

MAR 16 1921

The Board of Home Missions of the Presbyterian Church

IN THE UNITED STATES OF AMERICA

No. 156 FIFTH AVENUE, NEW YORK

REPORT OF MISSIONARY FOR QUARTER ENDING DECEMBER 31ST

November and December, 1920.

Please forward this report to the Secretary promptly after the date mentioned

Name of Missionary Edward Marsden P. O. Address Metlakatla
 Name of Presbytery Alaska Alaska

STATISTICAL REPORT

In the *Statistical Report*, under "Names of Churches and Stations," please write the name of each preaching place, following each in the spaces on the same line with information as to the quarter's work.

NAMES OF CHURCHES AND STATIONS	PREACHING SERVICES				OTHER SERVICES				MONTHLY MEETINGS FOR MISSIONARY STUDY AND PRAYER	Number of Pastoral Calls	MEMBERS RECEIVED		BAPTISMS	
	SABBATH		MID-WEEK		SABBATH		MID-WEEK				SUBJECTS	Ave. Att.	On Ex.	On Cer.
	No.	Ave. Att.	No.	Ave. Att.	No.	Ave. Att.	No.	Ave. Att.						
<i>Metlakatla</i>	<i>8</i>	<i>192</i>			<i>8</i>	<i>210</i>	<i>16</i>	<i>47</i>			<i>40</i>	<i>155</i>	<i>4</i>	<i>8</i>

GENERAL REPORT

In the *General Report*, please give some details of the various departments of the work, with its trials and encouragements, and any facts or incidents that will inform the Board as to the field, or interest the Home Mission givers throughout the Church at large. **Both sides of this sheet may be used.**

This church was organized by the Presbytery of Alaska, on Monday evening, October 18, 1920, with 58 members. After that date the members increased in numbers very slowly, and on the last Sunday in December, 1920, they numbered 156. The regular work of preaching, and putting into motion the machinery of the new church, started on Sunday morning, November 7, 1920. The name of this church is The Presbyterian Church of Metlakatla, Alaska.

Copy of this report sent to Dr. Church Inman, Alaska.

MS 203 Box 4, Folder 5, Item 1 General Report dated Nov. - Dec. 1920 by Edward Marsden, Metlakatla

This church has a Board of Elders of seven good and consecrated men, one of which is made a life member. It has also a Board of Deacons of nine men, and this board is quite active. I wish to notice that two of the members of the church are very old women aged respectively about 85 and 86. They may be older than that, and they know very well the sad conditions of the Indians of the North Pacific Coast long before the Gospel of Jesus Christ came to them. These two women are Christians, and they requested to become members of this church out of their own free will.

In one of the first congregational meetings, on October 27, by a unanimous vote, the organization of a Sabbath School, a Young People's Society of Christian Endeavor, a Prayer-meeting Band, a Woman's Society, and a Choir and Orchestra, were authorized.

The Sabbath School with 80 children and six teachers, is doing very well. Twentyone of the children who are fifteen years of age are members of the church. The international lessons are studied. In connection with

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General Report dated Nov. - Dec. 1920 by Edward Newton, Metlakatla
to Board of Home Missions

The Board of Home Missions of the Presbyterian Church

IN THE UNITED STATES OF AMERICA
NO. 147 FIFTH AVENUE, NEW YORK
REPORT OF MEMBERSHIP FOR QUARTER ENDING DECEMBER 31, 1920

Please forward this report to the Secretary promptly after the date mentioned.
Name of Minister: Edward Newton
Name of Pastors: Metlakatla
P.O. Address: Metlakatla

STATISTICAL REPORT

In the Statistical Report, under "Name of Church and Station," please state the name of the church, and the name of the station, and the name of the pastor.

NAME	AGE	SEX	DATE OF BIRTH	DATE OF BAPTISM	DATE OF CONFIRMATION	DATE OF RECEIPT	DATE OF DEATH
Metlakatla	85	F	1835	1850	1860	1870	
Metlakatla	86	F	1834	1849	1859	1869	

This church was organized by the Presbytery of Alaska on Hudson's Bay October 18, 1920, with 58 members. After that date the membership increased in numbers very slowly, and on the last January in December 1920, the membership was 150. The report of presiding elder listing the members of the new church, started on Sunday morning, November 7, 1920. The name of this church is the Presbyterian Church of Metlakatla Alaska.

This church has a board of
pastors and ministers and
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This, a teacher's Bible class is held once a week. Through Dr. W. O. Forbes of Seattle, we are using some supplies and helps from the Sabbath School Board for which we are very thankful.

The activities for good of the Christian Endeavor Society justifies its existence in this Church and community. It has a membership of 75 young people, and it meets for divine service at each Sunday evening. I have charge of the presentation of the lessons, not the young people, as well as the old ones that come, run the meetings according to their own wishes and pleasure. The services are wholly evangelistic, and the testimonies, prayers and music are helpful and good. Many young men and women have already been converted, and many others have been restored to their former faith in God, in these young people's services.

The Prayer-meeting Band of 34 members, mostly older persons, is a distinct organization in our church. It meets twice a week

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General Report dated Nov. - Dec. 1920 by Edward Marston, Nettie Koettli

4.

in one of the private homes and its average attendance is 47. There are times when the attendance is twice and over this number. Since we have no house of worship at the present, these prayer meetings take the place of our Wednesday evening services. The members of this church believe in prayer, and this is the source of their strength.

The Woman's Society of 51 members does sewing work mostly for the needy, makes visits to some of the homes of the poor members of the church, oversees the preparation of meals in a church luncheon or supper, tries to lead erring girls to a Christian and better life, helps mothers of children that deserve and need help, and does other good works of that nature. It is expected that later on this Woman's Society will develop into an active missionary society of this church.

The Choir and Orchestra with a membership of 27 singers and musicians, is the one organization of this church that is a source of joy and comfort to any Christian. In the

3.

This a teacher's kind class in fact was a week. Through Dr. H. C. Foster of Seattle we are using some supplies and help from the Sabbath School Board for which we are very thankful.

The activities for part of the Christian in our Society justified its existence in this church and community. It has a membership of 75 young people and it meets for divine service on each Sunday evening. I have heard of the presentation of the lesson but the young people as well as the old men that come, the meetings according to their own wishes and pleasure. The services are wholly over-optimistic and the testimonies program and music are helpful and good. Many young men and women have already been converted, and many others have been restored to their former faith in God, in their young people's services.

The prayer-meeting Board of 34 members mostly older persons, in a distinct organization. It meets three or four times a week.

short space of two months that it has been
in existence, it has really done a good work.
Every member is an earnest follower of the
Lord Jesus Christ, and when one listens to its
performances, he cannot help but be comforted,
and be convinced that praise belongs to God
and Him alone.

I have not said anything about our regu-
lar preaching services. These services are very
well attended, and they form the backbone
of our whole work. They are spiritual, evangelistic,
as well as instructive. The principal subjects
presented during the two months of November
and December were from the doctrines of the
Presbyterian Church as contained in the Confession
of Faith. It requires a season of prayer and
careful preparation on the part of the minister
to handle these doctrines so that they become
plain and edifying.

Such in a few words is the picture
of the new Presbyterian Church at Metlakatla,
Alaska. If we may judge from its zeal
and faith in the space of only two months,
we can with confidence say that under

in one of the private houses and its average
attendance is 47. There are three other churches
near in three and over this number. Since we
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The Women's Society of 21 members
does sewing work mostly for the needy, makes
visits to some of the homes of the poor members
of the church, oversees the preparation of meals
in a church, members in supper, tries to bear
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to Board of Home Missions

Divine guidance, this church, born out of trials and tribulations, will go forward to the glory of God and to the upbuilding of His Kingdom among the native races in Alaska.

We are of the firm conviction that we have not tempted Providence in the founding of this church. Rather than this, we are sure that this is the fulfilment of a prayerful desire on our part dating back to 1887. It is at the same time one of the very fruits of the labors of the Home Board in Alaska. Our members are very happy. They are happy even though they are in the midst of very hard times. They assure me that when their immediate needs are attended to, they will be glad to contribute from time to time their share to the work of the Home Board.

Yours in the Master's work.
Edward Marsden
Presbyterian Missionary.

...of two months that it has been in existence it has really done a good work. Very members in our constant fellowship of the Lord Jesus Christ and what we witness to it. Performance be contented with, but be confident and be encouraged that praise belongs to God and His alone.

I have not said anything about our own... for preaching services. These services are very well attended and they form the backbone of our whole work. They are spiritual overflows as well as intellectual. The principal subject presented during the two months of November and December have been the doctrines of the Presbyterian Church as contained in the Confession of Faith. It requires a season of prayer and careful preparation on the part of the minister to handle these doctrines so that they become plain and edifying.

Such is a few words in the picture of the new Presbyterian Church at Nestalaska, Alaska. If we may judge from its past and present in the shape of only two months we can with confidence say that members

EDWARD MARSDEN, THE ALASKAN.

By

S. Hall Young.

The little brown Tsimpshean Indian, who came into the world May 19, 1869, at Father Duncan's Christian colony in British Columbia, had no marks of royalty, although he was the son of an Indian chief. Or, rather, his father had been a chief before the colony was broken off from the tribe at Fort Simpson, and planted, wisely, a community by itself to be governed as a theocracy by a christian missionary.

The father of the baby was Shooquanshd, Father Duncan's first convert, and his most loyal and efficient helper. The small papoose could not be called beautiful even by the fondest mother. The term "cute" was all that could be applied to him, either as a baby or a boy. He grew up short of stature, dumpy of body, with almost negroid features, wide flat, fleshy nose, high cheek bones, eyes that had heavy lids and almost slanted like an oriental.

Where the Tsimpsheans came from, nobody knows. The usual guess that they were descendents of one of the lost ten tribes of Israel, has been made concerning them, with about as much reason as when applied to a hundred other peoples. The most plausible conjecture is that they were of the same origin as the Astecs of Mexico, and I might sustain this theory by a hundred reasonable proofs. The only thing that we can say with any positiveness is that the Tsimpsheans occupying the coast of British Columbia, from Dixon Entrance in the north, to Queen Charlotte sound in the south and the valleys of Naas and Skeena Rivers, were a very distinct tribe, having a language that is full of labials, not

gutturals, and of broad, open vowel sounds. It has been called the "Italian" of the Pacific Coast. The people were savage in the most emphatic sense. They were warlike, quarrelsome, and proud. They possessed slaves by the hundreds, secured by raids upon the natives of Vancouver Island and Puget Sound. They were emphatically the Ishmaels of the North. Their heathenism was of a virulent and most savage type. While they could ^{not} be called cannibals in the ordinary sense of the term, still their medicine men did rend each other with their teeth, and even swallowed human flesh in the frenzy of their incantations. While the totem poles and totemic images found so freely among them could hardly be called idols, they indicated a multitude of spirits to be propitiated, witches to be feared and persecuted, and the embodiment of the beasts and birds in a half human form, to become the family guardians and the coats-of-arms for the different families of the tribe.

Father Duncan, a young drygoods clerk from London, came to this wild tribe at Fort Simpson, where the natives were so fierce that the Hudson Bay post had to keep a strong force of white soldiers, or police, in order to exist and trade at all. The Indians were kept outside the Fort, and ~~the~~ only admitted one or two at a time, and then only under strong guard. Inter-tribal wars were constant and inter-family affrays. The people looked upon the white man not as a friend, but as one from whom he expected material gain. The native watched the white man for a chance to get the best of him, and murder him and plunder his stock of goods. Father Duncan, after two or three years spent in learning the language and to "think" Tsimpshean, as well as talk it, did the bold and unusual thing of taking his converts clear away from the rest of the tribe, and founding a community where christian civilization could be exemplified, as well as taught. He built a great cathedral church, a commodious school house, and then began to erect saw mill, machine shops,

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Edward Marsden, The Alaskan by S. Hall Young

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The father of the baby was Shooquahnd, Father Duncan's first convert, and his most loyal and efficient helper. The small boy could not be called beautiful even by the fondest mother. The term "cute" was all that could be applied to him, either as a baby or a boy. He grew up short of stature, dumpy of body, with almost no neck, fleshy nose, high cheek bones, eyes that had heavy lids and almost no eyelids.

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and afterwards salmon canneries, and to make Metlakatla a model christian, self-supporting community. He had hard and fast ideas of what was best for the Indians. The ten commandments were his code of laws, and their infraction was punished by expulsion from the community. He put down witchcraft, sorcery, the old Indian potlaches, and the whole round of "oldfashions." He made the Indians be good. He was law-maker, as well as administrator of the law. For a long period of years he was absolute monarch of a territory as large as the New England and the middle-Atlantic states. He had gunboats at his beck and call. He could send his great canoe full of armed policemen for hundreds of miles along the coast, apprehend the crews of ships and schooners who were bringing whiskey or molasses to make "hootch" into his territory, and could send them to ten years in the chain gang at Victoria. In Father Duncan the law and the gospel were combined, and he did not allow a white man to camp within three miles of his christian village.

Shooquanahd was baptised Samuel Marsden, and his wife, Catherine. Little Edward was one of a number of little Indians in that family, and was reared directly under Father Duncan's eye. The homely little chap evinced signs of genius very early. At thirteen he was playing the organ for the meetings in the big church. Pretty soon he was playing all the instruments of the new brass band. Soon he was composing Tsimpsean hymns, and teaching his companions to sing hymns and songs, and afterwards cantatees and oratorios. He was a musical genius. He was not satisfied with learning to play the piano well, but took it apart to see how it was made, and became an expert piano tuner, a trade which stood him in good stead when he was called upon to work his own way through college and seminary.

Besides being a musician, he learned other trades. Brickmaking was one of his earliest. He became a machinist, a blacksmith, and then an engineer. He learned to make steam engines and to run them, to build boats

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Edward Marsden, The Alaskan by S. Hall Young

and to sail them, to build a saw-mill and run it,- all this before he was nineteen!

Edward's father died when the boy was about nine years of age. He was converted at the age of fifteen, through the efforts of David Leask, a half-breed school teacher and helper of Father Duncan's. When the Metlakatians fled from, what Father Duncan designated as "British Tyranny and ecclesiastical oppression" in 1867, he was a young man of eighteen. He was farther along towards an education than any other of the Tsimpsean youth, although he had had but little schooling. He was an insatiable reader, had a curiosity that was always leading him to experiment, to ask questions, and ~~to~~ to consult the encyclopedia. In 1888 he went with other young Metlakatians to the training school at Sitka. Dr. Sheldon Jackson took notice of the bright little fellow, and under his persuasions, Edward dedicated himself to the christian ministry, and joined the Presbyterian Church. He applied himself, not only to books, but to mechanics; as early as '88 he was licensed as a marine steam engineer and navigator. Indidentally, he learned clock and watch making, surveying, carpentry and cabinet making.

The boy was so bright and eager, that Dr. Jackson took him east, and with the help of Gen. Eaton, who was Commissioner of Education in the Interior Dept. at Washington, Edward was soon entered as a student at Marietta College, Ohio. He was there five years, taking an English and Scientific course, graduating there in 1895. Thence, he went to Lane Theological Seminary in Cincinnati, graduating in 1898. With very little aid from college Gen. Eaton and the Presby. Board of Education, he made his way through/and seminary by tuning pianos, playing in brass bands, working at his various trades, and lecturing in chautauqua courses, Y.M.C.A.'s, churches, etc. He took a thorough course of chautauqua reading, and was much sought after by lecture bureaus, presbyteries, and churches.

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Edward Marsden, The Alaskan Boy, S. Hall Young

Along with his college and seminary education, he took a course of law, with the Sprague Correspondence School, and was qualified for the Bar.

Edward declares that he was very far from being a bright student, and says it puzzles him still to know how he ever passed his examination in college and seminary. But he did pass, and pass well, and his fellow students speak of his diligence, his cheerfulness, his accommodating spirit, and his all-round genius.

In 1898 Marsden was ordained at Marietta, Ohio, by the Presbytery of Athens. He at once returned to Alaska, to give himself to the work of saving and teaching his people. Father Duncan, although a very great missionary, was a most arbitrary man, and very jealous of his prerogatives. Instead of being proud of Edward, he called him egotistical, and refused to let him preach at Metlakatla or help him in any way. The presbyterian church sent him to the Thlingit village of Saxman, near Ketchikan, a people of another race and language, and he remained there a number of years as missionary. He married Lucy Kinninock, a daughter of the chief of the Tongass tribe of Alaska. They had no children of their own, but have adopted three children of Mrs. Marsden's sister. The oldest of these, Marietta, a beautiful and accomplished young lady, was recently married to a young man of Metlakatla, and is helping in the new church.

As a missionary, Edward Marsden made good from the first. Saxman was a new village, and the people very ignorant and crude. They needed houses that they might learn, each family by itself, in cottage of their own. A saw-mill must be provided, so Edward organized a company and built one, doing the particular work with his own hands. He wanted a house of his own, so he built one, which became a model for the other Indians. He needed, so he built that, was his own architect and carpenter. School house and orphanage were

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Edward Marsden, The Alaskan by S. Hall Young

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In 1898 Marsden was ordained a Minister, G.O.S., by the Presbytery of Alaska. He at once returned to Alaska, to give himself to the work of saving and teaching his people. Father Duncan, although a very great missionary, was a most arbitrary man, and very jealous of his prerogatives. Instead of being proud of Edward, he called him egoistic, and refused to let him preach at Metlakatla or help him in any way. The Presbyterian church sent him to the Tlingit village of Saxman, near Ketchikan, a people of another race and language, and he remained there a number of years as missionary. He married Lucy Kinnick, a daughter of the chief of the Tongue tribe of Alaska. They had no children of their own, but have adopted three children of Mrs. Marsden's sister. The chief of these, Metlakatla, a beautiful and accomplished young lady, was recently married to a young man of Metlakatla, and is helping in the new church.

As a missionary, Edward Marsden was good from the first. There was a new village, and the people very ignorant and crude. They needed houses that they might learn, each family by itself, in order of their own. A saw-mill must be provided, so Edward organized a company and built one. Before the construction work with his own hands. He rented a house of his own, so he built one, which became a model for the other Indians. He needed, so he built that, and his own architect and carpenter. Good houses and carpenters were

constructed in the same way, Edward and his people doing all the work, and providing most of the money necessary.

Other communities called for him as missionary, so in addition to Saxman, he had to start missions and churches at Ketchikan, Gravina, Loring, Kasaan, Moira Sound, Chomley, Quadra, Metlakatla, and North Arm, villages and cannery points distant from Saxman from three to fifty miles. In southeast Alaska, our roads are all waterways. Edward could reach these points only by boat. First there was the sail boat and row boat; then the small steam boat; then the larger and more efficient gasoline boat. He needed these boats, so one after another he built them, doing the work himself, setting up the engines and navigating them. His steam boat he called the Marietta, his gasoline motor boat, the Glad Tidings.

His work was remarkably successful and fruitful. The natives at all of these points responded, and conversions were constant. Here was one of their own people, come to teach them the way of life; to show them the way how to live in a clean, decent, sanitary way; and to teach them how to work as well. He organized three churches and a number of mission stations, and with his own brain and hands designed and constructed neat and substantial churches at Kasaan, Saxman, and Metlakatla.

His work as an educator is hardly second to his labors as a missionary. He has helped over a hundred young men and women to go to the higher schools ⁱⁿ of the States. He was Territorial Supt. of the Christian Endeavor work for about twenty years. He has toiled and planned for the political freedom and citizenship of his people.

Long before Father Duncan died in _____, Edward Marsden was repeatedly solicited by the Tsimpéans to go to Metlakatla and start a Presbyterian church. Father Duncan opposed this, and persisted in his fight against common schools, the citizenship of the natives, and their higher education, repeatedly saying that to teach an Indian more than just enough to read his

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Edward Marsden, The Alaskan by S. Hall Young

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His work as an educator is hardly second to his labor as a missionary. He has built over a hundred years ago and years ago to the present schools in the States. He was territorial superintendent of the Christian Endeavor work for about twenty years. He has built and planned for the political freedom and citizenship of his people.

Long before Father Duncan died in _____, Edward Marsden was repeatedly solicited by the Tsimpsians to go to Metlakatla and start a Presbyterian church. Father Marsden opposed this, and persisted in his fight against common schools, the citizenship of the natives, and their higher education, repeatedly saying that to teach an Indian more than just enough to read his

Bible and do ordinary business at the stores, was to spoil him. Although the Presbyterian church principally had provided him the funds for the erection of his new colony in Alaska, and had promoted that great enterprise, Father Duncan became an outspoken enemy of that and every other church. He would not accept ordination himself, as that would imply someone having higher authority than he, himself, possessed. The people wanted Marsden, and would not be put off. The Presby. church for ten years refused to start a mission or organize a church at Metlakatla. But when Father Duncan died, the way was clear. The great majority of the Metlakatians, including almost all of the influential men of the tribe, insisted on having a Presby. church, with Edward Marsden as their pastor. They prevailed, and in 1920 the Presbytery of Alaska met at Metlakatla, and a church was organized, with some sixty members. It now numbers over 300 communicants, with a Sunday School of three hundred.

At once these presbyterians said, "We must have a church of our own." The great cathedral church was as much theirs as anybody's, for they built it, but for the sake of peace, they said, "We will put in no claim that will bring about contention and litigation. We will build our own church." So Edward became his own architect, and with the assistance of his ~~own~~ people, only, he drew up the plans for a large, beautiful, modern church. The Board of Church ~~Construction~~ Erection aided them to the extent of a grant of \$2,000 and a loan of \$1,000. The rest of the money the Metlakatians provided. Not a white man lifted a hammer or wielded a saw upon that building. From its bold start to its triumphant finish the Tsimpsians, with Edward at their head, put up this - the finest church in Alaska. It could not be duplicated anywhere in Alaska for less than \$25,000. In January, 1923, I went to Metlakatla to dedicate this noble building. I wish I could present to you an adequate picture of the great meetings on that occasion. Some 400 people gathered in the new church; a choir of forty voices sang classical music perfectly; - the whole cantata of "Esther", the oratorio of

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Edward Marsden, The Alaskan by S. Hall Young

"The Coming of the King" selections from Handel's "Messiah," and other great compositions were rendered with an accuracy, verve, and spirit that I have never heard excelled by white choirs. An orchestra of fifteen pieces accompanied the singers. The whole service breathed a spirit of devotion and vital christianity that were refreshing to the soul. President Harding and his party were greeted and entertained at Metlakatla last July by part of the same great choir, and were enthusiastic in their praise of these people. Two Presbyterian excursions last summer enjoyed the meetings there to the full.

Edward Marsden is, and in all probability to the end of his life, will remain the dominating mind and heart of that model community. He is the secretary of the town council, the appointed commissioner of the city, the business man in all transactions with the government, the canneries and the public. He is always leader of the large Christian Endeavor Society, and has under his tutelage young men and women whom he is training for christian work. There are constant accessions to his church, and his influence is widening as the years pass. He says that he has just begun to work. He writes, "I am happy in the Lord's work, and pray to be spared to finish it."

Last summer the excursionists gave ^{me} \$361 towards purchasing a new organ for Marsden's church. His people added enough to raise the fund to \$500, and ~~also~~ bought a fine reed organ. The great choir longs for a small-sized, but good, pipe organ, which would cost some \$3,500. Edward needs, also, a new and larger missionary boat, about \$3,000, to finish the Sunday School wing and provide pews for the church, and these aspiring young people need a library of 3,000 or 4,000 volumes for their further education.

Edward Marsden is not of heroic build or stature, and would be the last to claim heroic traits. He is simply a plain, devout and earnest minister of the Gospel, who is successfully leading his people to a completer christian citizenship. He is very much an Indian, thinks as an Indian, and,

Although Bible and do ordinary business as the stores, was to spoil him. Although the Presbyterian church principally had provided him the funds for the erection of his new colony in Alaska, and had promoted that great enterprise, Father Danson became an outspoken enemy of that and every other church. He would not accept ordination himself, as that would imply some one having higher authority than he, himself, possessed. The people wanted Marsden, and would not be put off. The Presby. church for ten years refused to start a mission or organize a church at Metlakatla. But when Father Danson died, the way was clear. The great majority of the Metlakatlans, including almost all of the influential men of the tribe, insisted on having a Presby. church, with Edward Marsden as their pastor. They prevailed, and in 1890 the Presbytery of Alaska met at Metlakatla and a church was organized, with some sixty members. It now numbers over 300 communicants, with a Sunday School of three hundred. It once these Presbyterians said, "We must have a church of our own." The great catholic church was as much theirs as anybody's, for they will do, but for the sake of peace, they said, "We will let it be our own church." So Edward became his own architect, and with the assistance of his people, only, he drew up the plans for a large, beautiful, modern church. The Board of Church Extension aided them to the extent of a grant of \$10,000 and a loan of \$1,000. The rest of the money the Metlakatlans provided. For a while we lived a harem or a tented camp when that building, from its bold steps to its triumphant turrets the Metlakatlans, with Edward at their head, put up this - the finest church in Alaska. It could not be duplicated anywhere in Alaska for less than \$25,000. In January, 1893, I went to Metlakatla to dedicate this noble building. I wish I could present to you an adequate picture of the great meeting on that occasion. Some 400 people gathered in the new church; a choir of forty voices sang classical music perfectly; the whole contents of "The Star," the extracts of

MS 203
Box 4
Folder 5, Item 2

Edward Marsden, The Alaskan by S. Hall Young

although gentlemanly in his deportment, impresses one as an Indian, not a white man. But he is a living monument of grace, and a shining example of what can be made out of the very raw and uncouth material of the Taimpsean native.

"The Gearing of the King's affections from Handel's 'Messiah', and other great compositions were rendered with an accuracy, verve, and spirit that I have never heard excelled by white artists. An orchestra of fifteen pieces accompanied the singers. The whole service breathed a spirit of devotion and vital Christianity that were refreshing to the soul. President Harding and his party were greeted and entertained at Hotelistic last July by part of the same great choir, and were enthusiastic in their praise of these people. Two Presbyterian exhortations last summer enjoyed the most-
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"Crime Against Father Duncan."

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Ketchikan Alaska Chronicle

Published every afternoon except Sunday by the Journal Printing Company, on Front street, Ketchikan, Alaska.

EDWARD G. MORRISSEY - - - R. L. BERNARD

Entered as second-class matter at the postoffice at Ketchikan, Alaska, July 19, 1919, under the act of March 3, 1879.

SUBSCRIPTION RATES

Delivered by carrier in Ketchikan, \$1.25 per month.
By mail, postage prepaid at the following rates:

One year, in advance	\$12.00
Six months, in advance	6.00
Three months, in advance	3.50
One month, in advance	1.25

ADVERTISING RATES ON APPLICATION

Subscribers will confer a favor if they will notify the business office promptly of any failure or irregularity in the delivery of their papers.

Telephone, business office and editorial rooms, 230.

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EDWARD G. MORRISSEY - - - - - Editor



OUR PLATFORM.

- 1—Anti-Bolshevism; anti-anarchism.
- 2—A square deal for both labor and capital.
- 3—Paper mills big enough to compete for the business of the whole Pacific Coast; and more later.
- 4—Business-like management of municipal and territorial affairs, to assure Ketchikan and Alaska the best and most economic service.
- 5—Governmental encouragement and assistance in regulating and building up the fishing and mining industries.
- 6—A big school building. Adequate pay for teachers.
- 7—More permanent streets for Ketchikan.
- 8—More good roads for territory and district.
- 9—Americanism, which necessarily involves the repudiation of the red flag and red flag waving, whenever, wherever and however displayed or found.

DR. CONDIT'S ANSWER.

Dr. J. H. Condit, general missionary of the Presbytery of Alaska, in a communication, written for publication, which appears in another part of this issue of the Chronicle takes the opportunity of giving his views as to the Metlakatla situation. As head of the Presbyterian organization of Alaska, his views are worthy of consideration and comment.

In the second paragraph of his communication, Dr. Condit says:

"It is not my purpose to enter into the discussion of the case in general, in your columns, inasmuch as the issue is between the Department of the Interior and the Trustees of the Will of Father Duncan together with the element in the community favoring the continuance of the Christian Church under the control of said Trustees."

In this it will appear that Dr. Condit is slightly

and leadership of Father Duncan is not involved so far as the estate is concerned. And the trustees only are interested in the estate and not in the form of worship indulged in by any of the followers of the late great man of Metlakatla.

The argument, to be exact, is directly between the Christian Church of Metlakatla and the Rev. Edward Marsden, the native minister who heads the Presbyterian church in Metlakatla. This is a fact recognized even by an eminent clergyman of the Presbyterian church not in Alaska at this time, and who holds the view that the proper solution is the removal of the Rev. Marsden to some other field of activity.

Dr. Condit's statement that he has advised the Presbyterian members in Metlakatla to lay no claim to the church, and to make provision to hold their services elsewhere is commendable. It is the right thing to do, as Dr. Condit realized when he gave such advise, for the natives who withdrew from the old organization could not, under any stretch of imagination have any equitable claim to the property. As Dr. Condit, every preacher of the gospel and every layman well knows has been the custom for centuries almost, whenever a portion of a congregation withdraws it provides its own house of worship and forfeits its rights to the church property.

But Dr. Condit is entirely in error in his statement that the withdrawing members have the same equity rights that the remaining members have. At law, according to the ruling of the department of the interior, such a decision may be forced upon the old organization, but it is not equitable. And further Dr. Condit reports in the same paragraph that there are 147 members of the Presbyterian church at Metlakatla, "which indicates that more than a small majority are identified with it."

There has been much misrepresentation sent from Metlakatla and Dr. Condit has undoubtedly been grossly misinformed as to this phase, for there are not 147 members of the Presbyterian church. At one time it may be true that 147 persons affixed their signatures to a paper which might have committed them to membership, and if so they have since indicated their desire to withdraw. Better than that paper as evidence of the standing of the respective organizations is the vote which was taken on December 30, when by open ballot the Duncan followers received 72 votes as against 26 for the Presbyterian church.

Again the Chronicle reiterates its former statement that the members of the Presbyterian church were entirely within their rights to withdraw from the Christian church, to affiliate with any denomination they saw fit, or with none. That is their American right, but there their rights ended, so far as the Christian church structure was concerned.

Would Dr. Condit, or any other minister hold that if part of his congregation in Juneau or elsewhere should withdraw from his church that they would have an equity in the church property? They certainly would not and would not have the affrontery to suggest it.

The memory of Father Duncan, Alaska's greatest missionary of all time, demands that his followers be protected and that steps be taken if necessary, to go to the President and congress to get the relief necessary. The followers are either entitled to their church wholly and undisturbed or they are not entitled to it at all. There should be no division and can be none. They must be given their church or deprived of it. And surely these native people who should be constantly raised toward the highest state of Christianity needs must have their faith shaken if they are to be deprived of that which they

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In this it will appear that Dr. Condit is slightly misinformed as to the true situation at Metlakatla in that the trustees of the will of Father Duncan are in no way interested in the church situation, except in so far as they, like all other good citizens of Alaska, must be interested in seeing justice done. In this condition it might be said that one of the trustees is a Presbyterian, and it was at the direct suggestion of the Presbyterian church that he came to settle in Southeastern Alaska. The church property, built by the natives of Metlakatla under the direction

draw from the Christian church, to affiliate with any denomination they saw fit, or with none. That is their American right, but there their rights ended, so far as the Christian church structure was concerned.

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But they will be given their church, for the fight will be carried on until that result is brought about.

Dr. Condit is a very estimable man. He has been carrying on a great work in Alaska for many years but he has been grossly misinformed as to the Metlakatla situation.

7 1921

OF YUKON
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CLERK

COMMUNICATION

The Presbyterian Viewpoint
To the Editor of Chronicle:

My attention has been called to an editorial in your issue of December 31st entitled "Crime against Father Duncan" and especially to the paragraph referring to the status of the Presbyterian element there.

It is not my purpose to enter into the discussion of the merits of the case in general, in your columns, in as much as the issue is between the Department of the Interior and the Trustees of the will of Father Duncan together with the element in the community favoring the continuance of the Christian Church under the control of the said Trustees.

In so far as the Presbytery and Presbyterian Church is involved I would like to present the following:

1. The Presbytery lays no claim to the church building at Metlakatla and has never had the least thought or purpose of confiscating the building,

Its advice to the members of the Presbyterian church at Metlakatla has been and is now to provide for their services elsewhere. The Presbyterian church has been holding its services in the auditorium of the public school building and proposes, as soon as the way opens, to erect a modern church building suited to its needs.

2. But it is also true that while the members of the Presbyterian church at Metlakatla disclaim any purpose of seizing the old church building or of forcibly occupying it they have precisely the same equity rights in the building that the rest of the people have. It happens that six out of the eight elders of the Presbyterian Church were at the time of their election elders in the Christian Church, elected by the people by public ballot. There are now 147 members in the Presbyterian Church, a fact which seems to indicate that more than a small majority of the people are identified with it and these people came with the rest of the Metlakatlans from British Colum-

bia, contributed equally with the rest in the erection of the building in labor and materials. They have also had an equal part in developing the other interests of Metlakatla, own a large part of the stock in the store and other enterprises and are as much the original owners in these things as are the element adhering to the old system. It is also to be said that a large part of the contributions to the erection of the church building at Metlakatla were made by Presbyterian donors and this fact is capable of exact demonstration. However, as before said, they lay no claim to the building beyond the same equity rights which they have in all the other property at Metlakatla. In equity they are as much the owners of the building as any one else.

3. The position of the Chronicle that the Presbyterian element had a right to organize for worship and to align themselves with some evangelical body rather than to continue under independent relations is certainly fair. It is simply the right

"Crime Against Father Duncan."

1921

WEDNESDA

February 3, 1921

Editor of the Chronicle,
Ketchikan,
Alaska.

Sir:

In your issue of January 19th you very kindly give space for my letter of January 4th and make it the subject of your leading editorial of that date.

It is not my intention to farther discuss the situation for the reason that I doubt whether farther discussion would be profitable. But there is one statement of your editorial which is contrary to facts and it seems necessary in the interest of truth that a correction be made. I stated that there were at the time of my article 147 members in the Metlakatla Presbyterian church. Your reply is that there are not 147 members and never have been but that a certain number of persons affixed their names to a petition for a church and afterwards withdrew them.

In the interest of truth I must ask that you correct the above. In common with the members of the Alaska Presbytery I was present at Metlakatla when 57 persons were received into membership by covenant obligation. The number so received has since been increased to 166 all received upon their personal covenant obligation just as all other members are received into the Presbyterian Church. This reception had nothing to do with the petition for organization which was the reason for the Presbytery proceeding to organize.

The vote of December 20 was not a test of religious affiliation but was ordered by the Secretary of the Interior in order to provide a Board for the regulation of the use of the church building under the orders of the Secretary.

Respectfully yours,

"Crime Against Father Duncan."

Metlakatla, Alaska.

Jan. 27, 1931.

Mr. Edward G. Morrissey,
Editor of the Chronicle,
Ketchikan, Alaska.

My dear Mr. Morrissey:

We have read the articles, including Dr. Condit's letter, and your editorials in the Chronicle on the Metlakatla church affairs. It would have been better if Mr. H.C. Strong, the Duncan trustee, had attached his name to some of these articles and editorials instead of Messrs. Hewson and Hayward and your own self.

Your misrepresentations in the Chronicle have brought upon us, especially myself, an injustice. However, if I had my own way I would not answer these charges for the public as well as yourself know better than that.

The course of the majority of the people in Metlakatla that have asked for the Presbyterian Church needs no defense. It is a natural course, and had its beginning on Aug. 7, 1887, when the American flag was first hoisted over us at Metlakatla, Alaska. To defend such a course would be like trying to prove that the Ketchikan creek is a humpback stream because some one has said that the same is a red salmon creek and that the humpies are not there and cannot be there. Or it will be something like producing evidence after marriage that one did love his girl and that was why he married her. But there are objections and we must meet them.

What is styled the Christian Church of Metlakatla, as started and carried on by Father Duncan, is a semi-religious, semi-political and semi-business affair. It is a community settlement under the dictatorship of one person. No one knows when he becomes a member of the church and when he ceases to be a member. There is no record kept. The ordinance of baptism and some of the doc-

THE BOARD OF HOME MISSIONS

PRESBYTERIAN CHURCH IN THE U.S.A.

JAMES H. CONNOR, D.D., GENERAL SECRETARY
NEW YORK, N.Y.

Rev. John A. Harpelle, D.D.,
115 5th Avenue,
New York.

Dear Dr. Harpelle:

The recent issue of the Ketchikan Chronicle was an editorial on the Metlakatla situation dealing largely with the question of the government's attitude in that place but also bringing in the church situation. It was of such a nature that I felt that I ought to write an explanation, which I did. The original articles contained by letter and also the editorial brought thereby. I am in your opinion another letter as you enclosed copy. It may not be published. In any event it is the last that I shall send on the controversy as now as determined in such manner.

I have read what was set by the editorial enclosed to write a statement for the Chronicle. I am enclosing a copy of the statement which is a very good review of the situation and which I suggest be published. However, for a fair statement of the Metlakatla situation, the side of the issue is in your hands. It ought to be published.

The Board will not make a mistake if it does not back up the Presbyterian Church at Metlakatla. Our people are the ones who are wrong, just as Father Duncan was for years before his death. The church is now in the Presbyterian organization in the best and most progressive way in the community as well as the most conservative and this organization is destined to be the chief religious influence in Metlakatla. It will be a credit to the Home Mission Board and will soon be the largest and the most intelligent organization of natives in the world.

The Presbyterians in Metlakatla have shown a lack of ground and courage to proceed to the erection of a modern building just as the time comes. They have no thought of building the old edifice of Father Duncan but in so far as their equity rights are concerned they have no right to the building as yet.

The trustees are belonging to the local, self-representing organizations at Metlakatla, and trying to put through a measure which will not be for the best interests of the community and which involves American and Presbyterian issues. They will not succeed because they are wrong. The Presbyterians will succeed because they are right. The Board of Home Missions ought to be very much interested in the work here and ought to be maintaining a watchful eye on the work as other workers would do in such a case.

I think all that the editorial therein was intended to probably was to let you know, one of the trustees, that the

Yours truly,
James H. Connor

3—Americanism, which necessarily involves the rendition of the red flag and red flag draw from the Christian church, to attribute any denomination they saw fit, or with none.

trines of Our Lord and Saviour Jesus Christ are not allowed in this church. If the followers of Father Duncan have asked to be baptized, as they have already done, they are discarding the confession of the church. These brethren that fully accept Father Duncan's faith and religious practices have a right to their chosen faith exactly in the same way that others ^{who} have chosen other forms of faith *have a right to theirs.*

Under Father Duncan, if the politics of the community is in bad shape the church is in bad shape also. We can cite many instances when the house of worship was closed because of business troubles; or when the cannery, store and sawmill were shut down because of a dispute in the church. Church and state, which is so abhorrent to the mind of every American, is Father Duncan's faith and practice. Whoever pleads for the American way of worshipping God in Metlakatla commits a crime against Father Duncan according to the Duncan trustees.

After we left the Church of England in 1882, there was no new organization at Old and New Metlakatla. It is because of this our parents advised us to join the Presbyterian Church at Sitka when we went there to school in 1888. Many more from Metlakatla later on did the same thing there and in other places in Alaska as well as in the states. If there was a church organization at Metlakatla, it makes no difference what kind it was, there would have been no Salvation Army corps, no Episcopal members, and at this time it would perhaps ^{be} thought unnecessary for the majority of the Metlakatla ~~the~~ christians to call in the Presbyterian Church.

When the Metlakatla church building was dedicated in 1897, it was declared ~~as~~ the common property of all the people of Metlakatla by the minister of the church himself. On Oct. 18, 1920, the Board of Elders who was annually elected by all the town people to control the use of the edifice, met in the Metlakatla

church building, and committed themselves in writing by a unanimous vote to a public declaration that the said church building, as in the past, would be used by any and all religious societies in the town. A very unheard of arrangement! Yet that was Father Duncan's own arrangement, and that was how we used it since he died. There have been Congregational, Quaker, Methodist, Episcopalian, Presbyterian, Salvation Army, and what not, ministers, in the Metlakatla church pulpit. The Sunday before last Christmas the head of the Salvation Army in Alaska ordained a new board of elders in this very church. All this agrees with Father Duncan's arrangement.

During the two years, Nov. 1918-Oct. 1920, that I ministered in this church, on the invitation of my people, our attendance was far better than that of Father Duncan's own record. Not only that but the people actually had the courage to ask to be baptized, and be allowed to observe the Holy Communion! In the two years I have mentioned I have baptized 157 adults and infants in this church.

Advised by Mr. Strong, the Duncan trustee, the followers of Father Duncan seized the Metlakatla Church building on Sunday, Oct. 31, 1920, and ousted the Presbyterian members from the same building. Why didn't they oust the Salvation Army members? Why didn't they put out the Episcopalians? Did the Presbyterian Church, or any one representing the Presbyterian Church, lay claim to the building? Not at that time, nor at any other time, either before or after, did the Presbyterian Church lay any shadow of claim to the exclusive use of the building.

According to the mandate of the people who built, owned and maintained the Metlakatla church as a community property, the Presbyterian members in Metlakatla have also a right to use it. They have used it while Father Duncan was living, and they have used it since he died. The howl about the whole thing, about the rascality of one Edward Marsden, about the Government giving or-

ders in religion, about a bill in Congress, and so on, comes from the poor disappointed Duncan trustees. This church building, after its seizure, is restored to its original owner, the town of Metlakatla, by order of the Secretary of the Interior who has final authority over jurisdiction over public property on Annette Island.

The followers of Father Duncan have a right to use this church building like anybody else. They have every right to organize themselves according to ~~the~~^{his} faith and religious practices. But when the building is a community property, and so dedicated as such by Father Duncan himself, no other band of believers that worship with them can be ousted of the building, as was done on Oct. 31, 1920.

The money in the Duncan will comes from five sources: The subscription of the Metlakatla natives to the business enterprises at Old and New Metlakatla; the subscription of Father Duncan out of his salary; the large money gifts of the American christians for the help of the Metlakatla people; the profits of the business enterprises in which the natives were partners with Father Duncan, and the deductions of fifty cents per day of each male cannery and sawmill hand for the medical fund.

We suppose it is one of the frailties of human nature for a good person to be accidentally separated from his own work. Saul, the king of Israel, did some good work for his country, but his person was dangerous at certain times. The man and the work sometimes differ from each other. Either the man is good, or the work is bad, or they are both good or bad. Caesar was great, but his greatness did not stand in the way when the good of the Roman Empire demanded his removal. People would rather read Dr. Johnson than to be in his company for he was a glutton. It is the pride

of every American that the two outshining figures that combine lovely personal character to the uprightness of public business ~~are~~ the Father of his Country and the great Emancipator.

So we have divided Father Duncan into two parts: The one, the friend, the life long Christian brother, the self-sacrificing missionary. The other, the theories, the practices, the work. We revere the one. ~~We~~ We have found out by experience that the other is dangerous, and will always create trouble. The remains of the one are in our midst and they are sacred to us. We prefer to end the other with the passing away of the leader.

Sir, if you leave us alone we will perpetuate Father Duncan's memory in a way that will gladden your heart, and not in the way you think we ought to be. We are not an ungrateful people, and ~~ye x~~ your repeated misrepresentations of us in your paper are only harming us and the cause that Father Duncan as a missionary stands for.

After the conventions of June 31 and 23, 1920, in which 350 Metlakatla christians were in attendance, and following the referendum of the 23rd to the 26th, of the same month, 183 of the same christians appealed to the Presbytery of Alaska for a church organization. The Presbytery first sent two of its members here to make an official investigation. These men met with the people and the date of organization, Aug. 1, 1920, was fixed. But every objection had to be met with so the date was postponed to Sept. 15. Some of the enemies had to be consulted so it was again postponed to Oct. 17. After chance was given to any one here to show cause ~~why~~ there should be no organization, the majority opinion was that the petition of the 183 people was in order. The legal formalities were then observed and the organization of the Presbyterian Church of Metlakatla was effected on the evening of Oct. 18, 1920, in the auditorium of the Government building, by the Presbytery of Alaska.

There were 57 persons ~~that were~~ received to begin with. On ~~the~~ ^{the} ~~last~~ Sunday, Dec. 19, 1920, there were 147 members and Dr. Condit was right when he gave you that number in his letter of Jan. 4. On Sunday, Jan. 16, 1921, the members numbered one hundred and sixty six (166).

A member of the Presbyterian Church anywhere in the world is admitted as follows: The applicant presents himself before the Board of Elders, with the minister as moderator, and he is questioned about his knowledge of God and His word, about his own faith, experience, his desire to lead a better Christian life, acceptance of the Confession of Faith and Constitution of the Church as briefly explained, and the like. If the Board is satisfied, he is asked to present himself in a public service and there answer to a few prescribed questions propounded by the minister. After a prayer the applicant is received into the Church and the fact is recorded in the register. He is ~~asked~~ not asked to "attach his name to a piece of paper" and there are no fees charged. And it often happens that although a man and woman have only been living together as husband and wife and have many children or grandchildren these two ~~are~~ required to observe a lawful marriage before they become members.

Thus the Church at Metlakatla has grown from 57 on Oct. 18, 1920 to 166 on Jan. 16, 1921, and the growth is gradual. The minister that serves this church has not yet been called and installed. In spite of the very hard times, the church collections which are taken only in the morning services ~~are~~ ^{and} which are voluntary, have been good. The treasurer reports that on Dec. 31, 1920, \$210 worth of hymn and anthem books and other needful things were bought in Chicago and San Francisco, and a similar amount was used out of the same collections for fuel, gasoline, fixtures, besides small helps to needy friends and members. It is the plan of the Board

of Deacons to erect a modern church building to be owned by the Presbyterian Church of Metlakatla, and not by the town of Metlakatla.

Aside from the official bodies, we have in this church a good Sunday School. We have also a regular Christian Endeavor Society which is already doing good work among the young people, not only in the church but in the town. Then there is the Woman's Society, the Prayer-meeting Band, the Choir and the Orchestra.

Some of you heard our orchestra in the Methodist Church of Ketchikan sometime ago, but you have not yet heard our choir. This new choir of twentyfive members, including the orchestra, all young people, produces uplifting music. We are planning for our own enjoyment the rendering of some oratorio of the class of "Elijah" "Redemption," or "Israel in Egypt" sometime in the future, or whenever we are able to secure the books.

Our services are well attended. Through the permission of the local office of the Bureau of Education, we worship in the auditorium of the school house only on Sundays. Our other meetings during the week are held in the private houses and sometimes in some of the society halls. The number of people that come to our services, and that have no wishes to enter the Presbyterian Church and are not in any way asked to enter the Church, testifies to the character of our gospel meetings.

Our members of 166 adults on Jan. 16, represent an average constituency of between 300 and 350 human souls. The census of 1920 gives the town not quite 600. The Salvation Army claims about 75 ~~men~~ or more members, the Episcopalians about 30. These figures are self-evident and they more than bear out Dr. Condit's statements.

The town elections of Dec. 31 and 30 for councilmen and church building trustees did not concern any religious faiths. I

was clerk of the mass meeting on Dec. 23 when the candidates for church trustees were nominated and I know what I am speaking about. The words attributed to me in that meeting by Messrs. Strong, Hewson and Hayward did not accord with the purpose of the meeting, and there were nearly 400 persons present in that assembly.

"One of the (Duncan) trustees is a Presbyterian and it was at the direct suggestion of the Presbyterian Church that he came to settle in Southeastern Alaska." As I said before you are not to be accused of twisting your facts. If it is Dr. Ben Myers' statement, Mr. Strong and yourself are not to blame for such childish story as that. Why did the trustee sell out and return to Kansas City? I am sure the Presbyterian Church has not suggested his return there.

In the early fall of 1903, after I placed 40 school children from Metlakatla and other places in the Carlisle School at Government expense, I pleaded with the Board of Home Missions in New York for a medical missionary. Through Mr. McAfee, one of the secretaries of the Board, we received an answer from John Myers, a Park College student and who was about to finish his medical studies in Kansas City, Mo. On January, 1904, on my way home, I had a long talk with John Myers in the rooms of the Y.M.C.A. There and then he fully decided to come to Saxman and establish a medical work for the natives that would also cover Kasaan, Howcan and even Klawock. When Dr. Myers came in May, 1904, he started a good work. Patients came from many places and we thought that we would build a hospital in Saxman. He was under the pay of the Church and all his medicines were provided for. He was allowed to charge his services to white people. Like other medical missionaries he dedicated himself to God's services, but after only a year's work he deserted his post. Ketchikan was booming in the spring of 1905 and he opened an office there. Not long after this all the other brothers, ~~some~~ including Br. Ben Myers, came. After they have made their money, they sold out and went back to Kansas City. I do not believe the Church has anything

to do with the movements of one of the Duncan trustees at all.

Just why Messrs. Strong and Myers ever became Duncan trustees is one of the mysteries in connection with Father Duncan. That these two men are utterly unfit for their position as administrators of a religious and charitable estate has been many times shown in the muddles that have taken place here since Father Duncan died. Why Father Duncan selected them instead of those Americans whose fitness, christianity, consecration and experience commended their handling ~~of~~ estates of that character, is one I think can never be explained.

The difference between Dr. Condit and Mr. Strong is this: The former has spent many days here, has visited the natives in their homes, attended the meetings of both friends and foes, in the many years past. The latter, although so near, has never spent any more than a few hours at a time about twice since Father Duncan died, has never visited the natives in their homes, and much less has he ever attended any meeting of the people in Metlakatla. Between 1896 and 1910 when Father Duncan used to attend business at Sitka and Juneau, the only home in Juneau that always welcomed and lodged him was Dr. Condit's home. The former has shaped his judgment from direct observation and experience, the latter only through a few of our own brethren that search for their own personal benefits.

But I am weary of meeting objections. I am longing to serve my God, country and flag. I have worked for the saving of my poor race since many years ago. I appreciate the good that Father Duncan has done, and it was my own family that specially cared for him since 1857. We appreciate what any other man has done for us. We believe that we have more right to the company and welfare of our fellow Indians in Metlakatla and in all Alaska than any group of self-seeking men. It does not trouble me much to be misrepresented, nor to be caricatured in all sorts of ways, nor even to be threatened with punishment. "Blessed are ye when men

men shall say all manner of evil against you falsely for my sake."

Here is my program: Proclaim the sovereignty of God; teach the Bible as the true rule of faith and life; obey, honor and serve those who are in authority; uphold representative government and representative rule; plead for the cause of popular and higher education (but not in the belief of some of our men in the Alaska Native Brotherhood); plead for a common Christian brotherhood among all the tribes in Alaska, and encourage and protect honorable business efforts among our people. This is not all. But it gives you an idea of my faith as an American citizen, a converted Indian, and as a member of the Presbyterian Church.

Very respectfully yours,

Edward Marsden.



removed from this file
original at PCA 443-1

M/V Princeton (owned by Presbyterian Church)
Edward Marsden at bow on left.

FEB 17 1921
MS203 A-5-5aPRESBYTERY OF YUKON
JAMES H. CONDIT
STATED CLERKTHE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORKTERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

February 3, 1921

Rev. John A. Marquis, D.D.,
156 5th Avenue,
New York.

Dear Dr. Marquis:

A letter from Dr. Greist, written November 12th, brings the word that only about one-half of the coal shipped to Teller reached them. The remainder, some fifteen tons, is still at Teller.

I had contracted with the Rev. Mr. Baldwin, of the M.E. mission at Nome, to deliver this coal on his boat, the Jewel guard. But the Jewel Guard went on the beach and remained there so long that the coal could not be taken. Had it not been for the Olga, which picked up some fifteen tons and carried to Wales to complete a cargo, our mission would have been without fuel and the Greist's would have been in sore straits.

This emphasizes the necessity of getting thirty tons of coal to Wales just as soon as possible and not less than this amount. As I wrote you recently the Hermann will deliver this coal at Wales for \$50 per ton. You remember our tribulations with "lighterage" at Nome and Teller. The freight from Teller to Wales is \$22 per ton. The thing to do is to contract with the Hermann, so it seems to me, to take this coal on its sailing of April first, to be delivered just as soon as possible.

In the coming "estimate" there will be a large bill for sustenance of our Barrow and Wales missions but we have put our hand to the plow and can not now turn back. It is a hard life in these places and we must do what we can to provide for the ordinary comfort of our missionaries and the efficient accomplishment of their work.

Once again I would urge the opening of the St. Lawrence Island work. If not on the hospital and doctor basis then by sending a missionary and wife with a nurse.

Sincerely yours,

James H. Condit

FEB 17 1921
4-5-46PRESBYTERY OF YUKON
JAMES H. CONDIT
STATED CLERKTHE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.HEADQUARTERS
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February 3, 1921

Rev. John A. Marquis, D.D.,
156 5th Avenue,
New York.

Dear Dr. Marquis:

From various sources, and last, from a copy of a letter sent me by Mr. Gould which was written by Mr. Brown, the christian carpenter who is building the Barrow hospital, comes the information that Dr. Spence and Miss Jordan left Barrow without a word of explanation or farewell to anyone. More than this, that they left the key to the mission building in the hands of the trader at Barrow and disposed of the furniture in the building to him without giving any opportunity to the Board or to those on the field to acquire the same. When the new missionary goes to Barrow he will have to have a new supply.

I suppose that Mr. Gould has sent you a copy of Mr. Brown's letter and that you have observed the above, as also the intimation that Dr. Spence was aggrieved because the Board adopted plans independently of his own suggestions and put the authority of the erection of the building in other hands than his own.

This throws farther light upon the unfortunate conditions existing at Barrow as indicating the peculiar temperament and character of Dr. Spence. There is so much that is commendatory and worthy in his life and service at Barrow that one dislikes to find these flies in the ointment but, nevertheless, facts are facts, and this particular one is not to the good doctor's credit.

S.E. Alaska The doctor has written to me regarding mission work in regarding which I had in a way opened the door for inquiry, but the more I learn regarding him the more I am inclined to believe that it is better to consider his term of service with our agencies as now ended. Of course this does not apply to the publicity work he can do in visiting the churches but to farther active service on the field. I believe that the time has come for him to rest from his labors.

Cordially yours,

