

ALASKA,

AND

MISSIONS ON THE NORTH PACIFIC COAST.

BY

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FULLY ILLUSTRATED.

NEW YORK:
DODD, MEAD & COMPANY,
PUBLISHERS.

P. 1. Grant 3/

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“After all had eaten, and the tables were carried out, Toy-a-att proposed that they should have a regular Indian dance, to show us how they did before they knew about God. They then dressed up in their Indian costumes, masked their faces, then came out and danced four different kinds of dances. After the dance they played a game called the flag-game. They drew us both into this game, which amused them very much. At the close Toy-a-att made a speech, saying that this was their last dance, that they had learned a better way, and did not intend to dance any more. He then turned around and presented us each with one of their musical instruments, saying they would now have no further use for them. The party then broke up, and all went home before dark.

Yours truly,

“A. R. MCFARLAND.”

“FORT WRANGELL, ALASKA, June, 1878.

“DEAR BROTHER : Shaaks (the head chief of these people) came home sick with a hemorrhage of the lungs, and died in four days. They kept the body lying in state (or rather sitting) until Sabbath. On Saturday they sent for me to decide whether they should burn or bury the body. Of course I decided that it was better to bury it. They said then it should be buried. On Sabbath they sent for me to take charge of the funeral, saying “they wanted me to come and pray like white people.” So I took some of our Christian Indians and went and had religious service. They seemed very much pleased. None of Shaaks’ people have ever attended church.



SHAAKS LYING IN STATE.

On Saturday evening I talked with the new chief, Shaak's brother. He promised me that he would attend church. Said he wanted to learn about God. Mr. Davidson secured a very good photograph of the dead chief as he was sitting in state, with all his Indian fixtures around him. Since Rev. Mr. Brady went to Sitka we have been doing the best we can, but it is hard work carrying on the Sabbath services.

" June 7.—Mr. Brady and Miss Kellogg write very encouragingly of the work at Sitka.

" My school is now averaging thirty-five scholars, which is very good for this season of the year. Many have gone to the mines and other places for work.

" Shus-taks has been pretty quiet since the revenue cutter came. He tried to make trouble about the time that Shaaks died, by reporting that Shaaks had been poisoned by some white person. I believe that Shus-taks will come around all right yet.

" June 13.—The steamer California came in last night, and we were again disappointed in the non-arrival of the minister. The delay in securing a minister makes me almost sick. The Indians, too, feel it very much. Toy-a-att and Lot came to me last night to know 'How many moons now till preacher comes?' I told them that I could not tell anything about it. I hoped he would come next steamer, but I could not tell. Toy-a-att laid his hand on his heart and said, '*Nica sick. Tum-tum. Wake-siah. Conaway Indian mama Louse. Nika sick. Tum-tum.*' (I have sad heart. By and by Indian all dead. I have sad, sad heart.) He felt so badly that he shed tears over it. I fear all this delay is

going to cause the Indians to lose confidence in the church.

“ July 8.—By the last steamer we heard that the minister was on board on his way here, so I had the girls clean up a house and get it all ready for him. This time we felt so sure that he would come that I had the men and boys bring in evergreens and trim up the school-room beautifully, but when the steamer came, and no minister, the disappointment was correspondingly great. The Indians said, ‘ Well, we will not do anything more. It is no use. We do not believe any person is coming at all.’ I cannot blame them. I have not been so depressed since coming here. The work is greatly suffering and the success of the mission greatly imperilled by the long delay in the arrival of a minister.

“ Then the idea has been held out that we were going to build a church this season, and yet there is no one here to take the lead, and consequently nothing has been done.

“ Then, to add to all the other discouragements, a Catholic priest came up on this steamer. No person knows what he is going to do. But the indications are that he has come to stay. I would not be surprised to see him at once commence the erection of a church. If he expects to do anything here, he will be shrewd enough to take advantage of the disappointment of the Indians at the long delay in the coming of a minister.

“ The captain of the steamer has kindly invited me to accompany his wife and daughter on a free trip to Sitka, which I have accepted.

“ SITKA, July 10.—I find Miss Kellogg very happy and much interested in her work.

“ Rev. Mr. Brady has just returned from a missionary tour to the Hoonas Indians, and will make application for a missionary for them. There is also a new settlement of Americans up here, where we should have a missionary at once. Oh, how long will the church sleep and let these people perish? Can nothing be done to secure more help?

“ July 10.—We have been lying all day in the steamer at the new settlement of Klawock.

“ The principal white men have visited me, to learn what was necessary for them to do to secure a missionary. The Indians also have been to see me. They ask, ‘ Why can’t we have a school as well as the Indians at Sitka or Fort Wrangell?’ One of the Americans says he is confident we could have a school of one hundred Indians here. There are also a number of white children, and very great need of a mission. It is a dirty, muddy, disagreeable village, much more so than Wrangell, and nothing but the love of the work and love to the Saviour would induce missionaries to live at such a place. And yet it ought to be occupied.

“ There is a saw-mill here. Lumber is cheap, and the people will do all they can to assist the mission. Surely it is a call from God. Will the Church enable the board to respond?

“ I have had two schools in operation since spring. Up the beach were a lot of wild natives that I could not induce to come into our school. I felt so distressed about them that I concluded that if they

were too shy to come to me I would go to them. I rented an old log building on the point in their neighborhood and opened school. I have from forty-five to sixty in attendance. I teach them from the blackboard. This school meets in the afternoon. After I had gone a few times they asked me if I would not come Sunday and have church for them. Consequently I hold a little service with them on the Sabbath afternoons. They seem much interested. By and by I hope they may be induced to attend the other church and school.

“ We have had more witchcraft here, and the effect has been very bad on the minds of the young people. Some of my brightest and best scholars have been led away by it. As we have no kind of law, none of the whites felt that they had any right to interfere. It has frequently been said to me, ‘ If you will get a minister here, so that the Indians will see that he is permanent, and one who will make them understand he is determined to break up all such things, it will more than anything else tend to prevent the recurrence of such scenes.’

“ Yours truly, A. R. McFARLAND.”

“ FORT WRANGELL, ALASKA, Sept. 3d, 1878.

“ DEAR BROTHER : Rev. Mr. Young has been very busy since his arrival last month. He has made a very favorable impression both on the whites and the natives. We all like him very much. Last Sabbath he was called upon to attend the funeral of an old woman who died on Saturday. When we went to the house we were shocked to see the dead body