

History of the Russian Church
in South East Alaska

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HISTORY OF THE RUSSIAN CHURCH
IN SOUTH EAST ALASKA.

When Alexander Baranov conquered the present Sitka in 1804, the spiritual needs of the small band of Russian pioneers were not considered. There was too much other very important work to be done. As the Sitka colony increased it became necessary to satisfy the feeling of religion. A small chapel was erected in 1808 where a lay reader Belaief was the leader. From time to time a priest visited the colony generally the chaplain of some passing ship. According to Baranov's recommendation Father Alexis Sokoloff was sent as a regular pastor of the Sitka church. This church was named the St. Michaels church. The iconostas was constructed from the cabin timbers of the wrecked Neva, the sacred vessels were manufactured from silver by the local artisans and the robes made from China silk. Father Sokoloff arrived in 1816. The St. Michaels church stood a little down the Lincoln Street. The present St. Michaels Cathedral was built in 1848.

There was no attempt made to christianize the Thlingit people. The Thlingits, unlike the docile Aleuts were hostile to the Russians and would have nothing to do with Christianity or its teachings. The first attempt made to christianize the Indians did not take place until the arrival of Father Ivan Veniaminov from Unlaska in 1834. Father veniaminov, did not begin his work amongst the Thlingits till he had learned their language, became acquainted ^{with} their beliefs, traditions and customs. He followed the same intelligent procedure as he practised with the Aleuts. As was his want, he gave freely of his labor, his strength and his health. He wrote sermons in their own tongue, he translated sacred books, going amongst them visiting the sick and helping the needy.

Page 2,-

His labor was not lost. The thlingits were attracted toward him, while he gained their confidence. He drew the rough hearts of the wild people towards himself. He/^{would}convince, but never urge, then patiently wait for their desire to be baptized. About this period schools were opened by Father Veniaminov, where children were taught from the books that the Father himself had compiled. Besides enlightening the natives with the knowledge of the Gospel he taught them various trades.

Many years of experience in missionary work convinced Father Veniaminov how difficult it was to keep the spirit of christianity animated without adequate numebr of workers, and, especially without sufficient means. In 1839 Father Veniaminov went to St. Petersburg to present his petition for more workers. He reported to the Holy Synod of the Russian Church in Russia reciting the work already accomplished, asking for assistance in carrying on the good work. While so engaged he was appointed Bishop for the new diocese of Alaska and given the name of Innocent. From 1840 to 1850 he labored in bringing his young diocese to order. He carefully examined the newly organized parishes, consecrated new churches, o ordained priests, and opened many schools for the Natives. For his zealous and unselfish work Bishop Innocent in 1850 was raised to the rank of an ArchBishop.

For a better success of spreading christianity in Asia or East Siberia as well as in America the Russian church administration added the Kamchatka and Yalout country to his diocese. In order to be with this additional diocese and to reorganize the East Siberian church Archbishop Innocent was obliged to change his residence from Alaska to Yakoutsk. In the mena time a vicar Bishop was appointed fro Alaska. The good work spread. Besides parochial schools a theological seminary was established at Sitka, which was later removed to Irkoutsk. Teh acivity of Russia in education and progress was continued in Alaska. A policy of concili-

ation of the benevolent and thorough character, peaceful and patient work was done for the establishment of social and religious order.

The Russian-American Commercial Company defrayed the bulk of expenses in maintaining churches, schools and clergy. The ^{work} progressed in its quiet steady course through the amicable transfer of the Territory to a friendly power and on even to our times.

In the course of a half a century many disasters, many trials passed over the followers of the Russian Orthodox church in Alaska and in spite of trials, vicissitudes and troubles the church is still, by the grace of God, equal to her mission.

The Juneau church which was erected and consecrated in 1894 was established for the use of the few Russians who followed the first rush of the gold seekers to Juneau in 1880-1881 and also for the purpose of propagating the christianity among the natives of Taku and Awk villages who had moved to Juneau. In 1890 Anathlahash, the Chief of Taku tribe made a visit to Sitka for the express purpose of becoming a christian. He asked for baptism and to be taught the christian religion so that when he returned home he could teach it to his people and to so that he could help them and bring them into the folds of the church. On leaving Sitka he was accompanied by Rev. Vladimir Donskoy, pastor of the Sitka Cathedral. He was the first man of the Russian church to visit Juneau. He ministered to the few Russians living in Juneau, and, at the same time baptized a large number of the Indians. Father Mitrofan, visited Juneau in 1892 and again in 1893. By then the number of communicants grew to such an extent that it was found necessary to place a permanent pastor at Juneau. A church was erected and consecrated by Bishop Nicholas of San Francisco in 1894. Rev. Ivan Bortnofsky was installed as priest for Juneau where he labored for two years. In 1896 Father Bortnofsky exchanged parishes with Rev. A. Yaroshevich from Cokk Inlet. At this time the progress

of the new church at Juneau was evident. Father Yaroshevich worked with zeal and energy. He established schools, formed religious societies through the number of the communicants was greatly increased. He visited Chilkat country, the Atlin country and brought many into the folds of the church. Father Yaroshevich also was the founder of the Slavonian church at Douglas which was built by popular subscription in 1903. Family ties, the ill health of his wife compelled him to leave his work in Alaska and return to Russia. He was followed by Rev. E.P. Alefine who was succeeded by Rev. Peter Orloff. Then came Father Bezkishkin who was succeeded by Rev. A.P. Kashevaroff in Nov. 1912.

Though at times warred against, the church is never militant, but peacefully announces the clearest doctrines of Christianity and liberty which consists in doing without compulsion that which is necessary to human and Divine Law. The church standing upon such a plane of spiritual order rests all her hopes upon the Lord in the midst of all tempests.

During and after the revolution in Russia, when persecution of faith in God and all religion was rife in Russia the Alaska church suffered together with the mother church. Salaries of priests, and all appropriation for the maintenance of schools and churches was cut off. The priests were thrown upon their meager resources. Never having earned their living by other work than the church work it was very hard for them to get accustomed to the new order of things. Yet not one of them had thrown up his position. They gradually began to earn their ~~it~~ living by other means. The Alaska people never having been accustomed to support the priests could not understand that it was their duty to sacrifice for the their pastors. Unscrupulous traders and others helped the people to look down upon the priests as grafters etc. The priests did not lose courage but began to earn their living by work. Many

Page 5,-

became fishermen, some worked in stores, some who could procured government positions. All without exception continued in their pastoral work work. As far as donations for the support of the priests were so meager that did not enter into consideration. Many are continuing their church work absolutely without compensation. What the outcome of all this will in the future is not very hard to surmise. As long as the self sacrificing priests are alive, the church work will go on, It is doubtful if the new generation will continue to give that sacrifice for the good of the people.

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RUSSIAN CHURCH IN ALASKA

There is probably no part of Alaska's history that is as hard to obtain reliable information on as the work of the early missionaries of the Greek or Russian Church, and yet, to quote from an address made in New York by Miss M. A. Kashevaroff: "The inspiring devotion of a body of religious men going ahead with their missionary and educational work even after they had been cut adrift from the central fountain-head of authority, and laboring without material compensation, is one of the features of Alaskan life and history that should not go without comment".

And so we will try to give you something of the efforts made by these good men in their endeavors to educate and Christianize the Alaska native. Rev. A. P. Kashevaroff, a priest in the Russian Church and Archivist of the Territorial Library at Juneau, tells us much of the work of the early missionaries, and in this article we shall quote freely from his numerous writings. We wish here to acknowledge his courtesy and helpfulness.

In a letter to the writer he says, "I would like to give you the names of the first missionaries who came to Kodiak in 1794, and from which date our church missions in Alaska really begin: Archimandrite Joasaph was in charge, accompanied by Hiero-monks or Priest-monks, Juvenalius, Athanasius, Nectarius, Makarius, and Deacon-monks Nectarius and Stephen; also Laybrothers-monks Joasaph and Herman. In addition there were two lay brothers whose names the history does not give."

Bancroft in his History of Alaska tells us of the coming of these same missionaries, quoting a letter written by Shelikof to

(Russian Church in Alaska)

governor Baranof as follows: "I present you with some guests who have been selected by order of the Empress to spread the word of God in Russian America. I know that you will feel as great a satisfaction as I that the country where I labored before you, and where you are laboring now for the glory of our country, sees in the arrival of these guests a hopeful prophecy of future prosperity."

Bancroft in his work on Alaska devotes Chapter 32 to churches, schools and hospitals, 1795-1864, and from it we gather much information as to the early church buildings:

"Glottof, it is claimed, one of the discoverers of the Aleutian Islands, baptized at Oumnak in 1759 the first native admitted into the fold of the Greek church. He was a chieftain's son, and a large cross was erected on the spot where the ceremony was performed; but timber was scarce in those treeless regions, and soon after the Russian occupation the wood was used for making sleighs. Until nearly half a century after Glottof's visit neither Aleuts nor Koniagas received any regular religious instruction, though Shelikof, as will be remembered, affirmed that he converted forty heathen soon after the conquest of Kadiak.

The labors of the first missionaries sent forth to Alaska have already been related. In 1795, or perhaps a year or two later, a chapel was built at Saint Paul - the first in Russian America. At Sitka no church was built until 1817, religious ceremonies being usually performed by one of the officials of the Russian American Company, though meanwhile a priest occasionally visited this settlement, and baptisms were not infrequent. In this year an ecclesiastic named Sokolof arrived, and a temporary building was at once erected, the altar being built of timbers cast ashore after the wreck of the NEVA, "amongwhich" wrote Baranof, "shone the image of Saint Michael." The vessels and utensils were of silver, fashioned by colonial craftsmen, and the robes and draperies of Chinese silk.

In 1819 a church named Saint Peter's was built at Saint Paul Island, and one at Saint George named after Saint George the Victor, in 1823; at the village of Unalaska a church was dedicated in 1826, and in the same year a chapel, named Saint Nikolai, was built at Oumnak, where, as Veniaminof would have us believe, sickness attacked the Russians, who made sacrilegious use of the cross, while, for many years later, the Aleuts did not dare to gather sticks or boards in the neighborhood of this sanctuary.

A clause in the charter granted to the Russian American Company in 1821 provided that church establishments should be supported throughout the colonies, and by order of the holy synod, in 1840, at which date there were four churches and eight chapels in Russian America, they were formed into a diocese, which included the Okhotsk and Kamchatka precincts, the first bishop, afterward metropolitan of Moscow,

(Russian Church in Alaska)

being Father Veniaminof, whom Sir Edward Belcher, writing in 1837, describes as "a very formidable, athletic man, about forty-five years of age, and standing in his boots about six feet three inches; quite herculean, and very clever." "When he preached the word of God," says Kostromitin, who was baptized by Father Joassaf in 1801, "all the people listened, and listened without moving, until he stopped. Nobody thought of fishing or hunting while he spoke, and nobody felt hungry or thirsty as long as he was speaking - not even little children."

During Veniaminof's administration a Lutheran clergyman was welcomed at Sitka, and the same spirit of toleration was extended later to the Jesuits, several Poles of that order being transferred from Canada. On the 18th of October, 1867, the first service at which an American officiated was held at Sitka, the congregation being composed of Russians, Finns, and Kolosh.

In 1861 there were in the Russian American colonies seven churches and thirty-five chapels, several of them, including the cathedral, being built and kept in repair by the Russian American Company. All were maintained by the contributions of parishioners and the sale of candles and tapers. About this date the aggregate capital of the churches exceeded two hundred and fifty-five thousand roubles, the funds being held by the company's treasurer and interest allowed at five per cent.

The Sitka cathedral contained three altars, which were separated from the body of the church by a partition, the doors of which were gilt, and the pilasters mounted with gold capitals. There were eight silver candlesticks more than four feet in height, and a silver chandelier hanging from the centre of the dome which was supported by a number of columns of the Byzantine order. On the altar was a miniature tomb of the Saviour in gold and silver. The vestments and implements were also rich in gold and jewels. The books were bound in gold and crimson velvet, and adorned with miniatures of the evangelists set in diamonds. The communion cup was of gold, and similarly embellished; the mitre was covered with pearls, rubies, emeralds, and diamonds. The building was dedicated to Saint Michael.

Veniaminof, after acquiring the Aleutian language, translated into it a number of books touching on the doctrines of his church; but with this exception few of the ecclesiastics understood the native dialects, while the interpreters had little knowledge of Russian. Between 1841 and 1860, 4,700 Indians were baptized, and if we can believe Veniaminof, some of them were converted. "I do not mean," he writes, "that they knew how to make the sign of the cross, and to bow, and utter some prayer. No! Some of them can pray from their soul, not exhibiting themselves in the church and before the people, but often in the seclusion of their chamber, with closed doors." The bishop, who on his appointment adopted the title of Innokenty, according to the custom of his church, labored with marked success among the Kolosh. Before his arrival they had resisted all efforts at conversion, those who were baptized submitting to the ceremony only because they received presents of more or less value."

Kasheveroff in his able articles on Veniaminof written in the Alaska Magazine tells us of the early life and work of this great man, who, as a reward for his efforts, was consecrated first Bishop

(Russian Church in Alaska)

of Alaska in 1840, the title given him being "Innocent, Bishop of Kamchatka, Kurile and the Aleutian Islands". To quote from the articles of Kashevaroff:

"Ivan Popov (the family name of Veniaminov) was born August 27th, 1797, at Anginsk, Siberia, the eldest son of very poor parents, his father being the sexton of the little village church. On the death of his father he was adopted by his uncle, Deacon Dimitrius Popov, and at an early age took up the church as his life work. In 1823 he was appointed as a missionary to Unalaska and left for the new field of his labors on May 7th of that year, finally arriving in Unalaska July 29th, 1824. On his arrival he found a small, delapidated church, and his principal work for the first year was getting ready material for the construction of a new church edifice. He instructed the natives in manual training and taught them carpentry, brick-laying, masonry, and black-smithing, he in the meantime applying himself to the study of their language. On July 1st, 1825, actual construction work on the new building commenced. After the new church was completed the work of christianizing the people was taken up actively, and progressed most successfully.

Veniaminov traveled much in those first years in his new field, going among the many islands of the Aleutian group, and as far as Nushagak in Bristol Bay. He had, of course, no vessel in which to make his journeys but had to be content to travel in a bidarka. He was the author of the Aleut bible, and also the inspiring pamphlet, "The Way Into The Kingdom of Heaven", also in the Aleut tongue. And later he compiled the "Grammar of the Aleutian-Fox Language".

In 1834 he was transferred to Sitka and here he commenced

(Russian Church in Alaska)

his work for the enlightenment of the people of Southeastern Alaska and the Pacific Coast, his work extending south to California. Veniaminov found in the Thlingit people a much different race than the Aleuts, not as friendly, nor were they interested in the teachings of christian religion, they being under the influence of the Shamans and Medicine Women. He realized that he would have to await an appropriate opportunity to approach them with the Word of God. This came in 1838, when an epidemic of small pox broke out among the Thlingit tribe. In two months more than one half the native population died from the disease. The natives were not slow to realize that the epidemic was not attacking the Russian population who had adopted proper methods to fight it, and finally applied to them for help. This was Veniaminov's opportunity and he was not slow to take advantage of it, going among them accompanied by Dr. Bliashke, who vaccinated all who would permit it. With this as an opening wedge, he was soon administering to their spiritual welfare, and to quote him: "They received me not as an enemy or as one who wished them harm, but as a man of superior knowledge, and listened to me with patience and reverence, and in return told me of their tradition, customs and beliefs." Here he continues, "I want to state that all good intentions of man are fulfilled in no other way than through the Will of Providence, and at no other time than set by It."

Veniaminov, as we have said, taught the natives manual training in all its branches. He was himself a most unusual mechanic and has left behind him many evidences of his handiwork; the clock in the Cathedral at Sitka, the furniture in the Mission House (including the mantel clock and organ) are but small evidences of his wonderful handiwork. And many of the original organs in California's

(Russian Church in Alaska)

missions were made by his hand.

In 1839 he returned to Russia and did not return to Sitka until 1841. Then as Bishop from 1841-59 he traveled much over the entire territory, founding new churches and putting the existing missions in good order. During this time he never spared himself, and suffered many hardships. In 1859 he was elevated to the rank of Archbishop, continuing his good work until 1862, when he returned to Russia. In 1867 he was made Metropolitan of Moscow (head of the Russian Church). Soon after he commenced to lose his eyesight, the result of the many hardships he had suffered, and soon became totally blind. However, he continued his labors until his death in 1879. He did much for Alaska, where his memory is still cherished.

Probably the best known missionary next to Veniaminov was the Monk Father Herman, whose work, however, was practically all on Kodiak Island. Hon. N. H. Gray, of Kodiak, has translated his Journal or Diary, and also the "Outline of the Russian Missions in America 1794-1837", but both are too long to include here. For the information of those who may be interested, both of these papers have been published in the Seward Gateway, a newspaper published in Seward, Alaska, where copies may doubtless be obtained.

Kashevaroff has written an article entitled, "History of the Russian Church in Southeastern Alaska", and we close this all too brief resume of the ^{work of the} Russian church by quoting it in full:

"HISTORY OF THE RUSSIAN CHURCH IN
SOUTHEAST ALASKA.

When Alexander Baranov conquered the present Sitka in 1804, the spiritual needs of the small band of Russian pioneers were not considered. There was too much other, very important, work to be done. As the Sitka colony increased it became necessary to satisfy the feeling of religion. A small chapel was erected in 1808 where a lay reader, Belaief, was the leader. From time to time a priest visited the colony, generally the chaplain of some passing ship. According to Baranov's recommendation, Father Alexis Sokoloff was sent as a regular pastor of the Sitka church. This church was named the St. Michael's Church. The iconostas was constructed from the cabin timbers of the wrecked NEVA; the sacred vessels were manufactured from silver by the local artisans and the robes made from China silk. Father Sokoloff arrived in 1816. The St. Michael's Church stood a little down ~~the~~ Lincoln Street. The present St. Michael's Cathedral was built in 1848.

There was no attempt made to Christianize the Tlingit people. The Tlingits, unlike the docile Aleuts, were hostile to the Russians and would have nothing to do with Christianity or its teachings. The first attempt made to Christianize the Indians did not take place until the arrival of Father Ivan Veniaminov from Unalaska in 1834. Father Veniaminov did not begin his work among the Tlingits till he had learned their language, became acquainted with their beliefs, traditions and customs. He followed the same intelligent procedure as he practised with the Aleuts. As was his want, he gave freely of his labor, his strength and his health. He wrote sermons in their own language tongue, he translated sacred books, going among them, visiting the sick and helping the needy.

(Russian Church in Alaska)

His labor was not lost. The Thlingits were attracted toward him, while he gained their confidence. He drew the rough hearts of the wild people towards himself. He would convince, but never urge, then patiently wait for their desire to be baptized.

About this period schools were opened by Father Veniaminov, where children were taught from the books that the Father himself had compiled. Besides enlightening the natives with the knowledge of the Gospel, he taught them various trades.

Many years of experience in missionary work convinced Father Veniaminov how difficult it was to keep the spirit of Christianity animated without adequate number of workers, and, especially, without sufficient means. In 1839 Father Veniaminov went to St. Petersburg to present his petition for more workers. He reported to the Holy Synod of the Russian Church in Russia, reciting the work already accomplished, asking for assistance in carrying on the good work. While so engaged he was appointed Bishop for the new Diocese in Alaska and given the name of Innocent. From 1840 to 1850 he labored in bringing his young Diocese to order. He carefully examined the newly organized parishes, consecrated new churches, ordained priests, and opened many schools for the natives. For his zealous and unselfish work, Bishop Innocent in 1850 was raised to the rank of an Archbishop.

For the better success of spreading Christianity in Asia or East Siberia as well as in America, the Russian Church Administration added the Kamchatka and Yacou^{isk}~~t~~ country to his Diocese. In order to be with this additional Diocese and to reorganize the East Siberian church, Archbishop Innocent was obliged to change his residence from Alaska to Yakouts^{isk}. In the meantime, a Vicar Bishop was appointed

(Russian Church in Alaska)

for Alaska. The good work spread. Besides Parochial Schools, a Theological Seminary was established at Sitka, which was later removed to Irkoutsk. The activity of Russia in education and progress was continued in Alaska. A policy of conciliation of the benevolent and thorough character, peaceful and patient work was done for the establishment of social and religious order.

The Russian-American Commercial Company defrayed the bulk of expenses in maintaining churches, schools and clergy. The work progressed in its quiet, steady course through the amicable transfer of the Territory to a friendly power, and on even to our times.

In the course of half a century many disasters, many trials passed over the followers of the Russian Orthodox Church in Alaska, and in spite of trials, vicissitudes and troubles, the Church is still, by the Grace of God, equal to her mission.

The Juneau church, which was erected and consecrated in 1894, was established for the use of the few Russians who followed the first rush of the gold seekers to Juneau in 1880-1881, and also for the purpose of propagating ~~the~~ Christianity among the natives of Taku and Awk villages who had moved to Juneau.

In 1890 Anathlahash, the Chief of Taku Tribe, made a visit to Sitka for the express purpose of becoming a Christian. He asked for baptism and to be taught the Christian religion so that when he returned home he could teach it to his people, so that he could help them and bring them into the folds of the church. On leaving Sitka he was accompanied by Rev. Vladimir Donskoy, pastor of the Sitka Cathedral. He was the first man of the Russian church to visit Juneau. He ministered to the few Russians living in Juneau,

(Russian Church in Alaska)

and, at the same time, baptized a large number of the Indians.

Father Nitrofan visited Juneau in 1892, and again in 1893. By then the number of communicants grew to such an extent that it was found necessary to place a permanent pastor at Juneau. A church was erected and consecrated by Bishop Nicholas of San Francisco in 1894. Rev. Ivan Bortnofsky was installed as priest for Juneau, where he labored for two years. In 1896 Father Bortnofsky exchanged parishes with Rev. A. Yaroshevich from Cook Inlet.

At this time the progress of the new church at Juneau was evident. Father Yaroshevich worked with zeal and energy. He established schools, formed religious societies, and through this method the number of the communicants were greatly increased. He visited Chilkat country, the Atlin country and brought many into the folds of the church. Father Yaroshevich also was the founder of the Slavonian church at Douglas, which was built by popular subscription in 1903. Family ties, the ill health of his wife, compelled him to leave his work in Alaska and return to Russia. He was followed by Rev. E. P. Alexine, who was succeeded by Rev. Peter Orloff. Then came Father Bezkishkin, who was succeeded by Rev. A. P. Kashevaroff in November, 1912.

Though at times warred against, the church is never militant, but peacefully announces the clearest doctrines of Christianity and liberty, which consists in doing without compulsion that which is necessary to human and Divine Law. The church standing upon such a plane of spiritual order, rests all her hopes upon the Lord in the midst of all tempests.

(Russian Church in Alaska)

During and after the Revolution in Russia, when persecution of faith in God and all religion was rife in Russia, the Alaska church suffered together with the Mother Church. Salaries of priests, and all appropriation for the maintenance of schools and churches were cut off. The priests were thrown upon their meager resources. Never having earned their living by other work than the church work, it was very hard for them to get accustomed to the new order of things, yet not one of them had thrown up his position. They gradually began to earn their living by other means. The Alaska people, never having been accustomed to support the priests, could not understand that it was their duty to sacrifice for their pastors. Unscrupulous traders and others helped the people to look down upon the priests as grafters, etc. The priests did not lose courage but began to earn their living by work. Many became fishermen, some worked in stores, some, who could, procured government positions. All, without exception, continued in their pastoral work. As far as donations for the support of the priests was concerned, these were so meager that it did not enter into consideration. Many are continuing their church work absolutely without compensation. What the outcome of all this will be in the future is not very hard to surmise. As long as the self-sacrificing priests are alive, the church work will go on. It is doubtful if the new generation will continue to give the same sacrifice for the good of the people.



PACIFIC AMERICAN FISHERIES

PACKERS OF CANNED SALMON - PUGET SOUND AND ALASKA
MANUFACTURERS OF SALMON CANS

SOUTH BELLINGHAM, WASHINGTON

OFFICE OF THE VICE PRESIDENT

October 29, 1931.

Rev. A. P. Kashevaroff,
Box 1373,
Juneau, Alaska.

My dear Kashevaroff:

Thank you very much indeed for your letter of October 21st. I most heartily concur in your statement about Bancroft and I regret to say that I have read the same thing in some other work on Alaska, evidently copied from Bancroft.

I will be very glad indeed to wait a couple of weeks until you can get around to getting the information, and I would be particularly interested in getting Father Veniaminoff's version of the work of the missionaries. I have always figured that he was a kind of a patron saint for Alaska anyway. Anything you can give me I will assure you will be very much appreciated.

Kindest regards,

Yours sincerely,

(ARCHIE W. SHIELS)

AWS:MPM



PACIFIC AMERICAN FISHERIES

PACKERS OF CANNED SALMON-PUGET SOUND AND ALASKA
MANUFACTURERS OF SALMON CANS

SOUTH BELLINGHAM, WASHINGTON

OFFICE OF THE VICE PRESIDENT

December 10, 1931.

Rev. A. P. Kashevaroff,
Box 1373,
Juneau, Alaska.

Dear Mr. Kashevaroff:

I return to you herewith the material which you sent me in connection with the Russian Church, having copied it, or taken such notes of it as I wanted.

I am also attaching hereto a rough sketch of what I expect to put in the history. It will not be printed for some little time and if there is anything in it that you think should be corrected, I will be very glad to have you so advise me, and I wanted you to know now that I appreciate very much your efforts in sending this data down to me.

Kind personal regards,

Yours very sincerely,

(ARCHIE W. SHIELS)

AWS:MPM