribe is therefore bound to obedience, not only by the ordinary sense of duty, but by the ties of kindred and the impulses of affection. These conditions and their influence are speedily detected by a careful observer. After this explanation, it needs only to be hinted that a leading aim of the missionary is, to compel the respect and gain the confidence of the chiefs. If they are conciliated he will have plain sailing into the land-locked harbors of the people. But remembering the caution of the ancient Oracle, "put not your trust in princes," he will *aim to win the people*, attach them inseparably to the cause, and foster in every way their desires for the salutary changes which he is introducing. Then if the chief sails in, well and good; if not, the rising tide will float him in or sink him. I need scarcely say, that a wise policy dictates to avoid a collision as long as you consistently can; but if the conflict must come, strike boldly for the truth and trust in God.

We must make all arrangements that promise success. We stand committed to the task of establishing modern Christian Civilization in Alaska. With God's help we shall accomplish it. But we must employ all means which the customs of society, the peculiar traits and dispositions of the people, and the laws of nature, put within our reach.

These reflections occurred to me again and again as I sat a silent spectator at the *wawas* (conferences) which our Missionary Young held with the natives; or when I engaged in them myself, and was impressed with the conviction that I was attracting those untutored minds away from their bondage, and attaching them to the new cause and new friends. They come to Mr. Young now with occasions for advice often trivial, sometimes momentous to them; and he receives them all with uniform kindness, and uses his utmost endeavors to assist, relieve and guide them. He has a chieftain's power over them. These interviews are held in his narrow apartments to the great inconvenience of his family, and exposing him to many interruptions and much loss of time. In the missionary's house a large room is needed for these conferences with the natives. A few hundred dollars will be sufficient to erect a rude but comfortable dwelling near the church and school.

THE HOME FOR GIRLS AT FORT WRANGEL

grew out of circumstances calculated to arouse the keenest sympathies and immediate efforts for relief. Instances of trading for marriageable girls was of frequent occurrence, and excited no attention, unless accomplished by coercion or cruelty. Among the natives the price is the purchase of a wife—a chief part of the marriage ceremony—differing in no essential from the matrimonial

customs which have prevailed among many nations from time immemorial. Sensual white men adopted the custom to abuse it. Our Mission School was brought into direct collision with it. Girls begged for protection, and our missionaries interposed. But there was no longer safety or shelter for them in their fathers' houses. The largest garrison building was obtained rent-free for a year, and the *Girl's Home* began. The inmates, however, are not confined to the class of girls above described. Others who have no guardians, and little girls given to the mission are also admitted. For all these, it is an Asylum.

This institution required a much larger outlay than was contemplated for schools at Fort Wrangel. The matron, Mrs. McFarland, is supported by the Board of Home Missions; but all that belongs to the housekeeping, the clothing of inmates, and their daily sustenance, has been met in a great measure by contributions, chiefly from societies of ladies in the states. The irregularity of these supplies has been keenly felt already; and some provision must be made, like the steady flow of a perennial spring. The method of scholarships at one hundred dollars per annum is meeting only a limited success. There are now seventeen girls in the Home, and more will be provided for in the new building. It is the intention, however, to teach the inmates as fast as possible, and as far as consistent with the time necessarily consumed in school, to do the work of the house, and to make their own garments; and in short, to conduct the Home on the most economical basis. Its removal to the building which is now being erected for it, will give it room for development into an *Industrial and Training School*. In it will be taught, in addition to the rudiments of mental education,

THE ARTS OF HOUSEHOLD THRIFT AND SELF-SUPPORT.

The native women are familiar with some of these, but their tools and utensils are clumsy, and their methods slow and laborious. They evince, however, both capacity to acquire new arts and eagerness to adopt improved ways. Their houses are large, durable, and comparatively comfortable; and what is most needed now, is the modern house-keeper to transform them into homes, and the christian mother to train the family into purity, usefulness and intelligence.

It will thus assume the character of an Industrial School. For this purpose, it will require an outfit and furnishing that should be supplied without delay, to facilitate this species of education, which is now indispensable to the civilization of these people. And it can be taught in this school. We shall therein gain in thoroughness and efficiency, what our self-denying missionaries will not fail to inculcate in social intercourse. Out of this department of the school must grow the other, as a tree unfolds its branches from the trunk. Its roots are spread in the soil of our nature, but the tree must grow under the fostering care of Christianity, and expand in its vigor and utility in the open air of daily life, to bear fruit for all who seek its shelter.

THE TRAINING SCHOOL FOR FEMALE TEACHERS

must be grafted upon this stock. This department, therefore, needs not to be dwelt upon in detail. Its advantages, like the fruit of a well grown tree,

will be co-extensive with all home life, and its salutary influences will be diffused abroad to transform society. This outlook of the school upon the domestic and social renovation of the inhabitants, will alone justify the expediency of maintaining it permanently.

I have thus shown how the original basis of the Home for Girls should be expanded upon an area of great and growing usefulness. I do not recommend the introduction of such an institution in any other locality. This one will answer for the Tlinket people. The demand for a similar "Home" exists at Sitka and other points; and we must not be betrayed into inconsiderate steps which will involve expenditures that the benevolence of the church will not sustain, or the expediency of which in any other place is an open question, until experience teaches us. The natural and indispensable complement of this institution is

A SIMILAR SCHOOL FOR BOYS.

The purity and well being of the future homes of Alaska demand this provision for the young men, with all the force of an absolute law. And their secular prosperity requires, with equal urgency, that they be trained to a competent knowledge of the common arts and christian habits of civilized life. No time should be lost in equipping this school, which should be located for obvious reasons, at Fort Wrangel, where the Tlinket tribes most do congregate. The neglect of the physical and manual education of the aborigines in other parts of our country, accounts, in a great degree, for the slender results following the schools opened for their benefit.

THE OUTCOME OF BOARDING SCHOOLS

among the heathen is not in general satisfactory. My own examination of the same among Indians on Reservations, leads to the like conclusion. There is no adequate compensation. The seed sown seems soon to wither. The children slide back into the old life and ways, chiefly, because there is no elevation in society; and the graduates are not numerous enough to create it. There is no inducement to rise or improve. In the few who ever felt the inspiration, it was smothered by the mephitic vapors of the old sepulchre; and the others who never felt it, had nothing to lose, and subsided by speedily forgetting what little they had been taught.

But when the mental training shall be accompanied with a practical knowledge of the mechanical arts and farming, it will supply the means to keep above the barbarism of their former state, and the motive will not be wanting. But the boarding school does not accomplish this, because most of the children are not gathered into it. I have, therefore, strenuously advocated

THE INTRODUCTION OF INDUSTRIAL DAY SCHOOLS

for Indian children on all our Reservations, the Boarding School to be sustained and recruited by youth chosen from the day schools, for their promising qualities and aptness to teach. This class of schools I recommend without qualification, for the Tlinket people. No reasonable doubt of their success can be entertained.

The degree of success which has been reached in the schools at Fort Wrangel, has already come to the knowledge of the Board, and needs not, therefore, to be rehearsed in this Report. I cannot dismiss the subject in this brief way, without expressing my full approbation of the teachers, and my admiration for the mental qualities, aptitudes, and progress of the scholars. The Common School is the lever, and Christianity the power, which will lift this people to the common ground of our modern civilization.

But this great work should not be carried out by the Church alone. The expense is too great. As the advantages of the civilization of Alaska will accrue to the people of the United States, so the Government of the United States should provide the means, and support the agencies, for the education of this long neglected people.

In my next Report, I shall show the relation of these Schools to the Government, and propose my plan for Congressional action, with such additional enforcement as increasing knowledge of the situation is capable of imparting.

All of which, is respectfully submitted,

A. L. LINDSLEY.

REPORT ON ALASKA.—NO. V.

Relation of the People of the United States to the Civilization of the Native Alaskans.—A Letter addressed to President Hayes.

EXPLANATORY.—This Letter was published at Washington by authority of the President, and circulated in Congress and among officers of the Government. Copies in manuscript had previously been sent to a few influential citizens. The writer was compelled by arduous professional labors, to condense his argument and abridge his illustrations, which together might be expanded into a volume. The plea as it stands has already been so effective, that the writer is induced to send it forth in this grouping, with the earnest hope that its influence may be enlarged and decisive.

SITKA, ALASKA, July 16, 1879.

To his Excellency, Rutherford B. Hayes, President of the United States:

Certain obligations were solemnly assumed by our Government upon extending our sovereignty over Alaska. In addition to the ordinary guaranties of civil and political rights, the inhabitants were to be incorporated with the inhabitants of our Country. No man questions this, who has read the treaty.

Two things are plain as the sun that shines on the glittering dome of Mt. St. Elias. I. That we are bound to extend a government over Alaska. II. That we are bound to extend the means of enlightenment to the people of Alaska. The Russian Government superintended this obligation through officials and stipendiaries of its own. The genius of our institutions forbids us to meet the obligations in the same way: but its stress is as great, and even stronger. A despotism may survive without intelligence among its subjects; a republic, never. Nothing is more clearly settled than that the security of our institutions is anchored in the intelligence of our citizens, guided by morality and virtue, and sustained by a sense of obligation to the Supreme Being. The paramount influence of this principle is seen in our System of Universal Education.

We are bound, therefore, to leave no portion of our Country in ignorance. This life-giving power must circulate to the extremities to prevent paralysis. The law of self-preservation dictates the extension of our enlightening policy to Alaska. Our nation, tolerating all creeds and adopting none, should foster the spirit of piety among the people, as giving sanction to Oaths and promoting in general a conscientious regard for duty. Without this no free nation could continue to exist : for self-government is the first law of a free people. No man is self-governed who is not regulated by a law higher than the State. That higher law is God's, and it brings us before Him. These ideas are accepted substantially by the great bulk of our people. They determine the educational policy of our land, which aims at the training of every child in intelligence and virtue. If the preservation of our institutions rests upon these, we cannot afford to neglect any portion of the rising generation.

Modern civilization is a very comprehensive term. It means the benefits of invention, the improvement of arts and sciences, the cheapening of productions. It means diffusion of knowledge, respect for humanity, and benevolent efforts for the exposed and neglected classes. It brings, in short, the means of a higher and better life to every man's door. But the diffusion of these blessings is not in proportion to their freeness and abundance. They are barred out by Sloth and Ignorance, and the troop of vices which always lurk in their shadows. They create the dens of infamy. They hatch the serpents that sting the body politic, and the vultures that hasten to the prey. The welfare of a nation is made up of the welfare of the individuals that compose it. And if we would promote the welfare of our Country, we must carry these blessings to the hearts and homes of the outcast and neglected classes.

They will not seek the good, because they are like children, they cannot appreciate it. The uplifting of a people starts from no inward promptings. It always comes from extraneous sources. There is no authentic example of a tribe or nation which has risen from primitive ignorance or barbarism into civilization by an indigenous inclination. Examples occur in history of individuals who have struggled to rise above their environment of earthliness—like Milton's account of the creation of the king of beasts :

Now half appears
The tawny lion, pawing to get free
His hinder parts : then springs, as broke from bonds,
And rampant shakes his brinded mane.

These are kings of men who have imparted the magnetism of their own inspiration to a few contemporaries, whose united exertions have propelled their people along the ascent. But these instances of success are very few in comparison with the hosts that fill the ranks of stupidity and barbarism, destitute of any aims or aspirations.

The notion seems to be widely diffused that the people who do not avail themselves of opportunities of progress and culture, are not worth saving. It is the voice of might against weakness, often thoughtlessly uttered, and often with secret congratulations on one's own success in the struggle for life and distinction. The current flows resistlessly onward : let him swim who can, the

rest go under. It is a hard-hearted and cruel dictum. It consigns every man who begins to faint and needs a little help to despair and death. It is the heathen custom modified, which got rid of aged parents with the least trouble—polished into the cool Platonic disposal of helpless poverty, by allowing it to perish as soon as possible. This notion is popular in certain influential circles, and is reflected by the public press. If it should finally prevail, there would remain but little hope for not only the aborigines, but also for the depressed and exposed classes of any other race. The retributions that have fallen upon royal tyrants shall descend again upon republican society when it rules in the interests of property and commerce, regardless of the actual producers and laborers.

Public opinion on the management of the Indians needs rectifying. Success and especially the means often used to gain it, have a tendency to harden the heart. Scientific speculations about the origin of the human race, and cognate topics, are sensibly coloring the views of many, and rebuilding the old barriers between races which commerce and christianity were breaking down. Greed lusts after the Indian's lands, and pretexts are found for dispossessing him. The army is called upon to suppress outbreaks thereby created, and demands the oversight in the peace which it is required to restore by war. Politicians are ready to advocate any side which is likely to become popular. But I have great faith in the final verdict of the American people, when once informed of the facts in their just relations. And I do not, therefore, despair of the cause I am advocating. Let us bestow a glance upon a few of the facts.

The treatment which the Native Races have received from Europeans, displays a melancholy history of cruelty and cupidity. The Spaniards coveted the rich lands and the richer mines of the natives of the southern sections of this Continent, and to obtain them no cruelty was too barbarous. The only check to their extermination was the religious zeal of the Catholic missionaries. "Americans" followed on the northern track; and the history of their progress is written in blood and flame, before which the Native Tribes have almost disappeared. Further north, the British and Russian fur-hunters have pursued a less inhuman policy, and employed the natives to track and trap the fur-bearing animals; on land and sea. Their lives were spared; but greed sought them in as deadly and more cruel forms by the introduction of poisonous intoxicants, and the vices and diseases of a cast-off civilization. These combined influences have carried off vast numbers of the native population on the islands and along the shores of the northern section of the Continent. The statement of these facts will bear a far deeper coloring. Let it be considered in the light of our modern advantages and our increasing sense of responsibility to promote the welfare of our fellow creatures. My plan for Alaska will thus gain a more candid hearing, and a fairer judgment at the bar of conscience and in the domain of liberal sentiment.

That any portion of the human race is incapable of improvement rests upon hypothesis alone, which authentic history dispels. It is, however, frequently urged that there are barbarous races that are irreclaimable. *First.* Because

they have dwelt so long on the borders of civilization without acquiring its spirit or yielding to its influences. *Secondly.* It is urged to support the theory of Development, a leading "axiom" of which is "the survival of the fittest." If, however, they only survive, who are best adapted to maintain the "struggle for life" against the adversities of foes and climate, then the Alaskans belong to the Elect, for they have maintained the struggle through the unrecorded ages. Let the counter fact of their decrease since the advent of Caucasians be prudently mentioned by white men, who have been their destroyers by introducing their own elements of decay and dissolution.

Suppose a community of "whites" who had survived the "struggle for life" for generations, were for the first time tempted to use intoxicating liquors, mixed with poisonous and maddening drugs,—would their power of resistance be equal to the emergency? Have "whites" given up drunkenness?

Diseases introduced by white men have been very destructive among the primitive races. Have they been less so among the whites? The fact that they succumb in the deadly struggle is no more damaging to them than to their superiors. Let it be noted that *we* have been struggling for centuries against these evils without having yet extinguished them. If we ask the Tlinkets to bar them out, we demand of them much more than we have ever required of ourselves.

In what respect are they incapable of maintaining the "struggle for life"? They are a well formed, athletic race, undergoing great hardships, brave and independent in spirit, ingenious and apt to learn. They have, in short, all the attributes which are indispensable to insure their civilization and progress. This is apparent by comparison with other tribes and nations who have risen in the scale of intelligence. The condition of the Gauls, Teutons and Britons was no better when the Romans conquered them, than that of the Hydahs and Tlinkets at the present time. The Britons were barbarians, half naked, cruel, ignorant and superstitious. The Picts, their neighbors on the north of the island, crawled out of their burrows excavated in hill-sides, caught their game, gorged themselves with flesh, sent their wives to bring in what was left, then crawled back into their dens to sleep until hunger drove them forth again. The Scandinavians as late as the tenth century of the Christian era, lived in piles of rocks, and were free-booters and pirates, the terror of the western coasts of Europe. Returning from forays laden with plunder remorselessly taken, and devoting to their blood-stained god the trophies of fiendish fights, they displayed some of the worst characteristics of savage life.

For centuries prior to this period, there were races in America which had advanced far beyond the state of barbarism, and who were much more worthy of the respect and consideration of the enlightened people of the Old World than any portion or all of Europe north of the Alps, during that early period. The primitive races which the Spaniards found in Central America and Mexico had flourished through centuries, going back probably beyond the time of the Roman conquests. They could have conveyed a superior civilization to three-fourths of the continent of Europe, and only surpassed in favored localities upon the coasts of the Mediterranean Sea, by the Greek and Roman culture,

The wonder is, that the primitive American civilization ever reached the height it did in the lack of two chief instruments of progress, the use of iron and the arts of alphabetical writing—the one to shape and to hold the staples and materials, which skilled labor proves to be serviceable; the other to record the advancement of knowledge, and to preserve the items and details of invention and discovery. The absence of these two instruments from Europe would have thrown a pall over that continent as dark as that which enveloped the aboriginal tribes of North America. Indeed, all Europe within the period of authentic history, was repeatedly plunged into barbarism. Not a ray of light shone from within. The torch of knowledge, the altar-fires of faith, the headlights of culture, were brought from without, kindled and replenished by foreign hands, until by slow and painful processes Europe learned to keep what had been given, and to multiply her lights into the illumination of modern society.

Similar results might have been reached on this continent, if an ocean of fire had rolled between the Old World and the New, to keep off the boasted civilization of Europe. Bancroft (*Native Races*, Vol. I) says, "Left alone, the nations of America might have unfolded into as bright a civilization as that of Europe. They were already well advanced and still rapidly advancing towards it when they were so mercilessly stricken down." It is impossible to conjecture what those races might have become, if their rights had been respected, or if they had had the power to enforce respect. But it is not difficult to conclude that if they had been treated, not as wild beasts to be exterminated, but as fellow creatures to be helped, and to confer benefits in return, many of them would have been developed into a manhood reflecting credit upon the race, and into a culture worthy of the age.

It is not visionary to suppose that if the European civilization had coalesced with the Tolto-Aztec on this Continent, the combination would have benefited both by the one exchanging with the other its best and most peculiar qualities; and thus the relics and memorials of pre-historic ages in the New World, developed out of its own original stock, and joining in the march of human progress, would have been preserved to the eternal honor of the "superior" race.

This were idle musing, were it not that "the dream is not all a dream." A tribe of Hydahs or Tlinkets coasting along the shores of the Baltic Sea a thousand years ago, would have been justified in looking with indifference upon the state of art among Northern Europeans. Their admiration could have been excited by one work of art, the sea going vessel, which the Phoenicians had taught the Scandinavians to make a thousand years before; and by one metal, which the Tlinkets would have prized above the copper and the gold in their own mountains. A knowledge of the use of iron before the advent of the Europeans would have made them too formidable for any Russian armament that ever floated along their shores. They reached a certain degree of advancement long before their country was discovered, and then paused. In this they resemble the Asiatic civilizations, for instance, the Hin-

doo, Chinese and Japanese, which reached a dead level, and were thenceforth transfixed and immovable. The Alaskans never reached the same point in manual arts, because their staples and materials were less abundant, their soil and climate less genial, their incentives fewer, their trade was very limited, and they were destitute of the iron tool and the recording pen.

There are Ethnological reasons* for the supposition that the ancestors of the Native Races which occupy the coast from the Columbia River to the Aleutian Isles, came from Japan. Differing in many respects, yet some existing resemblances are striking and characteristic. Each shows the same desire for improvement, and invites foreign teachers. Although the Japanese excels the "American" in variety and elaborateness of manufactures, yet the latter partakes of the ingenuity and skill of the former, and is anxious to adopt new styles and customs. This attitude of the people seems to be universal. If there be an exception it is found among the chiefs, who might be expected to oppose changes through fear of thereby losing their power. Nevertheless, some chiefs are fully impressed with the necessity of education in order to save themselves and people.

Our plan contemplates both secular and religious training. The opinion is current, that a religion, in order to find favor in the eyes of the aborigines, must first meet some of their material requirements. If it is good, it will clothe them better, and feed them better, for these to them are the chiefest good in life.

This opinion prevails among persons who take a secular view of all religions, and give little weight, or none at all, to the spiritual nature of any religion. Taking this view of it, religion should be introduced as a measure of state policy or expediency; for by promoting cleanliness, industry and economy, it promotes health, plenty and all the comforts of life. In a similar degree, the secular influence of religion is sustained by the principles of Political Economy, and should be introduced and advocated on this ground, also.

Its introduction cannot be consistently opposed by those who take a materialistic view of modern progress. It is sometimes confidently asserted that much of the civilization of this age is materialistic; that a large proportion of the workers in the manual arts, are materialists; that many engaged in scientific pursuits, as well as a considerable number of the "advanced thinkers" in literature and philosophy, are the disciples of Comte and Spencer and Mill.

We would fain attract their support as the magnet attracts iron, to the scheme of civilizing the people of Southern Alaska; for it contemplates the erection of a visible and palpable structure upon a substantial and permanent foundation of material good. The countenance of persons who take the most practical and even utilitarian views is confidently invited upon their own principles to this plan for civilizing these people; for it promotes the development of the Country's Resources, and adds to the Wealth of the Nation, and increases the numbers of its intelligent defenders, by the very act of training up a numerous

*Vide Bancroft, "Native Races;" and Pevell, in "Smithsonian" Publications.

class of expert and efficient working men and women—not imported but home-bred, bound by inextinguishable ties to their native land, and brought up under its institutions.

We shall omit no element of material growth and transformation; while at the same time we intend to convey some knowledge of moral and religious principles of a very practical and influential nature. We may be permitted to associate these two lines of instruction, not fostering one at the expense of the other, but steadily and consistently promoting both—inasmuch as we believe that modern civilization has reached its present elevation by the action and interaction of the physical and metaphysical.

An appeal to the Supernatural has always been efficacious in gaining control of ignorant minds. It has often been employed for the basest purposes; who would forbid its employment for the best? Thereby abstract ideas of morality, and spiritual ideas of religion, are gradually introduced, become fixed, and remain forever. The appeal is to the moral nature of man, which though hidden and seeming to be extinct, is most real and substantial.

These abstract ideas are the hidden springs of society. They are the reserved forces which are continually drawn upon in the practical affairs of life. Their regenerating power keeps society from decay and exhaustion, by supplying the demands created by the extraordinary pressures and temptations of the times. Whatever moral support advanced thinkers find in their speculations, it is quite certain that ordinary men and women require the knowledge of “abstract morality,” and a serious belief in it, in order to pass through life with satisfaction and honor.

And since it can be shown that a supernatural religion is the only religion that is worth naming as drawing its motives from the unseen world, we propose to introduce both morality and christianity among the Primitive Races, as containing the conservative principles upon which modern progress moves and civilization rests.

We do not, however, propose to train these people after any abstract or foreign pattern. We have no pet theories to exemplify. We shall meet them on the lines of their own aptitudes and characteristics, and carry them forward thereon, to take their place among the skilled producers of our country, and to swell the ranks of its intelligent and law-abiding citizens.

This scheme is neither chimerical nor impracticable. The success which has followed educational efforts among native tribes in British Columbia, warrant our belief that with some variation in aim and management, we shall not fail. Our school among the Stahkeens at Fort Wrangel, carried on more than two years and still continuing, is also an earnest of complete success, as well as expanding usefulness. Many of the children have already learned to read and write. A very marked improvement is noticeable in dress, manners and morality. The influence of the teachers is also manifest among the Stahkeen people at Fort Wrangel; a large majority of them having forsaken their ancient mode of life, and having conformed to the customs of white people. They have given up sorcery and their belief in polytheism; and they display a

morality which will compare very favorably with that of the "whites" by whom they are surrounded. They have also in a single year doubled the amount of land which they cultivate. A careful observation of them under circumstances very opportune for arriving at correct conclusions, bears evidence to the depth and sincerity of their desire to adjust themselves to the new order of things which they discover to be inevitable, and to which they expect to conform.

This attitude of the people, which is maintained with almost perfect unanimity, finds an illustration in the existing desire for schools and churches. It is a remarkable fact that the Hydahs in the Prince of Wales Archipelago, and the Tlinkets occupying the country several hundred miles west of $54^{\circ} 40'$ the boundary line, without a single exception, concur in the same earnest request. In support of this fact, I cite the testimony of Gen. Howard in his published Reports; Hon. J. G. Swan, U. S. Commissioner, Commander Beardslee, U. S. Navy, and a number of the old intelligent residents of the Territory.

This petition is not only unanimous, but importunate. It is expressed on all occasions of formal conference with "the whites." The writer recalls nothing in his interviews with these people, which impressed him more than the hungry and searching look which emphasized their request for teachers. Theirs is not therefore, a posture of stolid apathy, which needs to be stimulated into activity. The occasion for "artifice or argument" is passed. Vaguely, but certainly, they see that the "whites" possess powers which they do not—advantages which they covet—and which they believe may be acquired by themselves.

Let us not be too critical. Admitting that they have no adequate views of the benefits of education, we must allow that they have an eminently practical estimate; and in this respect, no doubt, equal to the average found among "the whites"—with this difference, that they long for a good, hitherto beyond their reach, but which is now their only means of preservation.

Hence their cry for it comes up from the depths of their convictions, like the ground-swell of their own seas. It is evoked by the necessities of their situation, which demand of them the abolition of the old, and the adoption of the new. It is the cry of the crew whose craft is nearing the breakers, or drifting helplessly out to sea. We who stand on the shore or on the heights above them, cannot regard their fate with indifference, neither should their cry for light be as the sigh of the wind in our ears, under the impression that they know not the value of the light, nor understand what things it reveals. How much more than they do we comprehend the value of knowledge? We are only a few steps in advance of them. That cry sweeping the shores of Alaska, and waking the echoes of its mountains, is like the cry that crossed the Aegæan Sea, and smote the ear of Saul of Tarsus.

Notwithstanding the absence of precedent or hint of the self-initiated ascent of nation or tribe from chaos to cosmos—from primitive ignorance to civilization; yet here we have an illustration of some instinct or inward prompting toward a higher state. Other instances of like nature have occurred. The Nez Percés sent a delegation across the Continent from the unexplored wilds of northern Idaho, asking for light. That people had seen the benefits of

civilization to a very limited extent only; and a few leaders among them braved the perils of the trackless wilderness in the attempt to secure the superior good. But now we see an entire people, the inhabitants of the labyrinthine archipelagoes and continental shores of Southern Alaska, lifting up their voices and stretching forth their hands for help.

It belongs to this great and powerful nation, which is the acknowledged supporter of the rights of man, to extend the blessings of civilization to the aborigines of the continental territories which have fallen within our boundaries. Once they might be counted by millions. Their diminution has provided room for our countrymen. And yet had they been guided to lay hold of the elements of civilized life, and their fingers taught to mould and manipulate them, the much vexed Indian Question had been long settled, and quiet and prosperous communities would have added to the national wealth, reflected credit upon national statesmanship, and forestalled forever the dishonor which now stains our annals in consequence of the utterly unjust and rapacious treatment of these ignorant and depressed people.

Fair proofs and an abundance of them, altogether producing a tide of evidence overwhelming all dissent, are at hand. But unfortunately in the dust and din which rise in the discussion of a vexed question, the judgments of many are so confused that they are incapable of forming a correct conclusion. Nevertheless these proofs are derived from palpable and visible data, showing the *materia* advancement of the Indians, who have been left to prosecute the simpler arts of civilized life without the disturbances and agitations created by the threats and intrusions of lawless "white" men.

Among these proofs I cite a few within the circle of my personal knowledge, which are as incontrovertible as that the harvests, which are just being reaped, are the outcome of foregoing tillage. I refer with confidence to the Indians of the Warm Springs Reservation; and remind you of the loyalty, courage, and skill of the band of scouts formed among them, who were the real conquerors in the Modoc War. Their gardens, farms and dwellings bear witness to their capacity for progress and self-support. They illustrate two great principles in Political Economy. They are both producers and consumers.

I also designate the Yakima Tribes, who have made the most substantial improvement, which I affirm on the same visible and palpable grounds. This conclusion would not be doubted if white men had been content simply to let the Yakimas alone.

A similar confusion is spread over the present condition and prospects of the Nez Percés. Yet a creditable advancement is being made among them, which needs only tranquility and fair treatment in order to produce results which will be satisfactory to the most exacting, as they are now in a very high degree satisfactory to all reasonable people.

One more illustration must suffice. Only a few years have passed since the appointment of suitable teachers among the Puyallup Indians, and we have since stationed a missionary among them. Formerly their ignorance and thriftless-

ness excited only contempt or hostility among the whites. They, like other Indians, would not work, except when hunger compelled them. A great change has taken place. Now the men are continuously employed in various departments; and the farmers and hop-raisers in the valley testify that they are a better dependence than the ordinary run of so-called white laborers. The women are useful in kitchen and laundry work; and the children are as busily employed as the boys and girls of white settlers. Gen. J. W. Sprague, Superintendent of the Northern Pacific Railroad, formerly skeptical concerning the improvement of Indians in general, takes pleasure in stating the results of his own observations on this point. In constructing the railroad through the Puyallup Valley, he favored the employment of these Indians and watched their habits. The uniform testimony of the overseers was without any equivocation, delivered in favor of the Indian workmen, in points of diligence, promptness, and endurance. They justly attributed their ability to do hard-work to their temperate habits. But I remember when they were a drunken set, besotted by brutalized "white" men. At the camps and mills, in fishing and on their own farms, or in the fields of others, they are as usefully employed as any class of white men in the same circumstances, and their habits of industry and average morality will bear comparison with that of any class in the country. All this has been brought about by two or three causes: first, *fundamental*. Instruction in common school branches, in moral and religious duty, and in the most useful manual arts. Second, *auxiliary*. The Government's just and humane policy culminating in the land endowment, a homestead for each family, thereby encouraging thrift, economy, and provision for the future, with the near prospect of citizenship.

Here is the solution of the vexed Indian Question. It is expressed in a few words, but they contain all that is vital, like the oxygen in the air we breathe. This plan, faithfully executed, provides a safe, speedy, adequate and economical remedy for all the difficulties, and removes them out of the way forever. Let intelligent and benevolent men and women study it, and then make their influence felt in supporting it: Other once-promising plans for managing the aborigines have been tried, and without due effect. An opportunity unembarrassed by many of the occasions which create disturbances and provoke hostilities in the States, now offers itself in Alaska.

May we not ask for the introduction of the new plan, which will conserve all interests, and maintain the national honor? It is very simple. It provides first of all for the introduction of law, and courts to execute it. And in this provision every inhabitant of Alaska should be treated with equal justice and held equally amenable. This will exact upon the administrators of the law a due regard for equal rights, in the admirable language of the Constitution of the United States, without regard to race or color, or previous condition of servitude. The faithful execution of this simple provision will destroy the most fruitful source of difficulties between white settlers and the Indians.

The sense of wrong embittered by injustice, without hope of legal redress, in the Indian mind, and emboldening the "white" transgressor, has led to many an Indian outbreak, and expensive and bloody war. The facts upon

which these conclusions are based are indisputable, and so notorious as to need no rehearsal here. Since, however, this policy has never succeeded, we are justified in the adoption of another and more promising expedient.

The locality is highly favorable for it. This distant Territory presents very few attractions to men of business, and none to "white" settlers. The "whites" who dwell there, or make voyages thither, or transact business with them, all concur in asking for the introduction of municipal regulations, and with one voice demand that all classes of inhabitants shall be held amenable to the same law, and that they shall be treated with the same justice and equity.

Another provision for the welfare of the future generations of Alaska, should no longer be neglected by the Government. We refer to education in common schools. No defense of primary education is needed at this day for the "white" children of the United States. Can any sound reason for withholding it from other children of our country be given? We assume that the educational policy of the United States rests upon an impregnable basis, and hence infer that the expediency of its introduction in Alaska will not be seriously disputed. The capabilities of the native Alaskans justify this provision for their enlightenment. They petition for it with some just appreciation of the benefit, with earnest and persistent desire, and with entire unanimity.

The suggestion of this provision is sustained by a condition of popular sentiment unparalleled in any other part of our country. The parties just referred to, as sustaining the application of the before mentioned provision, are equally as favorable to the introduction of schools and churches among the natives; and their unanimity in the advocacy of this provision is quite as great, if not as earnest.

There lies before me the expression of these opinions in answer to a series of questions addressed to leading men of various pursuits, who are residents of Alaska, or acquainted with its condition, and its wants; and their views are reflected in many places in this Report, and concentrated in the two provisions above mentioned.

But there remains another consideration. The Territory of Alaska is neither bankrupt nor poverty-stricken. It costs nothing worthy of naming, to sustain our sovereignty over it. Its inhabitants receive no stipends. Its natives receive no annuities. And yet it pays into the United States Treasury over three hundred thousand dollars (\$300,000) per annum, a gross sum of more than four millions of dollars (4,000,000), since its purchase.

We humbly ask for the appropriation of a very small portion of the annual income derived from Alaska, in order to extend the reign of just and equitable laws over all its communities, and to visit its various families with the benign influences of modern civilization.

If these consummate facts are without avail, no eloquence can strengthen our appeal; no reasoning can lend it conviction; no philanthropy can incline or persuade. We confidently commit the case to the judgment and conscience of the American people, in the august capacity of the Government of the United States.

Submitted, with the highest respect, by your fellow citizen,
PORTLAND, OREGON.

A. L. LINDSLEY.

REPORT ON ALASKA.—NO. VI.

EXPLANATORY.

The following is a part of the Executive Committee's Report, made to the Synod of the Columbia, at its last meeting, Oct. 1880. It belongs here, in the historical order of events.

The work of Christian civilization among Aborigines within the bounds of the Synod, still engages the care and oversight of the Committee.

The suspension of our work at Sitka naturally invited the intrusion of other denominations into that field. The situation became critical. No missionary was found at the East. On the recommendation of J. V. Milligan, who was a classmate of Rev. G. W. Lyons, the Sitka mission was tendered to the latter gentleman, then in California, and whose work there was commended by the Rev. T. Frazer. About the same time, the school-teacher Miss Austin, was commissioned by the Board.

The Rev. G. W. Lyons went on in April, and spent a month with the Rev. S. H. Young, acquiring a store of information, derived from the experience of our Missionary at Fort Wrangel. They circumnavigated Prince of Wales Island, the largest of the Alexander group. They were hospitably received by the natives, who expressed the earnest desire for teachers and missionaries, — thus confirming the unanimity elsewhere maintained in petitions for these institutions.

The quarters occupied by our Sitka mission are held by no secure tenure. The oral permission of the naval Commander obtained admittance, and upon that rests the present occupancy. It would be wise to purchase the old hospital and adjacent grounds. The building is large, and can be made very serviceable, and the grounds are already used for gardens. Meanwhile we should be put in possession by a written order from the Government. We hear from trustworthy sources, that both the teacher and missionary are industriously employed. They began under very unfavorable circumstances, and the school still lacks facilities. One of my informants expressed his surprise in decided terms, at the attempt of the great Presbyterian Church to introduce itself with such scant outfit and such miserly supplies. And we add, that the occasions for the surprise are well-founded.

There is a class of the population of Sitka, for whom some provision of education should be made. I refer to the children of Russians and half-breeds. A school was organized for them more than a year ago. Commander Beardslee of the U. S. S. Jamestown, and Mrs. Beardslee, his wife, have taken an active part in this school. Their removal from Sitka leaves the school in danger of being disbanded. If it be possible to find a trust-worthy and capable manager at Sitka, for this school, it would be better for us to leave it in such hands at present, and until our Mission can be reinforced.

Rev. S. H. Young has explored the coast from the southern extremity of Alaska to Cross Sound and Chilkat river, which are situated northward of Sitka. He has carefully taken the census of the tribes and villages. By his figures, the estimates of population are still too large. These have been reduced

from time to time to insignificant numbers, compared with the vastness of the Territory. The scarcity of population shows still more clearly, the risk of giving too much notoriety to the claims of that field. It is believed that the Tlinket tribes are increasing in population, and that they are not excelled by any native tribes, in physical vigor or intellectual capacity, and equaled only by the Hydahs of Prince of Wales Island, among whom also we intend to establish a mission.

But the more pressing need at present, is the opening among the Chilkats. They are the most numerous of the Tlinket tribes. Mr. Young has gone among them to meet an emergency, and to make arrangements for introducing our work as soon as a missionary can be found to take possession. The Chilkat tribe is located at the head of Lynn canal, on a river which penetrates into regions unexplored, and inhabited by people of the Tinneh stock. A mission among the Hoonyas should be undertaken. This tribe consists of about 800 souls almost free from "white" vices or diseases, and very desirous to receive instruction and adopt the customs of civilized life.

We see no reason for changing our recommendations pertaining to the distribution of Missions. They are now in operation at Wrangel and Sitka. Other localities selected, are among the Chilkats, another among the Hoonyas, and the fifth among the Hydahs.

By the favor of Providence, I was enabled to present the cause of the Indians in an unembarrassed and familiar manner to President Hayes. After my first interview, I addressed to him a letter on the subject of "The Civilization of the Native Alaskans."* It has been circulated to a limited extent. It contains a plea for the education and salvation of the aborigines of the whole country. The published Minutes of the Synod of Columbia, I also placed in his hands; and I have the satisfaction of knowing that his views and ours on essential points are identical, and that he expressed them in a public speech at Forest Grove. I spent the day with the President, and am confident of his hearty support in the effort to secure Congressional appropriation for schools in Alaska. I was not prepared to press a petition for the return of Joseph's Band to the reservation in Idaho, for the single reason that they would not be safe from outrages which would be inflicted in retaliation for real or fancied grievances, during the Nez Perce outbreak.

I will only add that it is high time for this great nation to show mercy to the aborigines whom they are driving to despair and madness, and to introduce a tranquilizing and generous policy. Whatever any citizen or association can do to promote this change should be done without delay; and I therefore earnestly invoke the aid of the brethren that our influence may reach men in power in a direct course, and under the signal favor of Divine Providence.

*This Letter forms No. V, which precedes this.

APPENDIX TO NO. VI.

Reasons for Locating an Industrial Home and School for Boys at Fort Wrangel and Sitka.

1. The McFarland Industrial Home for Girls is situated at Fort Wrangel. It has already twenty-eight inmates, the support of each being guaranteed by a separate ladies' society, or by individuals, so long as she shall remain in the Home. These girls are being instructed in household arts, as well as the principles of a common education. They will be fitted to be the wives of intelligent, christian men. They should not leave the Home until they are honorably and fitly married. But it will be very difficult to find suitable husbands for them, unless we have also a training school for Indian boys. And to marry them to men beneath them, in point of education or morality, would tend to defeat the very purpose for which the Home was founded, and plunge them back into barbarism and misery. The boys' school, located at Sitka, cannot supply the place of one at Fort Wrangel. The two places are a hundred and sixty miles apart, communication is infrequent, and the voyage by canoe difficult. The inmates of the two institutions cannot be brought together conveniently; and there would remain only the alternatives of building another girls' industrial home at Sitka and another boys' training school at Fort Wrangel—or compelling our educated and christianized young men and women to marry inferior and profligate companions. Were a boys' school to be founded at Fort Wrangel, the two institutions would be supplementary to each other; and thus, in due time, christian homes would be established.

2. Fort Wrangel is the gathering point for many of the tribes. The Indians in their voyages up and down the coast find this, at present, the most convenient place for rest and trade. At times, every tribe in the archipelago is represented there. In this way, the McFarland Home thus numbers among its inmates girls of the Stahkeen, Sitka, Chilcat, Auk, Takoo, Hanega, Tongas, Hydah and Simpsian tribes. The boys' school, located at Sitka, will gather into its fold representatives of some of these tribes. The aim of these schools is to provide skilled and educated workmen who can instruct the various tribes in the mechanical arts, as well as in the elements of a christian education. Every young man should go forth from the institution to his *own tribe*, fitted to be a teacher in the full sense of that word; and thus the whole archipelago and adjacent mainland be enlightened and civilized. On account of its location and the influence of its missions, Fort Wrangel can gather into an institution of this class, more tribes than any other locality.

3. The Indians of Fort Wrangel, by reason of their superior advancement, would respond to the call for students of such a school, and support it steadily.

4. There is, near Fort Wrangel, a tract of three hundred acres of tillable land already cultivated, in part. This can be purchased very cheap, and cultivated by the boys of the school, and enough stock and vegetables raised to supply both institutions. Thus the boys can be taught agriculture, and the expenses of the school met in part at the same time. An available tract of land, for the same purpose, can doubtless be found near Sitka.

5. The superior organization of the Fort Wrangel mission, its strong force and harmony, would give assurance of success to such a school. The missionaries now at Fort Wrangel could take charge of the training school for boys, and their experience would be very valuable.

6. The government buildings at Sitka offer great inducements to locate a training school there. The Russian Hospital, a large building, and the adjacent grounds, which are extensive, have been assigned to us for this purpose. Both the Sitka and the Wrangel schools for boys must be fitted up for the purposes of instruction outlined in the preceding Reports, and the necessary expenses for these purposes ought to be provided by the Government without delay. Our plan contemplates the co-education of the sexes to a certain extent. The practicability of it is fairly illustrated in the school at Forest Grove, Oregon, in which Indian children are gathered from various tribes, some of them from Alaska. With its origin and progress the writer is familiar. Its progress is very satisfactory, and its prospects are of the most promising nature. This school and the one at Carlisle Barracks, both started since the earlier Sketches in this pamphlet were written, are complete demonstrations of the positions maintained herein. We earnestly call the attention of philanthropic people, to these several positions.

REPORTS ON ALASKA.—NO. VII.

Present Condition of the Work, May 1, 1881.

The missionaries in Alaska are much cheered by the immediate prospect of accessions to their ranks. Rev. S. Hall Young of Fort Wrangel, has within the last two years done a very laborious and successful work of exploration and preparation for the establishment of missions throughout the whole of southeastern Alaska. He has visited every tribe, village and almost every fishing camp in that region, taking the census, and recording the condition of each point, noting its location and natural advantages, conferring with the chiefs and preaching the Gospel to the people, and reporting all the facts to the Board necessary to their guidance in locating missions. He carefully weighed the claims of each point, in order that the most important should be occupied first. He is able to bear unqualified testimony to the accuracy of the Reports of Dr. Lindsley, who visited this Territory in 1879, under the commission of the Board of Home Missions, and to the soundness of views therein expressed.

In the Fall of 1879 Mr. Young visited the tribes in the northern part of the archipelago, and recommended that the Chilcats, the largest and most important of these tribes, be supplied with a missionary as soon as possible. The Home Board has shown its confidence in his judgment by adopting his recommendations in each case. A missionary was commissioned for Chilcat in the Summer of 1880, but was diverted to another field. In June of that year Mr.

Young fitted out, and sent to that tribe as missionary teacher, Mrs. Sarah Dickinson, a native of the Tongas tribe—speaking the same language—who had been educated at the Fort Wrangel mission. The Board confirmed her commission, and she has been laboring very successfully ever since—the Chilcats welcoming her warmly, and continuing to send their children to her school.

Last August Mr. Young again visited these Northern tribes, spending some time among the Chilcats. He carefully studied the condition of each of the four villages of that tribe, and selected a point on a beautiful harbor, accessible to all, upon good farming land, and where the Northwest Trading Company has its post, as the site for a mission and a new Indian town. He selected a site for a church, and made arrangements with the Company, who had the lumber on the ground, to build a comfortable house for church and school. This the Company agreed to put up immediately. This building is now up and ready for occupancy. The head men of all these villages pledged themselves to obey the coming missionary, to build a new town of "white man's houses," and to support the school. Thus the mission has long been located, and all is in readiness for the missionary. Rev. Eugene S. Willard, who goes up by the June steamer to take charge of that mission, will find a people eagerly expecting him, and an open door for the entrance of Christian civilization.

In the Spring of 1880, Mr. Young, accompanied by the Rev. G. W. Lyons, the newly appointed missionary to Sitka, made the tour of the Prince of Wales group of Islands. He visited all the tribes in that region, taking the census and collecting information as before. He located a mission in Cordova Bay, selecting a site for another new mission town at a point accessible by four Hydah villages, where there was a good water-power, plenty of valuable timber, a good anchorage, and ground capable of cultivation. He obtained pledges from the head men of all these villages that they would desert their present Indian towns, and build a new town on the site selected. He recommended to the Board that this mission be started upon what is known as the Metlakatlah plan: first a sawmill, which will soon pay for itself—the Indians readily buying the lumber—the church and school house built by native workmen properly directed, then a town of neat and commodious houses, built and filled by a population which subscribes to the laws, and conforms to the plans of the settlement. The Board adopted Mr. Young's recommendations, and now that field is outlined, and ready for a suitable manager to take charge of what can be made in a few years an entirely self-supporting plantation. The Northwest Trading Company has agreed to erect a post at the site chosen, and to put a man in charge who is fully in sympathy with our plans. Thus the four central points of Fort Wrangel, Sitka, Chilcat, and Hydah will all be supplied, and will be working as the nuclei for the gathering together and evangelization of the whole archipelago.

In accordance with the plans outlined in the preceding pages, Mr. Young recommends the Hoonyahs, the large and promising tribe situated on Cross Sound, as the next tribe to be evangelized, either by native teachers educated

in the other missions, or by teachers sent out by the Board. He also visited the new mining town of Harrisburg, locating and recording a site for a church and school house, in case that proves to be a successful mining region. Thus all the information necessary to intelligent action, in locating missions and advancing the cause of education in that promising region, is already collected, and the next step is to enter and occupy.

CONCLUSION.

The foregoing "Sketches" show what we are doing, and attempting, for the enlightenment of Alaska. They provide materials towards a complete history, yet to be written, and they are accurate. There are other sources of information, in manuscripts and occasional publications in newspapers, such as letters written prior to 1877, the original overture to the General Assembly of that year, the official statement of the origin of this work, issued by the Presbytery of Oregon, together with some data contained in official communications, made to the Government of the United States.

In compliance with requests of persons cognizant with the facts, the "official statement" above cited, is here inserted. In the order of time, it should have been placed at the beginning. But the suggestions for its publication were not made until the first Reports were passing through the press. It was printed in the Record of Aug., 1878, and in the Official Report on Alaska, made by Hon. Wm. Gouverneur Morris, Special Agent of United States Treasury Department, published by order of Congress. That Report abounds in valuable information; but, unfortunately, it is out of print.

Missions Under the Presbytery of Oregon.

At the meeting of the Presbytery of Oregon, in session at Astoria, April 3, 1878, it was ordered that a committee of three be appointed to draw up a minute embracing the *facts* in connection with the history of the development of missions under the care of the presbytery, having special reference to the work in Alaska; and that the same be forwarded to the Secretaries of the Board of Home Missions. Said minute, when approved by presbytery, to be engrossed on the records.

In accordance with the foregoing, the following is an official statement:

In the year 1869, when Secretary Seward was returning from his visit to Alaska, Rev. A. L. Lindsley, D. D., of the First Presbyterian Church of Portland, Oreg., met him at Victoria, and by careful enquiry gained much information concerning the social, moral, and religious condition of the resident Indian tribes.

From the time of this interview Dr. Lindsley made persistent efforts to secure the establishing of evangelical missions among this neglected people. Frequent interviews were held with government officers and officials, in order to secure protection for teachers and schools. In 1872 General Canby expressed a favorable opinion of the proposed work, and promised his influence in securing government aid. In 1875 General O. O. Howard rendered valuable assistance, and by co-operation with Dr. Lindsley urged the matter before public attention by newspaper articles and much correspondence. The Boards of the church were importuned, but found no one to undertake this work. An overture was carefully prepared and sent up to the Assembly of 1877, in which the interests of this mission field were urged upon the attention of this body, but through the advice of "friends" it failed to come formally before the Assembly, and so proved abortive. Up to this time failure seemed to attend every effort, although "the appeals which had come from civilians, military officers, and the aborigines were" very urgent.

In the spring of 1877, the Board of Foreign Missions commissioned Mr. J. C. Mallory, jr., for the work among the Nez Perce Indians of Idaho, but that field was supplied when Mr. Mallory reached Portland. This seemed a providential opening of the way for beginning active work in Alaska. In May, at Dr. Lindsley's expense, Mr. Mallory was furnished with necessary means to enter the field at once, explore the ground, and take charge of a small school already opened at Fort Wrangel. He visited Sitka and Fort Wrangel and the intervening regions, and very industriously prosecuted the work. He assumed the responsibility of the school, and employed Philip Mackay, a native convert, to assist. The work was progressing encouragingly when Mr. Mallory, having accepted a government appointment in Arizona, was obliged to leave the ground. Mrs. McFarland, a member of the First Presbyterian church of Portland, a woman of "large and successful experience in frontier work," was secured to fill the vacancy; and she carried on the work without serious interruption. On the eve of Mrs. McFarland's departure for Alaska, Dr. Sheldon Jackson, having arrived at Portland on a visit, and being desirous of seeing the regions beyond, acted as an escort, going up and returning by the same trip of the mail steamer. Under Mrs. McFarland's supervision the school became very prosperous. In a short time it doubled in numbers; larger accommodations were necessary, and the success of the mission proven. Up to October 22, 1877, about \$600 of necessary expenses had been incurred in assuming the payment of salaries, house rents, school furniture, and fitting out the parties engaged in the work—all of which was undertaken by individual enterprise, and without the aid of the Boards of the church, the pastor of the Presbyterian church at Portland assuming the entire responsibility.

At this point, when the enterprise was established, the Board of Home Missions assumed the charge and the money expended.

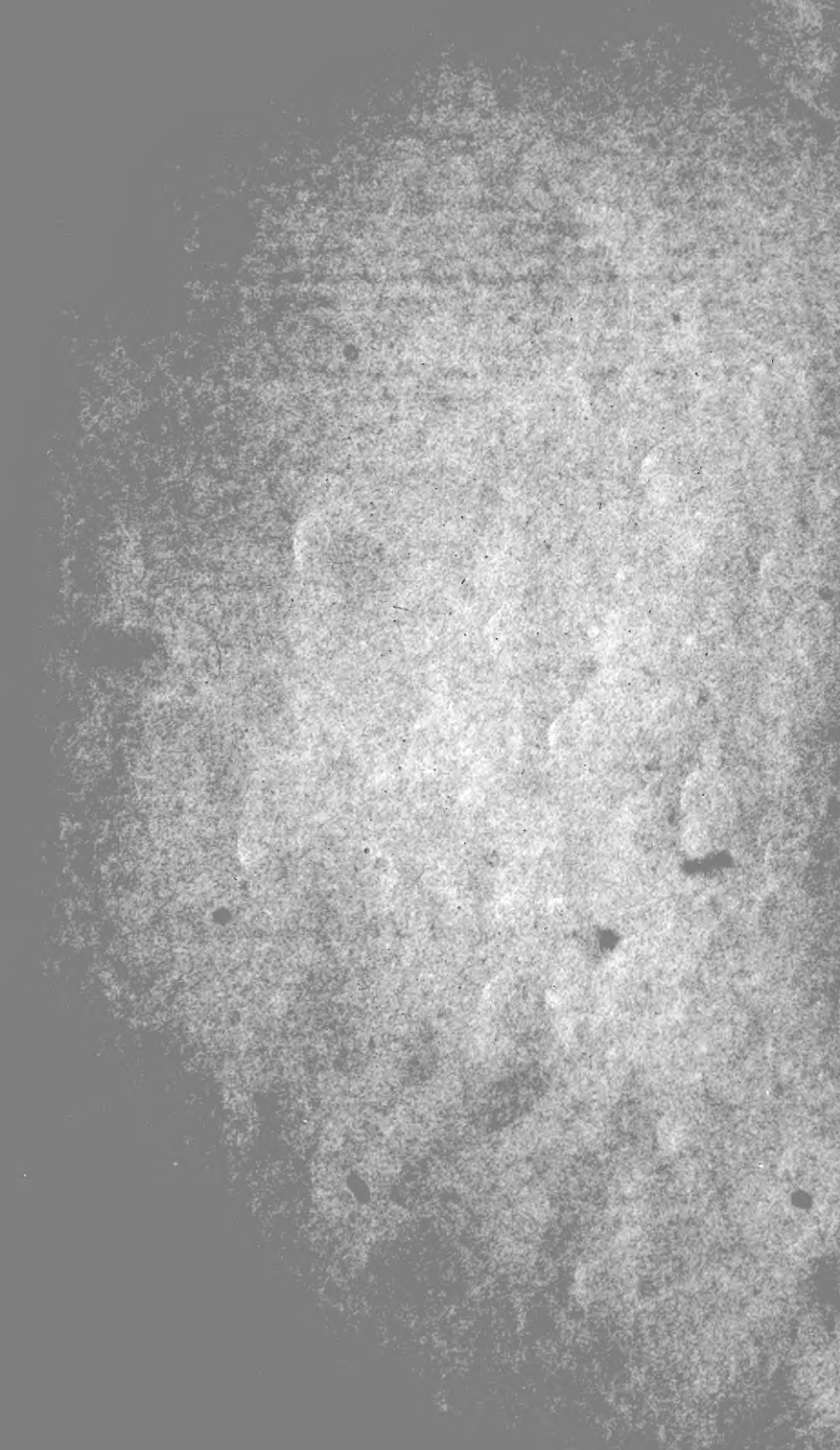
The committee cannot refrain from calling the attention of the secretaries of the board to a quotation which appeared in the Presbyterian Monthly Record of December, 1877 (top of page 356), by which it appears to the public an

easy thing "to pass on to Alaska and locate a mission at Fort Wrangel." In the cause of justice to all parties concerned, two things ought not to be overlooked: First, the mission was already *located* at Fort Wrangel when the above-mentioned *passing on* took place; and, second, the *locating* of this mission is the result of several years of weary watching and waiting, amid persistent effort, fervent prayers, and a strength of faith that was manifest in no small amount of expended dollars and cents.

E. N. CONDIT,

Chairman of Committee and Stated Clerk.







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