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THE CONTRIBUTION OF SHELDON JACKSON  
TO  
EARLY MISSION WORK IN ALASKA

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THE CONTRIBUTION OF SHELDON JACKSON TO  
EARLY MISSION WORK IN ALASKA

By

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To

ALICE S. GREEN

Missionary to Alaska

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## INTRODUCTION

THE CONTRIBUTION OF SHELDON JACKSON  
TO  
EARLY MISSION WORK IN ALASKA

INTRODUCTION

A. The Subject

1. The Subject Stated and Explained

"Few individuals of all the history of the Christian movement have accomplished so much in planting the faith over so wide an area,"<sup>1</sup> declared Dr. K. S. Latourette, Professor of Missions and Oriental History at Yale University, in evaluating the work of the Rev. Sheldon Jackson.

The purpose of this study is to discover how Sheldon Jackson contributed to early Protestant mission work in Alaska. Special consideration will be given to his experiment of planned comity in Alaska.

2. The Subject Justified

This is an age of ecumenicity. Sheldon Jackson's contribution to the ecumenical movement in the matter of denominational cooperation and planning, therefore, is significant and worthy of study. A study of his methods

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1. A History of the Expansion of Christianity, Vol. IV, p. 214.

may prove helpful today, as the different denominations seek ways of working together more effectively on the mission fields of the world.

### 3. The Subject Delimited

The study involves only missions from the United States. Alaska was purchased from Russia by the United States in 1867, but no missionaries from the United States entered Alaska until 1877. Since Sheldon Jackson started the work in Alaska in 1877 and made his last trip to Alaska in 1902, the years included between these two dates will be the main ones for consideration. The nine Protestant denominations from the United States that entered Alaska before 1902 will be considered. Both the initiation and the development of their work will be dealt with, in so far as Sheldon Jackson assisted and influenced each. There will be a treatment of the different problems connected with the missionary enterprise, especially of those peculiar to the geography, climate, and people of Alaska.

#### B. The Sources for the Study

The main source for this study was Sheldon Jackson's own collection including his scrapbooks, reports, periodical articles, material published by and for himself, and about 8,000 letters (both the original and the typed

copies). There were twenty-two volumes of his correspondence in typed form, and sixty-three volumes of scrapbooks. This collection is located in the files of the Presbyterian Historical Society at the Witherspoon Building, Philadelphia, Pennsylvania. In addition to this, several of the mission boards had missionary magazines and annual reports on their early work in Alaska.

The biography of Sheldon Jackson written by Robert Laird Stewart was found to be the most comprehensive book on his life. Another excellent source was the book on Alaska written by Jackson, himself.

#### C. The Method of Procedure

The geographical card catalog on Alaska which was available on the Sheldon Jackson Collection was examined and pertinent items in the various volumes of letters were referred to and read. Some of the scrapbooks, especially those dealing with the various denominations in Alaska, were briefly checked through for material dealing with Sheldon Jackson. Names of various missionaries, teachers, and mission board secretaries were checked in the biographical index of the Sheldon Jackson Collection in order to find letters to Jackson. Finally, nearly all the letters pertinent to Alaska found in the volumes entitled Jackson Letters: 1885-1907, (Jackson's own letters) were perused. More than two weeks were spent at

the Presbyterian Historical Society Library at Philadelphia to accomplish this research, and grateful appreciation is extended to Dr. Charles A. Anderson and Mr. Guy S. Klett for their valuable assistance.

Dr. J. Earl Jackman, Secretary of Sunday School Missions and Mobile Ministries Work in Alaska for The Presbyterian Church in the U.S.A., gave encouragement and suggestions for the study, and Mr. Luther M. Dimmitt, Research Assistant for the Board of National Missions of the Presbyterian Church in the U.S.A., gave suggestions and made available a file of materials on Sheldon Jackson.

As regards the study itself, a brief summary of Sheldon Jackson's missionary endeavors before he went to Alaska will be given first, after which his developing interest in Alaska will be considered. Then, the initiation and development of the Presbyterian mission stations in Alaska will be taken up, since Sheldon Jackson was a Presbyterian and since the Presbyterians carried on the sole Protestant mission work in Alaska from 1877 to 1885. The first chapter will be concluded with a consideration of his efforts to interest the American people, the Congress, and other denominations in Alaska.

In the second chapter, Sheldon Jackson's contribution to the work of the larger denominations which began work in Alaska will be considered. These include the Baptist, the Congregational, the Methodist, the Moravian,

and the Protestant Episcopal. The third chapter will deal with the assistance given by Jackson to the smaller denominations which began work in Alaska. These include the Norwegian Evangelical Lutheran Church in the United States, the Society of Friends, and the Swedish Missions from the United States. In considering the work of these eight denominations, the main emphasis will be upon those points at which Sheldon Jackson's influence was manifest. A complete history of the work of each denomination in Alaska will not be attempted because of the length of such reports and because of the delimited subject of this study.

The study will be closed by a summary and conclusion of the total contribution of Sheldon Jackson to mission work in Alaska.

SHELDON JACKSON'S CONTRIBUTION TO  
PRESBYTERIAN MISSION WORK IN ALASKA

## CHAPTER I

### SHELDON JACKSON'S CONTRIBUTION TO PRESBYTERIAN MISSION WORK IN ALASKA

#### A. Introduction

As a background to his work in Alaska, a brief summary of the early missionary work of Sheldon Jackson will be given, followed by a consideration of the initiation of his interest in Alaska. Then, the main portion of the chapter will deal with how Jackson began and developed the early Presbyterian mission stations in Alaska. The last section will be concerned with his efforts to arouse interest in Alaska and Alaskan missions on the part of the people and the Congress of the United States. In the last section, a meeting called by Sheldon Jackson to discuss comity in Alaska, and attended by three of the leading denominational mission boards in New York City, will be considered. A summary will close the chapter.

#### B. Looking toward Alaska

Sheldon Jackson spent one year in mission work and teaching in the South, ten years in mission work in Minnesota and Wisconsin, and twelve years<sup>1</sup> in bringing the

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1. Nineteen years in all, because he was serving in Alaska as well as in the West for the seven years between 1877 and 1884.

Gospel to the people of the Rocky Mountain area, before going to Alaska.<sup>1</sup>

Alaska was purchased from Russia by the United States on October 18, 1867, and soon after this, the Rev. E.D. Saunders of the Board of Domestic Missions of the Presbyterian Church (Old South) strongly urged the Board to send a missionary to Alaska. A project of like nature was discussed by the Committee of Home Missions of the Presbyterian Church (New South). Major General O.O. Howard, in command of the military department covering Alaska, wrote many articles for newspapers concerning Alaska's need for religious workers. The Secretary of the Board of Indian Commissioners made a trip to Alaska in 1869 and, on his return, tried to interest the public in the need for an educational program there.<sup>2</sup>

During the last part of Sheldon Jackson's missionary work west of the Mississippi, he often thought about Alaska. In 1875, and again in 1876, he urged the Presbyterian Board of Home Missions to include Alaska in its mission program.<sup>3</sup>

The wives of some of the army officers, government

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1. Cf. Robert Laird Stewart: Sheldon Jackson, p. 465.
2. Cf. The Presbyterian Church in Alaska. An Official Sketch of its Rise and Progress 1877-1884 with the Minutes of the First Meeting of the Presbytery of Alaska. Sheldon Jackson, Stated Clerk, p. 1. (Hereafter referred to as The Presbyterian Church in Alaska)
3. Cf. Ibid., p. 2.

officials and civilians in Alaska wrote many letters to their friends in the United States concerning the need for a Christian mission work in Alaska.<sup>1</sup>

Yet, no missionaries from the U.S. entered Alaska until ten years after it was purchased. Thirty years after the purchase, the Graeco-Russian Church was still spending as much as \$60,000 annually to support its priesthood in Alaska.<sup>2</sup>

A small group of Christian Indians left Fort Simpson, Canada, in the spring of 1876 and obtained jobs in Fort Wrangell, Alaska. On Sundays they refused to work, and Clah, their leader, conducted worship services. When fall came, the Rev. Thomas Crosby, a Canadian missionary, came to Fort Simpson for a short visit and persuaded Clah to stay in Fort Wrangell during the winter, in order to hold Sunday services and to begin a school.<sup>3</sup>

During the year, one of the soldiers stationed in Fort Wrangell wrote to Major General Howard appealing for a minister to help these struggling Christian Indians. This letter was given to Sheldon Jackson and he immediately had it published in the Chicago Tribune, and then in

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1. Cf. Ibid.
2. Cf. A. F. Beiler: "Bureau for Alaska," Women's Home Missionary Society of the Methodist Episcopal Church, 17th Annual Report, (1897-1898), p. 110.
3. Cf. The Presbyterian Church in Alaska, p. 2, and Jackson Letters, Vol. 1, "Alaska Schools"--May 18, 1885-October 1, 1885, p. 27.

leading Presbyterian newspapers. He also sent it to the Board of Home Missions of the Presbyterian Church. A man was then commissioned by the Board as a missionary to Alaska, but before word of it was received, he had accepted another position.<sup>1</sup>

C. His Part in Establishing the Early Mission Stations of the Presbyterian Church

1. Fort Wrangell

In the summer of 1877, Sheldon Jackson went to Fort Wrangell, taking with him Mrs. A. R. McFarland. He soon left her there to carry on the school Clah had begun and to do mission work. After leaving Alaska, Jackson secured money for the work in Alaska by publishing many articles on Alaska in Presbyterian newspapers and by making speeches in most of the important cities and towns, to General Assemblies, Synods, Presbyteries, and to missionary and educational meetings. He delivered over 900 addresses between 1877 and 1884. Mrs. McFarland wrote letters which were published in the Rocky Mountain Presbyterian. By December, 1879, \$12,000 had been contributed for the work.<sup>2</sup>

. . . . .

1. Cf. The Presbyterian Church in Alaska, p. 2, and Jackson Letters, Vol. 1, "Alaska Schools"--May 18, 1885-October 1, 1885, p. 27.
2. Cf. The Presbyterian Church in Alaska, p. 3; and Jackson Scrapbooks, Vol. 11, p. 25; Jackson Correspondence, Vol. 13, pp. 405-419; and Jackson Letters, Vol. 1, "Alaska Schools"--May 18, 1885-October 1, 1885, p. 27.

During that first year in Fort Wrangell, Mrs. McFarland "became nurse, doctor, undertaker, preacher, teacher, practically mayor and administrator generally."<sup>1</sup> She soon began to see the necessity for providing a Christian home for some of the girls. Sheldon Jackson wrote,

Among a people where heathenism crushes out a mother's love and turns her heart to stone--where for a few blankets a mother will sell her daughter for a week, a month, or for years--she (Mrs. McFarland) found that her brightest and most promising pupils were those who were in the greatest danger.<sup>2</sup>

Many times she saw these girls carried away into slavery, often by the white men.<sup>3</sup> Finally, in October, 1878, a Home for girls was begun in an old hospital building.<sup>4</sup> By December, 1879, there were twenty girls in the Home.<sup>5</sup>

Mrs. McFarland soon saw the need for a minister, and wrote asking Jackson to send one.<sup>6</sup> The Rev. S. Hall Young was sent to Alaska in the summer of 1878.<sup>7</sup>

Miss F. E. Kellogg was appointed to Fort Wrangell and arrived in 1878, also. She took over the teaching duties of Mrs. McFarland and so relieved her to superintend the Home for girls.<sup>8</sup> Sheldon Jackson had a conviction that schools were a very important part of mission work. He

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1. Stewart, op. cit., p. 301.
2. Sheldon Jackson: Alaska, and Missions on the North Pacific Coast, p. 217. (Hereafter referred to as: Alaska)
3. Cf. Jackson Correspondence, Vol. 8, p. 45, and Vol. 7, p. 265.
4. Cf. Jackson Correspondence, Vol. 8, p. 262.
5. Cf. Jackson Correspondence, Vol. 9, p. 316.
6. Cf. Jackson Correspondence, Vol. 7, p. 169, and Vol. 8, p. 45.
7. Cf. Jackson Correspondence, Vol. 8, p. 189.
8. Cf. Jackson Correspondence, Vol. 8, p. 130.

wrote to a superintendent of schools:

The Alaska schools being largely to the native children, who are dirty, repulsive and understand but little English, my experience has taught me that (the) only good teachers for schools among such a people are Christian teachers. Therefore, when you have any to recommend to me, let me know to what church they belong and whether they have the missionary spirit, for I do not think that any others will be willing to stay.<sup>1</sup>

This interest in schools became well known and, in the spring of 1885, Jackson was appointed General Agent of the Department of Interior of the U.S. Government with the task of establishing schools in Alaska.<sup>2</sup> He labored in this capacity in Alaska for twenty-three years.<sup>3</sup>

While Mrs. A. R. McFarland taught the Fort Wrangell school, she began with a hymn, a prayer and then the Lord's Prayer. After lessons were finished, the Doxology was sung and a benediction pronounced. Two other women teachers were appointed, and then the Rev. W. M. McFarland took over the teaching of the boys, in 1882. In 1883, the buildings which had been erected burned and the following summer the teachers and pupils were moved to Sitka.<sup>4</sup>

On his second trip to Alaska, in the summer of 1879, Jackson was accompanied by the Secretary of the Presbyterian Board of Home Missions and a minister from

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1. Jackson Letters, Vol. "Letters"--1890-1892, p. 19.
2. Cf. Jackson Letters, Vol. Feb. 1897 to Oct. 1898, p. 24.
3. Cf. Jackson Letters, Vol. July 24, 1907 to June 20, 1908, p. 21.
4. Cf. Jackson Letters, Vol. "Alaska Schools"--May 18, 1885-Oct. 1, 1885, pp. 27-28.

Oregon. During this trip, the first Protestant church in Alaska was organized at Fort Wrangell, with twenty-three members, eighteen of whom were natives. The church building was completed in the fall of 1879.<sup>1</sup>

The Rev. S. Hall Young made a canoe tour of a number of villages among the Chilcats, Hydahs, and Hoonahs that same summer, and found most of them eager for teachers and missionaries.<sup>2</sup> He preached for hours at one Chilcat village, while the native people kept urging him to continue.<sup>3</sup>

In 1888, the Rev. Allen McKay took S. H. Young's place, and in 1892, McKay was replaced by the Rev. Clarence Thwing. Finally, the Rev. Harry P. Corser was placed in charge of both the white and the native church at Fort Wrangell, in 1898.<sup>4</sup> This white church had been organized when so many people had come to Alaska to hunt for gold.<sup>5</sup>

These first Protestant missionaries in Alaska faced the problem of turning people steeped in a primitive religion to Christ. Polytheism was common to all native Alaskans. They lived in dread of evil spirits, but ignored the good spirits who could do them no harm. The shaman or

. . . . .

1. Cf. The Presbyterian Church in Alaska, p. 2.
2. Cf. Jackson: Alaska, pp. 240-246, 253.
3. Cf. Jackson Correspondence, Vol. 9, pp. 316-317.
4. Cf. Jackson: Facts about Alaska, Its People, Villages, Missions, Schools, pp. 10,11. (Hereafter referred to as: Facts about Alaska)
5. Cf. Ibid.

witch doctor was the leading person of the village. Accusations of witchcraft were numerous.<sup>1</sup> In 1879 at Fort Wrangell, Mrs. McFarland wrote Jackson telling him that the Indians there had killed two women after torturing them as witches.<sup>2</sup>

The liquor problem was also very acute in Alaska. In 1899, Jackson wrote that there had been prohibition in Alaska since 1867, but for the thirty-two years since, there had been "flagrant smuggling."<sup>3</sup> Regarding a bill in Congress for licensing the sale of liquor, Jackson wrote to the Chairman of the Committee on Territories that the lives of the few, widely separated, teachers and traders would not be safe if the native people could get liquor legally.<sup>4</sup> A Congregational missionary at Cape Prince of Wales was shot and killed by a drunken native in 1893.<sup>5</sup>

## 2. Sitka

In the spring of 1878, the Rev. John G. Brady and Miss Fannie Kellogg were sent by Sheldon Jackson to Sitka, Alaska, to begin a mission and a school. The school was discontinued in December of the same year, but was reopened

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1. Cf. Jackson Letters, Vol. "Letters"--Nov. 6, 1895 to Feb. 15, 1897, pp. 38-39.
2. Cf. Jackson Correspondence, Vol. 8, pp. 156-157.
3. Cf. Jackson Letters, Vol. Feb. 16, 1899 to Feb. 13, 1900, p. 1.
4. Cf. Jackson Letters, Vol. "Letters"--1890-1892, p. 23.
5. Cf. Jackson Correspondence, Vol. 25, pp. 413-415.

again in April, 1880, by Miss O. A. Austin. In the fall of 1880, seven boys asked the missionaries to begin a boarding school, complaining that they could not study at home because of the drinking and noise. In view of this request, the Presbyterian Board of Home Missions established an Industrial School for Indian boys that year. This school burned in January, 1882, but "Austin Hall" was constructed the next summer.<sup>1</sup> The \$7,000 needed to erect this building, as well as the \$10,000 supplied to build the Central Mission Building two years later were raised through addresses given by Jackson and through personal letters written by him.<sup>2</sup> In December, 1882, a Girl's Department was added.<sup>3</sup> Mrs. McFarland brought twenty-four girls from Fort Wrangell to the Sitka boarding school in 1884.<sup>4</sup> Jackson wrote of the boarding school at Sitka:

And all along the coast if a child is to be sold into slavery, or is in danger of being tortured to death as a witch, or forced into a life of sin, they know that if they can escape and reach the Presbyterian Mission School at Sitka they are safe.<sup>5</sup>

In 1884, the Presbyterian Church at Sitka was organized, with forty-five native and five white members.<sup>6</sup>

. . . . .

1. Cf. Jackson Letters, Vol. I, "Alaska Schools"--May 18, 1885-October 1, 1885, pp. 4, 28-29.
2. Cf. The Presbyterian Church in Alaska, p. 3.
3. Cf. Jackson Letters, Vol. I, "Alaska Schools"--May 18, 1885-October 1, 1885, pp. 4, 28-29.
4. Cf. Ante, p. 7.
5. Jackson: Alaska, p. 13.
6. Cf. The Presbyterian Church in Alaska, p. 5.

The first meeting of the Presbytery of Alaska was held at Sitka in September, 1884.<sup>1</sup>

In the spring of 1884, a religious revival occurred, at which time nearly all of the adult pupils came to Christ, as well as many of the parents. The Rev. A. E. Austin was the minister at that time.<sup>2</sup> The Rev. Austin retired in 1898 and was succeeded by the Rev. M. D. McClelland, and later by the Rev. Bannerman.<sup>3</sup>

In 1805 the Russo-Greek Orthodox Church had organized a school at Sitka. In 1841 a theological school was begun there, which became a Seminary in 1849.<sup>4</sup> There were still a Greek-Orthodox school and church in Sitka in 1903.<sup>5</sup> In 1884, Dr. and Mrs. Jackson took up residence in Alaska.

### 3. Haines

In 1880, Jackson arranged for Mrs. Sarah Dickinson, an Indian woman, to teach school at Haines among the Chilkat Indians. In July, 1881, the Rev. and Mrs. E. S. Willard arrived to initiate the mission.<sup>6</sup> A mission building was erected by funds secured again through addresses given by Jackson and personal letters written by him.<sup>7</sup> Mrs. Willard

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1. Cf. Jackson: Facts about Alaska, p. 12.
2. Cf. Ibid.
3. Cf. Ibid. pp. 13, 14.
4. Cf. Jackson Letters, Vol. "Letters"--October 11, 1902 to May 1, 1903, p. 19.
5. Cf. Jackson: Facts about Alaska, p. 14.
6. Cf. Ibid, p. 18.
7. Cf. The Presbyterian Church in Alaska, p. 3.

wrote to Jackson in August, 1881, thanking him for bearing the financial burden of building their house, for coming with them when they first came to Haines, for introducing them to the chiefs to whom Jackson had promised a teacher, and for his counsel and advice.<sup>1</sup>

In 1883, a boarding department was begun. From 1887-1889, Mr. and Mrs. White served as missionaries at Haines.<sup>2</sup> In 1888, the school was interrupted by witchcraft persecutions.<sup>3</sup> In the same year, the natives left home in the spring to carry supplies up to the Yukon for the gold miners and Mr. White went with them.<sup>4</sup>

In 1891, the Rev. and Mrs. W. W. Warne came to the Sitka mission.<sup>5</sup> During this time, many natives made decisions for Christ.<sup>6</sup> Religious meetings were so crowded that there was no room for all who wanted to come.<sup>7</sup> In 1893, the converts asked to be organized into a church.<sup>8</sup> Mr. A. R. Mackintosh served as a lay missionary from 1900 to 1903, after which the Rev. N. B. Harrison was sent to Haines.<sup>9</sup>

. . . . .

1. Cf. Jackson Correspondence, Vol. 11, p. 229.
2. Cf. Jackson: Facts about Alaska, p. 18.
3. Cf. Jackson Letters, Vol. V, "Alaska Schools"--April 11, 1887 to Nov. 1888, p. 29.
4. Cf. Ibid.
5. Cf. Jackson: Facts about Alaska, p. 18.
6. Cf. Jackson Letters, Vol. "Letters"--Nov. 6, 1895 to Feb. 15, 1897, p. 8.
7. Cf. Ibid.
8. Cf. Jackson: Facts about Alaska, p. 18.
9. Cf. Ibid.

4. Klukwan

A Chilcat Indian village, Klukwan, was visited in the summer of 1881 by Sheldon Jackson, E. S. Willard and Dr. Corlies at which time they made plans for the establishment of a mission. The principal chief gave the mission a native house to serve as both the church and the school. Mr. Willard preached there whenever he could make the trip. Two natives were sent to teach there in 1882, but soon were moved to Tongass. People converted at Klukwan usually joined the church in Haines.<sup>1</sup>

Mr. M. A. Sellen, a Methodist, came to Klukwan after this and, finding no missionary there, formed a church.<sup>2</sup> S. Hall Young wrote to the Secretary of the Board of Home Missions of the Presbyterian Church in 1901 asking that something be done about this.<sup>3</sup> He suggested that Mr. Sellen would make a "very good Presbyterian minister."<sup>4</sup> In the same letter, he spoke of having trouble with the Salvation Army Movement, whose excessive emotionalism was affecting the natives in the area.<sup>5</sup> This Movement was also reaching into the tribes at Haines, Killisnoo, Klawak, and Fort Wrangell, where native men were the leaders in "visions, and trances, and ecstatic

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1. Cf. Jackson: Facts about Alaska, pp. 18-19.
2. Cf. Ibid., p. 19.
3. Cf. Jackson Letters, Vol. "Letters"--January 27, 1902 to Oct. 6, 1902, pp. 21-25.
4. Ibid.
5. Cf. Ibid.

convulsions."<sup>1</sup>

The matter of the Methodists was placed before the Central Missionary Society of the Methodist Church, whereupon they recalled their missionary. The Presbyterians then sent the Rev. F. Falconer to Klukwan.<sup>2</sup>

The teacher at Klukwan wrote to Jackson in 1906 that she wanted to make all her teaching center in Christ.<sup>3</sup>

#### 5. Killisnoo

This mission, seventy-five miles from Sitka, began in February, 1886, at which time Jackson opened a public school there.<sup>4</sup> The first teacher was later replaced by the Rev. L. F. Jones who held church services, as well as teaching school.<sup>5</sup> Jackson told Jones in a letter previous to the appointment of Jones that he would be appointed as a Government teacher, but ". . . would be permitted to do outside of school hours all the missionary work it was in your heart to do."<sup>6</sup> Jackson also asked him to supervise the missionary work of a native teacher five miles from Killisnoo.<sup>7</sup> He suggested that Jones move to Kake for a few months in the winter, when the

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1. Ibid.
2. Cf. Jackson: Facts about Alaska, p. 19.
3. Cf. Jackson Correspondence, Vol. 17, p. 454.
4. Cf. Jackson: Facts about Alaska, p. 17.
5. Cf. Jackson Correspondence, Vol. 16, p. 238.
6. Jackson Letters, Vol. "Letters"--1890-1892, p. 19.
7. Cf. Ibid., p. 20.

natives were there, so that ". . . there would be ample opportunity for education and the Gospel during the entire year."<sup>1</sup>

Mr. Jones wrote Jackson in 1893 of the need for a church building, because the school room was a place in which native converts, who were used to the elaborate decorations of the Russian-Orthodox Church, found it difficult to worship.<sup>2</sup>

After the school building burned in 1894, the school was closed until 1902.<sup>3</sup> The Rev. Bannerman of Sitka held evangelistic services in the winter of 1901-1902 and reported many who made decisions for Christ.<sup>4</sup>

#### 6. Hoonah

In 1881, Jackson erected a school house and teacher's residence at Hoonah and put Mr. and Mrs. W. B. Styles in charge.<sup>5</sup> In a letter to Jackson, Styles wrote that he had made progress in teaching the Lord's Prayer and the Ten Commandments.<sup>6</sup>

In 1884, Sheldon Jackson sent the Rev. and Mrs. J. W. McFarland from Fort Wrangell to Hoonah.<sup>7</sup> McFarland

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1. Ibid.
2. Cf. Jackson Correspondence, Vol. 16, pp. 259, 260.
3. Cf. Jackson: Facts about Alaska, p. 17.
4. Cf. Ibid.
5. Cf. Ibid., p. 19.
6. Cf. Jackson Correspondence, Vol. 11, pp. 348, 349.
7. Cf. Jackson: Facts about Alaska, p. 19.

died soon after and his wife and her sister stayed in Hoonah for two years, preaching and teaching the Sunday School and the public school.<sup>1</sup> In a letter to the Rev. A. C. Austin, who was sent to Hoonah in 1896, Jackson wrote of the necessity for learning the native language in order to reach the natives and also of the desirability of Austin's going with the natives in the spring and summer when they went off to work in the mines and to fish.<sup>2</sup> Austin was replaced by the Rev. W. M. Carle, who, in 1901, wrote of the wave of falling back into heathenism that had taken place during the winter. However, most of these came back to the Christian way later.<sup>3</sup>

#### 7. Missions to Hydah Tribes

In 1880 the Rev. S. H. Young and the Rev. G. W. Lyon made a canoe trip to Hydah villages, preaching as they went.<sup>4</sup> In 1881, Jackson established a mission station at Howcan (which was re-named Jackson the following year) and put Mr. James E. Chapman there.<sup>5</sup> The leading chiefs had asked for a missionary several times.<sup>6</sup> In 1882, the Rev. J. Loomis Gould was sent.<sup>7</sup> In this same year, a small

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1. Cf. Jackson Letters, Vol. "Letters"--November 6, 1895 to Feb. 15, 1897, p. 7.
2. Cf. Ibid.
3. Cf. Jackson Letters, Vol. "Letters"--Jan. 27, 1902 to Oct. 6, 1902, pp. 28-30.
4. Cf. The Presbyterian Church in Alaska, p. 6.
5. Cf. Ibid., p. 7.
6. Cf. Jackson Letters, Vol. "Letters"--1890-1892, p. 59.
7. Cf. Jackson Letters, Vol. "Letters"--Jan. 27, 1902 to Oct. 6, 1902, pp. 28-30.

saw mill was installed, "purchased with funds raised by Mrs. James M. Ham and Dr. Jackson."<sup>1</sup> Mr. Gould wrote a letter in 1888 thanking Jackson for the school and church buildings.<sup>2</sup> The Rev. Montgomery replaced Gould in 1900 and during the year 1902-03 many conversions took place.<sup>3</sup> These native converts held evangelistic services in other Hydah villages. At Klinquan, a branch of the Jackson church was established.<sup>4</sup>

Jackson provided for the education, in the States, of Edward Marsden, the first Alaskan native to receive full college and theological training and to be fully ordained. He served at Kasaan, among the Hydahs, as well as teaching the Gospel in eighteen other villages by means of a steam launch.<sup>5</sup> In the winter of 1902-1903, the Hydah Indian Christian Endeavor group from Jackson visited the village and held evangelistic services which resulted in the conversion of almost all the native adults.<sup>6</sup>

Another mission station was opened by Jackson at Klawack, but the missionary died within a year, and the mission was not reopened again until 1901.<sup>7</sup>

. . . . .

1. Ibid.
2. Cf. Jackson Correspondence, Vol. 15, p. 80.
3. Cf. Jackson: Facts about Alaska, p. 21.
4. Cf. Ibid.
5. Cf. Jackson Letters, Vol. "Letters"--May 1, 1903 to June 16, 1904, p. 6.
6. Cf. Jackson: Facts about Alaska, pp. 21-22.
7. Cf. Jackson Correspondence, Vol. 15, pp. 51, 90.

## 8. Juneau and Douglas Missions

The Rev. J. P. White was sent to minister to the white population at Juneau in 1886, and the Rev. E. S. Willard was sent to the natives. A mission home for native children was begun, but the children were later transferred to the Sitka Training School. In 1894, Willard was replaced by the Rev. L. F. Jones.<sup>1</sup> In 1896, the Rev. Condit was appointed to the white church.<sup>2</sup> Mr. Fred Moore, a native who was educated in the United States,<sup>3</sup> served as the Rev. Jones' native assistant. In 1901, he was placed in charge of the mission at Douglas, just across the channel from Juneau, but he died the following year, after having won many for Christ.<sup>4</sup> Jackson wrote to L. F. Jones concerning Juneau:

It is probably one of the hardest and most disagreeable fields in the country. As you know, miners are a desperately wicked set and hard to reach, still they need the Gospel.<sup>5</sup>

There was much gambling, drinking, and immorality.<sup>6</sup>

## 9. Saxman and Port Tongass Missions

For seventeen years the natives of the Port Tongass and Cape Fox tribes had been asking for a missionary.

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1. Cf. Jackson: Facts about Alaska, p. 23.
2. Cf. Jackson Correspondence, Vol. 17, p. 288.
3. Cf. Jackson Letters, Vol. "Letters"--1890-1892, p. 42.
4. Cf. Jackson: Facts about Alaska, pp. 23-24.
5. Cf. Jackson Letters, Vol. "Letters"--1890-1892, p. 36.
6. Cf. Jackson Letters, Vol. "Letters"--Nov. 6, 1895 to Feb. 15, 1897, p. 8.

In 1886, Mr. S. Saxman was sent to the tribes. That winter, he and Louis Paul, a native helper, started out to choose a site for the mission and were drowned. Again in 1886, the two tribes asked for missionaries. Jackson had a meeting with the tribes. A new site was selected and both tribes agreed to give up their old homes, and build new ones at the new site, in order to have a school and a church. Each person signed a paper which promised that, after moving, they would bring no liquor into the new village, would give up their heathen customs, dances, rites, and witch doctor, and that they would attend the church and the school. Mr. J. W. Young was put in charge of Saxman.<sup>1</sup> The Rev. Edward Marsden,<sup>2</sup> was sent there in 1898.<sup>3</sup>

#### 10. Willard and Boyd Missions

S. H. Young visited the Willard area in 1880 and the mission was established in 1881 by Jackson. Mr. Willard was put in charge. In 1882, Louis and Tillie Paul, native converts, taught the school and erected a mission building.<sup>4</sup>

In 1878, the Rev. J. G. Brady visited the Boyd area, and S. H. Young visited it the next year. Jackson

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1. Cf. Jackson Letters, Vol. "Letters"--Nov. 6, 1895 to Feb. 15, 1897, p. 10.
2. Cf. Ante, p. 17 (See footnote 5).
3. Cf. Jackson: Facts about Alaska, p. 25.
4. Cf. The Presbyterian Church in Alaska, p. 6.

established a mission station at Boyd in 1881, brought lumber and carpenters, and placed Mr. and Mrs. W. B. Styles there.<sup>1</sup> Sheldon Jackson's addresses and personal letters enabled him to raise \$1,500 for the erection of a mission building at Boyd.<sup>2</sup>

#### 11. Point Barrow

In the summer of 1890, Prof. M. L. Stevenson was sent to Point Barrow, the most northerly mission in Alaska, as a missionary teacher. More help was needed there, and Jackson wrote: "Special prayer is requested of the Church, that the right parties may be able and led to offer for this distant and self-denying field."<sup>3</sup> Stevenson wrote that he had no Sunday School nor preaching but that he opened his school with prayer and gave "frequent short talks."<sup>4</sup> He said the people were ready to listen but that prejudice and liquor made it difficult.<sup>5</sup> Venereal disease, from the whites, had spread through the village.<sup>6</sup> In 1896, the Rev. Marsh and his wife replaced Stevenson. The Rev. and Mrs. S. R. Spriggs arrived in 1899 and a church was organized, with thirteen native members.<sup>7</sup>

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1. Cf. Ibid.
2. Cf. Ibid., p. 3.
3. Jackson Letters, Vol. "Letters"--1890-1892, pp. 25-26.
4. Jackson Correspondence, Vol. 25, p. 622.
5. Cf. Ibid., pp. 616, 621.
6. Cf. Ibid., p. 628.
7. Cf. Jackson: Facts about Alaska, pp. 27-30.

## 12. St. Lawrence Island

Sheldon Jackson visited St. Lawrence Island in 1890, and noted among other things that all the inhabitants, including the babies, used tobacco. In 1891, he returned and erected a schoolhouse and teacher's residence. Mr. V. C. Gambell was sent in 1894 as a Government school teacher. Returning home on furlough, he was drowned when the ship sank. The St. Lawrence mission was called Gamble from that time on. Two men filled in after that, one for one year and another for two, until the Rev. E. D. Campbell, a medical missionary, was appointed in 1901.<sup>1</sup> Dr. Campbell wrote that there were no Christians on the island and that devil worship prevailed. He also wrote of trouble with whiskey and whiskey smugglers. Once while examining a boat for whiskey he had his nose and a rib broken by the smugglers.<sup>2</sup> The work was difficult and the next year, Sheldon Jackson wrote that there were no Christians there except the missionaries.<sup>3</sup> This situation went on until the winter of 1904-05, when signs of change began to appear. Many began to attend the Bible studies twice a week and to ask for catechism classes.<sup>4</sup>

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1. Cf. Jackson: Facts about Alaska, pp. 27-30.
2. Cf. Jackson Letters, Vol. "Letters"--Oct. 11, 1902 to May 1, 1903, pp. 13-16.
3. Cf. Jackson Letters, Vol. "Letters"--Jan. 16, 1904 to Aug. 29, 1904, pp. 1,2.
4. Cf. Jackson Letters, Vol. "Letters"--April 10, 1905 to Oct. 21, 1905, pp. 3-5.

### 13. Ministry to Whites

In 1903, there were Presbyterian ministers in Skagway, Eagle, Rampart, Teller and Juneau, ministering to the needs of the white population. The ministers at Haines and at Wrangell preached to both white and native congregations.<sup>1</sup>

#### D. His Efforts toward Stimulating Action on Alaska

##### 1. Alaska Presented to the Public and to Congress

In the winter of 1877-78, Sheldon Jackson visited many cities in the United States making addresses about Alaska and its needs. He wrote articles for newspapers. Every winter thereafter until 1884, he continued making speeches and writing articles. (His summers were spent in Alaska.) In this way, the public became aroused over conditions. People sent many thousands of petitions to Congress concerning the necessity for a civil government and a school system for Alaska. Jackson had hearings before the committees of the 46th, 47th, and 48th Congresses.<sup>2</sup> He was instrumental in arranging for a group to go to Alaska in order to learn of the conditions there. Included in the group were H. Kendall, the Secretary of the Board of

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1. Cf. Jackson: Facts about Alaska, p. 33.
2. Cf. Jackson Letters, Vol. "Letters"--Oct. 11, 1902 to May 1, 1903, p. 20, and Jackson Correspondence, Vol. 13, pp. 268-269.

Home Missions, and John Eaton, Commissioner of the National Bureau of Education.<sup>1</sup> Later, Jackson was manager of an excursion to Alaska in which 150 people from a National Education Association convention participated.<sup>2</sup> His appeal for schools in Alaska was endorsed by the National Education Association, and by the Presbyterian, Baptist, Methodist, Moravian, and Protestant Episcopal churches.<sup>3</sup> In 1880, Jackson composed a bill for Congress to provide educational privileges for Alaska, and later requested \$25,000 for an Industrial School at Fort Wrangell.<sup>4</sup> In January, 1880, he sent a letter to every member of Congress inviting them to attend three different meetings in Washington, D. C., at which he would speak on Alaska. He urged them to take this opportunity of becoming informed, as Congress was about to legislate on Alaska. One of these meetings was held in a Methodist Church, and another in a Congregational.<sup>5</sup> He also wrote letters to certain Congressmen asking them to support bills for government and education in Alaska.<sup>6</sup> The result of all this was the Harrison Bill passed by Congress on May 17, 1884, creating a government and schools in Alaska.<sup>7</sup>

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1. Cf. Jackson Correspondence, Vol. 19, p. 88.
2. Cf. Jackson Correspondence, Vol. 13, p. 278.
3. Cf. Jackson Correspondence, Vol. 23, p. 245.
4. Cf. Jackson Correspondence, Vol. 10, pp. 33-34.
5. Cf. Ibid., p. 24.
6. Cf. Jackson Correspondence, Vol. 13, p. 330, and Vol. 23, pp. 269, 275-277.
7. Cf. Jackson Letters, Vol. "Letters"--Oct. 11, 1902 to May 1, 1903, p. 20.

However, the law was not satisfactory because it only extended the general laws of Oregon over Alaska. Alaska was a far different place and needed laws that were much different from settled and agricultural Oregon. In Alaska, the courts were to decide whether the laws were applicable, so that every judge could actually do as he pleased.<sup>1</sup> Most of the government officials placed in Alaska before 1903 were a hindrance rather than a help to Christian missions.<sup>2</sup> Jackson said of them, "With few exceptions they have been a drinking and gambling set."<sup>3</sup> Another time, he wrote a circular letter to newspapers, from which the following is an excerpt:

Evil-disposed white men, assisted by some drunken and godless United States officials (sought). . . to break up both Missions and schools.<sup>4</sup>

Jackson helped to secure the appointment of the Rev. John G. Brady (a former missionary to Sitka, Alaska<sup>5</sup>) as Governor for Alaska.<sup>6</sup> He wrote a number of letters to the President of the United States. In one of these letters he asked the President to remove the Judge of Alaska

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1. Cf. Jackson Letters, Vol. "Letters"--1890-1892, p. 4.
2. Cf. Jackson Letters, Vol. "Letters"--May 1, 1903, to Jan. 16, 1904, p. 25, and Vol. "Alaska Schools"--May 18, 1885 to Oct. 1, 1885, pp. 4-9, 15-21.
3. Jackson Letters, Vol. "Letters"--May 1, 1903 to Jan. 16, 1904, p. 25.
4. Jackson Correspondence, Vol. 25, p. 68.
5. Cf. Ante, p. 9.
6. Cf. Jackson Correspondence, Vol. 15, pp. 149, 191, and Vol. 16, p. 50.

because he had caused forty-seven children to withdraw from the school at Sitka.<sup>1</sup> Another time he asked for the removal of the District Attorney of Alaska because of his racial hatred, drunkenness, and unsuitable character and behavior.<sup>2</sup> He suggested alternatives in both these cases. Another letter told the President that the Collector of Customs for Alaska had sold liquor to the Indians and was surrounding himself with drunken deputies.<sup>3</sup> Other letters urged the recall of corrupt officials and the appointment of law-abiding ones, suggesting recommendations for posts in Alaska.<sup>4</sup> In the summer of 1899, Jackson directed a large party of Congressmen in a visit to Alaska.<sup>5</sup>

Transportation and communication were difficult problems to be faced in connection with the mission outreach in Alaska. Sheldon Jackson wrote,

This territory is without roads, horses, stages, railroads, and much the larger portion without steamers or other means of regular communication with the outside world.<sup>6</sup>

One method Jackson used to help combat this difficulty was the establishment of mail routes. (At one time, some missionaries were starving and could not get a message out for help.) Sheldon Jackson went to friends

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1. Cf. Jackson Correspondence, Vol. 14, p. 50.
2. Cf. Ibid.
3. Cf. Jackson Correspondence, Vol. 25, pp. 228-232.
4. Cf. Ibid., Vol. 15, p. 183, Vol. 18, p. 92, and Vol. 25, pp. 180-182. See also Vol. 14, pp. 50 F-K.
5. Cf. Jackson Correspondence, Vol. 19, pp. 74-75.
6. Jackson Letters, Vol. V, "Alaska Schools"--April 11, 1887 to Nov. 1888, p. 9.

in Congress and was able to secure a bill for four post offices.<sup>1</sup>

In the summer of 1890, Jackson visited all the important villages along the west coast of Alaska. He found the Eskimos starving, and brought the matter to the attention of Congress. Legislation was introduced.<sup>2</sup>

When nothing was accomplished, however, Jackson put appeals for funds in newspapers of Boston, New York, Philadelphia and Chicago. In this way in the summer of 1891, \$2,000 was sent to the Bureau of Education, and Jackson purchased sixteen tame reindeer from Siberian natives, in an attempt to introduce a new food supply into Alaska. In 1892, 171 reindeer were purchased and brought to Port Clarence Bay where the Teller Reindeer station was begun. Jackson made other reindeer purchases and, by 1901, there were 4,164 tame reindeer in Alaska, many of which were loaned to various missionary societies or given to Eskimo men after they had served a five-year apprenticeship. The first government mail route north of the Arctic Circle was carried by reindeer teams.<sup>3</sup>

The starving condition of the Eskimos in Alaska was caused by the fact that so many whale and walrus were

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1. Cf. Jackson Scrapbooks, Vol. 5, pp. 5-6.
2. Cf. Jackson Letters, Vol. "Letters"--1890-1892, p. 47.
3. Cf. Jackson Letters, Vol. "Letters"--Jan. 27, 1902 to Oct. 6, 1902, pp. 12-14.

being killed by the white men. Whole Eskimo villages were wiped out before Jackson started bringing in reindeer. Almost the whole population of St. Lawrence Island died of starvation. The reindeer, after becoming established in Alaska, provided the natives with food, clothing, and an efficient means of transportation.<sup>1</sup>

Jackson wrote a book on Alaska, published in 1880, in which the geography and resources of Alaska were cited and the customs of the people described. It included a history of Alaska, a history of Alaskan missions, a census of the native population, and a report of the schools.<sup>2</sup> The last paragraph in the book well illustrates its purpose:

Let the Congress of the United States provide Alaska with a government and a system of common and industrial schools. Let the Christian churches hasten to send in missionaries, and a brighter day will dawn upon that long and sadly neglected portion of our common country.<sup>3</sup>

## 2. The Meeting of 1880

The success of Presbyterian mission work in Alaska brought Alaska to the attention of other denominations. Jackson saw the danger of four or five denominations competing in one small part of Alaska, leaving most of the

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1. Cf. Jackson Letters, Vol. "Letters"--1890-1892, pp. 27-28.
2. Cf. Jackson: Alaska, and Missions on the North Pacific Coast.
3. Ibid., pp. 399-400.

people of Alaska without the Gospel. Accordingly, he was instrumental in arranging a meeting of the secretaries of the missionary societies of several leading denominations at the Methodist Mission Rooms in New York City, on January 19, 1880. The Methodist, Baptist, and Presbyterian Boards were represented. The Secretary of the Protestant Episcopal Board was invited; he had another engagement and so could not attend, but he expressed his willingness to cooperate with the others. A map of Alaska was laid before the group and they could see the wisdom of establishing the missions in the unoccupied parts of Alaska. The Presbyterians were given southeastern Alaska, because they had already established missions there. Since the people of the Yukon valley had had some contact with the Church of England missionaries and were familiar with its forms and liturgy, the Protestant Episcopal church was given that area. The Methodist secretary selected the Aleutian Islands as a field of service. The Baptists chose Kadiak Island and the shores of Cook's inlet.<sup>1</sup>

#### E. Summary

It was the purpose of this chapter to discover how Sheldon Jackson began and developed missions in Alaska

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1. Cf., for this paragraph: Jackson Letters, Vol. "Letters" --Nov. 6, 1895 to Feb. 15, 1897, p. 29, and Jackson Scrapbooks, Vol. 49, p. 97.

for the Presbyterian Church, including his awareness of the problems faced by the early missionaries. First, his early mission work was briefly summarized as a background for his work in Alaska. Then a consideration was given to the beginning of Jackson's interest in Alaska.

Jackson, it was found, spent twenty-three years in mission work in the south, north, and Rocky Mountain areas of the United States before going to Alaska. He established the first Protestant mission station in Alaska, at Fort Wrangell in 1877. Over the next twenty-five years, he initiated and developed a number of other missions to the natives of Alaska for the Presbyterian Church. By 1903, the Presbyterian Church had twenty ministers and forty lay missionaries (several of these natives), thirteen churches, one Training and Industrial School and one hospital, in Alaska.<sup>1</sup>

Study of the records revealed that a number of these mission stations were established by Jackson's making missionary journeys to ascertain suitable sites and to find out how the missions and schools would be received by the natives. Then Jackson sent a missionary, or more often, a missionary teacher to each area, as well as lumber to build the school and residence. It was also discovered that Jackson established a school along with

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1. Cf. Jackson: Facts about Alaska. p. 33.

each mission, sending in a Christian teacher with the expectation that the teacher would do mission work as well as regular teaching. He often personally accompanied the missionary teachers to their fields, and then made one or two visits a year to their area, encouraging them and giving them advice. He maintained correspondence with most of them.

As shown by the letters, there were many problems to be faced in this pioneer mission work. Jackson and the missionaries in Alaska wrote about the problems associated with the primitive religions of the people and about the transportation and communication difficulties. Then there was the necessity of learning a new language as well as its being desirable to learn Russian in some areas. Jackson saw the terrible condition of the starving Eskimoes in Arctic Alaska. He spoke and wrote articles until he had secured funds first from individuals and then from Congress, by which he was able to purchase tame reindeer from Siberia for Alaska. In this way he helped solve the food problem for the Eskimo people, which was also a great problem to mission work. Teachers wrote to Jackson continually about the opposition of Graeco-Russian Orthodox priests, as well as about the liquor problem and the debased traders and government officials. Jackson wrote to Congressmen and to the President about these matters. Jackson sought to establish homes for orphans and children in

danger from evil white traders.

By this study it was further seen that Jackson raised money for Presbyterian missions, for schools, and for the reindeer project in Alaska by giving numerous speeches, by writing many articles and hundreds of letters, as well as by writing a book on Alaska. Through letters, speeches, personal interviews, and appearances before Congressional committees, he was instrumental in getting Congress to give Alaska a civil government and to appropriate funds for schools in Alaska and for the reindeer project. Due to Jackson's efforts, mail routes were first established in Alaska.

This study serves as a background for the next chapter, in that Jackson was shown to be instrumental in calling a meeting of several of the denominations in New York City in 1880, to consider comity in Alaska. At this meeting the areas of influence in Alaska for the Presbyterians, Methodists, Baptists, and Protestant Episcopalians were agreed upon. This set the pattern for Protestant mission work in Alaska for many years to come.

SHELDON JACKSON'S CONTRIBUTION TO THE WORK OF  
THE LARGER DENOMINATIONS IN ALASKA

## CHAPTER II

### SHELDON JACKSON'S CONTRIBUTION TO THE WORK OF THE LARGER DENOMINATIONS IN ALASKA

#### A. Introduction

In the first chapter, Sheldon Jackson's contribution to the initiation and establishment of Presbyterian missions in Alaska was considered. This chapter will deal with Jackson's efforts toward arousing five large Protestant denominations from the United States to begin work in Alaska, as well as with his assistance in the growth and development of their Alaskan work. The five denominations to be considered will be the Baptist, the Congregational, the Methodist, the Moravian, and the Protestant Episcopal. Each denomination will be taken up separately. Preliminary study of the records revealed that after each denomination had begun work in Alaska, Jackson assisted some of them often, whereas he aided others only infrequently. The primary emphasis of this chapter will be upon those areas in which Jackson himself made a contribution. A summary will close the chapter.

#### B. His Activities in Relation to the Work of the Baptist Church

The Baptists were represented at the meeting called by Sheldon Jackson in New York City in 1880 to consider the subject of comity in Alaska. Dr. Henry M.

Morehouse was their representative and chose Kadiak Island and the shores of Cook's Inlet as the Baptist sphere of influence in Alaska.<sup>1</sup> In this way, Jackson brought to the attention of the Baptists the need for mission work in Alaska. In 1881, the Baptists of the Pacific Coast asked the American Baptist Home Mission Society to begin a mission in Alaska, but nothing was done about it. In 1889, Jackson secured Prof. W. E. Roscoe as a teacher for Kadiak Island, Alaska. Roscoe was commissioned by the American Baptist Home Mission Society, his salary being paid by the United States government, and his wife's salary by the Baptist Woman's Home Mission Society of Boston. Jackson came to Seattle with Roscoe and some of the other teachers. They had a Sunday evening meeting in the First Baptist Church in Seattle. Jackson spoke at this meeting and was able to stimulate interest in Alaska. Near the end of the service, Jackson said that if the Baptist could raise \$400 for the appointment of another teacher (Mr. Wirth), he would make good the other \$500 needed for his support. The money was promised, and Mr. Wirth was appointed to Afognac, after being commissioned by the Baptists.<sup>2</sup> Of these endeavors on Jackson's part, an editorial in the Echo (a Baptist publication) for 1898 stated:

It took many years of entreaty on the part of

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1. Cf. Ante p. 27, Jackson Letters, Vol. "Letters"--Nov. 6, 1895 to Feb. 15, 1897, p. 29, and Jackson Scrapbooks, Vol. 49, p. 97.
2. Cf. Jackson Scrapbooks, Vol. 20, pp. 2-3, 10.

Doctor Jackson to convince other denominations that they had any duty to this far-off land. How many weeks<sup>1</sup> our own Society prayed and talked over our duty.

Mrs. James McWhinnie wrote,

Dr. Sheldon Jackson. . . had long sought to interest the Woman's American Baptist Home Mission Society in missionary work in Alaska.<sup>2</sup>

Kadiak had been the seat of the first Russian settlement in Alaska, in 1784. The first school and Graeco-Russian Orthodox Church in Alaska were built there later. Kadiak had been a leading center of Russian operations in Alaska for many years.<sup>3</sup> When the Baptists arrived in 1886, most of the settlements in this area still had a church and a priest, although the schools had long since been discontinued. These priests often bitterly opposed the mission work.<sup>4</sup>

Within a day after the arrival of the Roscoes at Kadiak, the natives had made applications to them for special evening classes for the adults.<sup>5</sup> Besides regular teaching duties, then, Roscoe held evening school for the men and Mrs. Roscoe had a school for the women. Roscoe felt it necessary to learn the Russian language in order

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1. Ibid., p. 97.
2. History of Kadiak Orphanage, Wood Island, Alaska, 1892-1906, p. 4.
3. Cf. Jackson Letters, Vol. 5, "Alaska Schools"--April 11, 1887 to Nov., 1888, p. 2.
4. Cf. Jackson Scrapbooks, Vol. 20, p. 1, 34-37, and Mrs. James McWhinnie: History of Kadiak Orphanage, Wood Island, Alaska, 1892-1906, p. 2.
5. Cf. Jackson Scrapbooks, Vol. 18, p. 67.

to reach the natives, because most of them spoke Russian.<sup>1</sup>

Mrs. Roscoe wrote, of their early work:

We have lots of Testaments, Bibles, and Sunday School cards, and endeavor to get the people to think about religion.<sup>2</sup>

Roscoe soon began to ask the Baptists for an orphanage to care for the homeless and to defend children from white men and from drunken parents. Mrs. Roscoe wrote letters to the Woman's Society about this.<sup>3</sup> Jackson, knowing the conditions, sought to gain support for the home. He assured the Society that the government would assist them.<sup>4</sup> After he had made an urgent appeal to the Baptist Mission Society, the Society voted in 1889 to send a missionary to the field (only teachers had been sent up to this time). In 1890, Jackson spoke in the First Baptist Church of Cambridge, Mass., pleading for a Baptist home in Alaska. Almost \$100 was taken up in the collection, which was given to the Woman's Baptist Home Mission Society as the first contribution toward this home. The rest of the Baptists in New England were spurred on to work for the building of the home because of this appeal.<sup>5</sup> The

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1. Cf. Jackson Letters, Vol. 5, "Alaska Schools"--April 11, 1887 to Nov., 1888, p. 13.
2. Jackson Scrapbooks, Vol. 20, p. 1.
3. Cf. McWhinnie: History of Kadiak Orphanage, Wood Island, Alaska, 1892-1906, p. 1.
4. Cf. Margaret B. De Garmo: Alaska--Questions and Answers for Mission Circles and Bands, p. 22.
5. Cf. McWhinnie: Baptist Missions in Alaska 1880-1892, pp. 5-6.

orphanage was built on Wood Island, near Kadiak, in 1893, and by December eight boys and girls had been admitted.<sup>1</sup>

In 1889, the Baptist Board voted to employ a teacher for Wood Island and wrote to Jackson asking him to secure a "consecrated" Baptist woman for the position.<sup>2</sup>

In 1894, Mr. and Mrs. C. P. Coe arrived to take the place of the Roscoes. They remained at Kadiak until 1908.<sup>3</sup> In July of 1896, a church was organized at Kadiak with five members, and in 1897, the chapel was completed.<sup>4</sup>

Jackson made a number of visits to the Baptist mission stations, some of them in his connection as General Agent of Education in Alaska.<sup>5</sup> He took a personal interest in the Baptist work, and sought by letters and speeches to stir up interest in Alaska among the Baptists in the United States. He visited the Wood Island Orphanage twice in the summer of 1893 and wrote to the Baptist Woman's Board congratulating them for such a fine building and location. He told them that he was hopeful for its success in spite of the Graeco-Russian Orthodox priest's opposition, and he urged constant prayer for the work. On the first

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1. Cf. "Kadiak Orphanage" 1893-1898, Pamphlet published by the Woman's American Baptist Home Mission Society, pp. 3-4.
2. Cf. Jackson Correspondence, Vol. 15, p. 196.
3. Cf. McWhinnie: History of Kadiak Orphanage, Wood Island, Alaska, 1892-1912, pp. 2-3.
4. Ibid.
5. Cf. Ante, p. 7.

of these visits, he brought two children with him to the orphanage.<sup>1</sup> That winter, he spoke to the Baptist Board encouraging them concerning the Wood Island work and urging the need for earnest, prevailing prayer. Reporting this meeting, Mrs. McWhinnie wrote,

Undaunted by obstacles, through all the years of his office as Commissioner of Education, he has steadily plead not only for the education and civilization, but for the evangelization of the natives. From the beginning of our woman's work at Kadiak he has aided us at every point possible.<sup>2</sup>

Again, in 1894, he visited Wood Island twice and urged upon the Society the expansion of the orphanage in order to take in more children.<sup>3</sup>

In March, 1895, Jackson spoke in three New England cities in the interest of Baptist missions in Alaska. He also met with the Board of Directors of the mission, where he told of the need for more workers and again urged the expansion of the orphanage.<sup>4</sup>

Jackson took a personal interest in the Baptist teachers. Prof. Roscoe wrote to him from Kadiak,

I know you will do all you can to stir up an interest in our work among Baptists. . . I hope your health has improved. I don't know what Alaska will do if you have to give up the work. You have been the principal mover under the hand of God thus far.<sup>5</sup>

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1. Cf. Jackson Scrapbooks, Vol. 20, pp. 37,59.
2. Ibid., pp. 45-46.
3. Cf. Ibid., p. 38.
4. Cf. Ibid., pp. 63-65.
5. Ibid., pp. 55-56.

In 1905, a teacher at Afognak wrote that the Graeco-Russian Orthodox priest there was attending her Sunday School and then went on to say that she knew Jackson was interested in hearing about her Sunday School work as well as her public school teaching.<sup>1</sup>

About this time, Jackson visited Boston and "described the beauty of Wood Island, . . . the strength of the Mission, the wisdom of its leader, and the good work accomplished."<sup>2</sup>

Jackson was able, then, to initiate interest among the Baptists in an Alaskan mission and to encourage and aid them as they proceeded in their venture.

#### C. His Activities in Relation to the Work of the Congregational Church

In December of 1883, Sheldon Jackson spoke on Alaska at the Park Street Congregational Church in Boston.<sup>3</sup> Then, early in 1890, he was invited to spend a day with the Rev. W. H. Holman to speak in the Congregational Church of Southport, Conn., on mission work in Alaska. He spoke of the need for a school at Cape Prince of Wales, Alaska. The offering received amounted to \$2,000. This was designated for the establishment of a school under the American

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1. Cf. Jackson Correspondence, Vol. 16ca, pp. 186-187.
2. McWhinnie: History of Kadiak Orphanage, Wood Island, Alaska, 1892-1906, p. 13.
3. Cf. Jackson Scrapbooks, Vol. 7, pp. 131-133.

Missionary Association at Cape Prince of Wales.<sup>1</sup>

In March, 1890, Jackson published appeals in leading religious newspapers for volunteer teachers to go to Cape Prince of Wales, Point Barrow, and Point Hope. The appeals told of the dangers and difficulty involved in this work. A section of this appeal read:

The work being both educational and missionary, applicants will send not only certificates as to their aptness as teachers but also testimonials from their pastor or others as to their Christian Activity. The rigors of the Arctic Winter, and the self-denial and patience required in dealing with the natives, demands a Missionary Spirit in the teachers. None other will succeed or be willing to remain there, even if sent. <sup>2</sup>

Within two weeks, twenty-four had volunteered, twelve of these being women.<sup>3</sup>

The natives at Cape Prince of Wales were notorious for their savage nature. In fact, no whalers had dared to drop anchor in the harbor for ten years previous to the arrival of the Congregational teachers.<sup>4</sup> But, in the summer of 1890, Jackson assisted Prof. H. R. Thornton and Prof. W. T. Lopp in locating a site for the school and mission at Cape Prince of Wales and in laying the foundations

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1. Cf. Jackson Letters, Vol. "Letters"--1890-1892, p. 25.
2. Jackson Scrapbooks, Vol. 26, p. 1.
3. Cf. Ibid., and Jackson Letters, Vol. "Letters"--1890-1892, p. 25.
4. Cf. Jackson Letters, Vol. "Letters"--Feb. 16, 1899 to Feb. 13, 1900, p. 5, and The Forty-Fourth Annual Report of the American Missionary Association and the Proceedings at the Annual Meeting held in Northhampton, Mass., Oct. 21st-23rd, 1890, p. 24.

for the school building. They received a cordial welcome from the natives. In a little over a week, the building was completed, with the combined help of carpenters Jackson had brought and of volunteers from Port Clarence.<sup>1</sup>

They had estimated that there would be about fifty children who would attend the school, but 346 came that first year. Jackson wrote concerning this,

The Spirit of God had evidently been moving upon that population causing them to desire to learn to read God's Word, for themselves.<sup>2</sup>

The teachers held services on Sundays, in which short talks, prayer, and hymn singing were included. They also had prayer and hymn singing in their daily school program.<sup>3</sup>

Jackson reported in an article on the work of other churches in Alaska that, in 1894, Mr. and Mrs. Lopp, assisted by Mr. David Johnson of the Swedish Mission at Unalakleet, held special religious meetings at Cape Prince of Wales and that a number of Eskimos claimed conversion.<sup>4</sup>

Dr. Strieby, Secretary of the American Missionary Association, wrote the next summer asking Jackson to encourage the missionaries at Cape Prince of Wales when he

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1. Cf. Stewart, op. cit., pp. 378-379.
2. Jackson Letters, Vol. "Letters"--Nov. 6, 1895 to Feb. 15, 1897, p. 31.
3. Cf. Jackson Scrapbooks, Vol. 26, p. 12.
4. Cf. Jackson Letters, Vol. "Letters"--Nov. 6, 1895 to Feb. 15, 1897, p. 11.

next visited them.<sup>1</sup>

Dr. Strieby wrote in 1892 asking Jackson to speak in a few Congregational Churches "as you (Jackson) so kindly suggested."<sup>2</sup> That same spring, Strieby wrote thanking Jackson for the \$400 he had received for the chapel to be built at Cape Prince of Wales. The money had come from the Boys' Mission Band of the Church of the Pilgrims in Brooklyn, after Jackson had spoken to the group.<sup>3</sup> Strieby went on to say,

We feel under so heavy a load of obligations and gratitude to you for the many and valuable services you have rendered here and in Alaska, in the establishment of our far off mission. .<sup>4</sup>

In January, 1893, H. R. Thornton wrote to Jackson from Cape Prince of Wales saying that the teachers had been shot at by natives.<sup>5</sup> Later, he wrote that Mr. Lopp's life had been threatened twice and that he himself had been shot at by a drunken native. He told Jackson that law must be introduced immediately "to keep us from murder."<sup>6</sup> In 1893, Thornton was murdered by three young men whom he had expelled from school for disorderly conduct.<sup>7</sup>

That same year, Jackson had induced Mr. Lopp to

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1. Cf. Jackson Correspondence, Vol. 15, p. 350.
2. Jackson Correspondence, Vol. 16, p. 112.
3. Cf. Ibid., pp. 170-171.
4. Ibid.
5. Cf. Jackson Correspondence, Vol. 25, p. 403-404.
6. Ibid., pp. 413-415.
7. Cf. Ibid.

resign his commission with the American Missionary Association at Cape Prince of Wales and to take charge of the Teller Reindeer Station at Port Clarence. Lopp was to do mission work at Port Clarence, also. Thus, the mission at Cape Prince of Wales was left without leaders for a year.<sup>1</sup> The next year, however, the Lopps returned to Cape Prince of Wales. Jackson urged the American Missionary Association to send a minister and his wife to assist the Lopps. The American Missionary (a Congregational publication) for October, 1894, reported that letters had been received from both Jackson and Lopp concerning the reopening of the mission.<sup>2</sup>

In a missionary magazine article for January, 1894, Jackson asked for special prayer that missionaries needed at Cape Prince of Wales and at two Presbyterian fields be supplied:

As it is so vital that suitable missionaries be secured, I request all who may read this to join me in special daily prayer, this winter, that the right people shall be led of God to offer themselves for these Arctic fields.<sup>3</sup>

After Mr. and Mrs. Lopp returned to Cape Prince of Wales, 100 reindeer were transferred to their mission

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1. Cf. The Forty-Seventh Annual Report of the American Missionary Association and the Proceedings at the Annual Meeting held in Elgin, Illinois, Oct. 24th to 26th, 1893, p. 35.
2. Cf. Jackson Scrapbooks, Vol. 26, pp. 44,51.
3. Jackson: "The Arctic Eskimos of Alaska," The Church at Home and Abroad, p. 7.

from Port Clarence. By 1895, there were 174 reindeer in the Cape Prince of Wales herd.<sup>1</sup> An Annual Report of the American Missionary Association indicated that these reindeer would "not only better the physical condition of these people, but open up new fields of Christian and missionary work."<sup>2</sup>

Jackson took a personal interest in the teachers and missionaries. He sent a wedding gift to Lopp when he was married.<sup>3</sup>

The Congregational Home Missionary Society began a mission at Douglas Island in 1898, at St. Michael in 1899, and at Valdez and Cape Nome in 1900, with Mr. Loyal L. Wirt as their missionary superintendent for the Alaskan work.<sup>4</sup>

Concerning the mission at Douglas, J. H. Condit, the Presbyterian minister at Juneau, wrote to Jackson that Mr. Wirt had organized a church in Presbyterian territory (Douglas). The subject was brought before both the

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1. Cf. The Forty-Eighth Annual Report of the American Missionary Association and the Proceedings at the Annual Meeting held in Lowell, Mass., Oct. 20th to 22nd, 1896, p. 23.
2. The Fiftieth Annual Report of the American Missionary Association and the Proceedings of the Annual Meeting held in Boston, Mass., Oct. 20th to 22nd, 1896, p. 23.
3. Cf. Jackson Correspondence, Vol. 25, p. 401.
4. Cf. L. Tichenor Bailey: "Opportunity in Alaska," The Home Missionary, Vol. LXXI, No. 1, July, 1898, pp. 16-17, Loyal L. Wirt: "From Under the Arctic Circle," The Home Missionary, Vol. LXXII, No. 1, Oct., 1899, p. 113, and W. Davies: "Alaska," The Home Missionary, Vol. LXXIII, No. 4, July, 1900, p. 273.

Congregational and the Presbyterian mission boards, and the former board agreed to move out of the Presbyterian sphere of influence.<sup>1</sup>

The main mission establishment of the Congregational Church, in Alaska, during this period was at Cape Prince of Wales. It was here that Jackson made his contribution, both in the founding of the mission and in assisting and encouraging the missionaries of the Congregational Church.

D. His Activities in Relation to  
the Work of the Methodist Episcopal Church

Dr. John M. Reid was the representative for the Methodist Church at the 1880 meeting called in New York City by Sheldon Jackson to discuss comity in Alaska. At this meeting, the Aleutian and Shumagin Islands were chosen as the Methodist sphere of influence in Alaska.<sup>2</sup>

About this time, Bishop Gilbert Haven of the Methodist Church visited the Pacific Coast and proposed a mission to Alaska. In 1881, Dr. Daniel Wise made a similar appeal in the Methodist Quarterly Review, after talking with Mrs. McFarland, whom he had met on a train.<sup>3</sup>

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1. Cf. Jackson Letters, Vol. "Letters"--Oct., 1898 to Feb., 1899, p. 8.
2. Cf. Jackson Letters, Vol. "Letters"--Nov. 6, 1895 to Feb. 15, 1897, p. 29, and Jackson Scrapbooks, Vol. 49, p. 97, and Ante, p. 27.
3. Cf. Louis A. Banks: "The Alaskan Macedonian," The Christian Advocate, Sept. 24, 1885, p. 615 and Ante, pp. 5-6.

Nothing was done about it, however, for four more years.

In 1885, a school was begun at Unalaska by Jackson, in the Methodist area of influence, and a teacher was sent. The work was discontinued, however, the following year. Jackson wrote a letter to the Methodist Woman's Home Missionary Society, in 1886, asking them to establish an industrial and training school in the Aleutians. He asked them to find a Methodist man for Unalaska, whom he would appoint as a government teacher. Outside of school hours and on Sunday, the man could do mission work, he wrote. Jackson later found a man and wife for this field.<sup>1</sup>

In 1886, Jackson stationed the Rev. and Mrs. J. H. Carr, members of the Methodist Church, as teachers at Unga, the chief seaport and village on the Shumagin Islands. So many children attended that crowded conditions made it impossible for them to stand up for recitation. The Graeco-Russian Orthodox priest tried to draw the children from the government school to one which he established nearby, but he did not succeed.<sup>2</sup>

Jackson wrote to the United States Commissioner of Education, in the spring of 1887, concerning Unalaska. He wrote that it was a strategic spot because of its being

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1. Cf. Jackson Scrapbooks, Vol. 63, p. 1.
2. Cf. Jackson: Alaska, Its People, Villages, Missions and Schools, (1886), pp. 5-6, and Jackson Letters, Vol. V, "Alaska Schools"--April 11, 1887 to Nov., 1888, p. 12.

the commercial port of western Alaska. There was an influential Graeco-Russian Orthodox Church in the village.

Jackson wrote,

American citizens that have never heard a prayer for the President of the United States, or of the Fourth of July, or the name of the capital of the nation, are taught to pray for the emperor of Russia.<sup>1</sup>

In 1887, Bishop Fowler visited Alaska and suggested that the Methodists begin a mission at Unalaska.<sup>2</sup> Two years later, Jackson began a government contract school at Unalaska under the auspices of the government and the Methodist Woman's Home Missionary Society as a government contract school. Mr. and Mrs. Tuck were sent as teachers. The first year, they borrowed a room for the school. The second year, they took a few native children as boarders into their "small, leaky house."<sup>3</sup> Mrs. Daggett, Secretary of the Alaskan Bureau of the Methodist Woman's Home Missionary, wrote Jackson early in 1888 asking whether or not he thought Unalaska was a better site than Unga for the establishment of a permanent Home. She said that she had championed Unalaska as the site for the Home, in meetings and to individuals, but that money was needed to begin such a

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1. Jackson Letters, Vol. V, "Alaska Schools," April 11, 1887 to Nov., 1888, p. 3.
2. Cf. Bishop C. H. Fowler: "Alaska," The Christian Advocate, Sept. 13, 1888, p. 607.
3. L. H. Daggett: "Methodist Missions of the Woman's Home Missionary Society," The Christian Advocate, Sept. 18, 1890, p. 619, and The Eighth Annual Report of the Woman's Home Missionary Society of the Methodist Episcopal Church, 1888-1889, p. 76.

project.<sup>1</sup>

Soon after this, Miss Agnes Soule was sent to Unalaska and helped with the work in the Home, which had begun with two waifs from Attou Island, 1,000 miles west of Unalaska. Soon, they were taking in some of the numerous orphans in the area, many of whom were children of white men's alliances with native women.<sup>2</sup> This was the beginning of the Jesse Lee Memorial Home.<sup>3</sup>

In 1890, materials were sent to Unga for a teacher's residence, to be called the Martha Ellen Stevens Cottage.<sup>4</sup> That same year, Mrs. Daggett wrote in The Christian Advocate that Jackson was "the head and front, side and rear, of all Mission and Educational work in Alaska Territory."<sup>5</sup>

Jackson gave several addresses in the United States in the interest of Methodist mission work in Alaska, as well as speaking to the Methodist Woman's Home Missionary Society and to the 1889 Baltimore Conference of the Methodist Church.<sup>6</sup> In his address before the

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1. Cf. Jackson Correspondence, Vol. 15, pp. 6-8.
2. Cf. G. Edward Knight: "History of the Alaska Methodist Mission," The Methodist Woman, July-August, 1948, p. 12, and Jackson: Report on Introduction of Domesticated Reindeer into Alaska with Maps and Illustrations, Document No. 111, 54th Congress, 1st Session, 1895, p. 28.
3. Cf. Jackson Scrapbooks, Vol. 63, p. 16.
4. Cf. Jackson Scrapbooks, Vol. 63, p. 16.
5. "Missions in Alaska," The Christian Advocate, Sept. 18, 1890, p. 619.
6. Cf. Jackson Scrapbooks, Vol. 63, pp. 21,23,92, and Jackson Correspondence, Vol. 15, p. 173.

Woman's Home Missionary Society, he pressed the need for a large building at Unalaska to serve as a Home. He commended the work of the Society but felt that they should try to interest the whole Methodist Church in their Alaskan work.<sup>1</sup>

The Woman's Home Missionary Society found it financially necessary to withdraw their support from Unalaska in 1892, but Jackson promised that he would do what he could for them until they could get more funds. There were twenty-six girls in the Home by this time.<sup>2</sup> Mrs. Daggett wrote Jackson concerning this financial difficulty, asking him not to change the name of the Jesse Lee Home, even though at present he had made himself financially responsible for it. She wrote that the Corresponding Secretary had written to all the people who had been giving money for the Alaska mission, and had asked their permission to use these contributions for work other than that of Alaska.<sup>3</sup>

Mrs. Teller wrote to Jackson in 1894 telling of her great concern over the fact that helpers had not been found for Unalaska. She suggested that Jackson look for possible candidates in San Francisco or in Sitka, Alaska.<sup>4</sup>

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1. Cf. Jackson Scrapbooks, Vol. 63, pp. 22-23.
2. Cf. Jackson: "Methodist Missions in Alaska," The Christian Advocate, Nov. 2, 1893, p. 703.
3. Cf. Jackson Correspondence, Vol. 25, pp. 662-664, and Jackson Correspondence, Vol. 17ca, pp. 10-12.
4. Cf. Jackson Correspondence, Vol. 14, pp. 69-70.

By 1897, a large, two story building had been erected for the Jesse Lee Home. In an article on the work of the churches in Alaska, Jackson called the Unalaska work "a large and successful mission."<sup>1</sup> Jackson sought to send a few of the native girls in the Jesse Lee Home to Pennsylvania for further education. Mrs. Beiler, the Secretary of the Alaskan Bureau of the Woman's Home Missionary Society succeeding Mrs. Daggett, wrote concerning this, in an Annual Report, "I desire to record our sincere thanks to . . . Sheldon Jackson."<sup>2</sup>

Miss Soule at Unalaska was married to Dr. Albert Newhall, a physician, in 1898. Dr. Newhall acted as government teacher, physician, and appointed local preacher at Unalaska. A chapel was later constructed in connection with the Jesse Lee Home.<sup>3</sup>

From the beginning, the work at both Unalaska and Unga was hampered greatly by the Graeco-Russian Orthodox Church. Most of the natives were nominal members of this church. In an Annual Report, Mrs. Beiler wrote that this State Church of Russia had sterile forms and image worship, and thus that it had no uplifting power for the people.

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1. Jackson Letters, Vol. "Letters"--Nov. 6, 1895 to Feb. 15, 1897, p. 12.
2. The 15th Annual Report of the General Board of Managers of the Woman's Home Missionary Society of the Methodist Episcopal Church (1895-96), p. 107.
3. Cf. The 17th Annual Report of the General Board of Managers of the Woman's Home Missionary Society of the Methodist Episcopal Church (1897-1898), p. 109.

She further wrote,

The Czar of Russia expends \$60,000 annually in Alaska to pay the priesthood, more than all Protestant denominations in this country combined. The Graeco-Russian Church is found in all the large places.<sup>1</sup>

In 1900, Jackson wrote that he was sending four children down from the north to the Jesse Lee Home and said that there were many others who were starving and needed the Home, but no one was making it his business to send them.<sup>2</sup>

The Methodist Episcopal Church itself began work in Alaska in 1889 by appointing C. J. Larsen as superintendent of the mission. He built a church at Dyea, but this soon became a ghost town. The next superintendent, J. J. Walter, established a Methodist church at Skagway. In 1900, Methodist churches were established at both Douglas City and Ketchikan.<sup>3</sup>

Walters began a Methodist mission work at Klukwan, which the Presbyterians had temporarily abandoned. He baptized ninety adults and thirty-five children in one year. Mr. Sellon came in under the Methodist Board in 1900 and found that these wholesale baptisms had created a great problem. The

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1. Ibid., pp. 110-111.
2. Cf. The 20th Annual Report of the General Board of Managers of the Woman's Home Missionary Society of the Methodist Episcopal Church (1900-1901), pp. 121-123.
3. Cf. John Parsons: Official Record of the Alaska Methodist Episcopal Mission, First Session, 1904, Juneau, Alaska, pp. 15-17.

attention of both the Methodist and Presbyterian Boards was soon brought to this area, and in 1902, the Board of Managers of the Missionary Society of the Methodist Episcopal Church ordered that the mission at Klukwan be given back to the Presbyterians. The Board went on to propose, however, that the agreement made in 1800 between the different denominations as to the spheres of influence in Alaska be revised.<sup>1</sup>

By 1902, then, Jackson had assisted the Woman's Home Missionary Society of the Methodist Church in establishing two mission stations in the Methodist area of influence in Alaska, Unalaska and Unga. The Methodists also had churches in Ketchikan, Skagway, Douglas City, and Porcupine.<sup>2</sup>

#### E. His Activities in Relation to the Work of the Moravian Church

A Moravian historian, S. H. Gapp wrote,

The call of God to evangelize the Eskimos in the Kuskokwim District of Alaska came to the Moravian Church through Dr. Sheldon Jackson, "the Father of Presbyterian missions in Alaska."<sup>3</sup>

In 1883, Jackson secured a conference with

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1. Cf. J. J. Walter: "Letter from Alaska," The Christian Advocate, Sept. 5, 1901, p. 1437, Jackson Correspondence, Vol. 15ca, p. 103, and Jackson Letters, Vol. "Letters"-- Jan. 27, 1902 to Oct. 6, 1902, pp. 21-25.
2. Cf. Jackson: Facts about Alaska, pp. 44-45.
3. Gapp: Where Polar Ice Begins, or the Moravian Mission in Alaska, p. 84.

Edmund de Schweinitz, Bishop of the Northern Province of the Moravian Church in the United States, to discuss the need for bringing the Gospel to the Eskimos living along the Kuskokwim and Nushagak Rivers in Alaska. Jackson left with him a book and pamphlets on Alaska. De Schweinitz suggested that Jackson write an appeal in the form of a letter. This letter was presented at the annual meeting of the Society of the Central Moravian Church of Bethlehem, Pennsylvania, in 1883.<sup>1</sup> Jackson was asked to address the Society and the Moravians of Bethlehem on Feb. 10, 1884. The Moravians were so strongly moved by this speech that nearly all the graduating class of the Moravian Theological Seminary in Bethlehem offered themselves for service in Alaska.<sup>2</sup>

In September of 1883, de Schweinitz wrote Jackson that he had decided to send a minister to Alaska to make an exploratory tour in the interest of beginning a mission.<sup>3</sup> However, it was not until the following summer (1884) that two ministers were sent. They traveled up and down the Kuskokwim and Nushagak Rivers. Arriving back in Bethlehem in the fall, they made the proposal that a mission be started 150 miles from the mouth of the former river.<sup>4</sup> In

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1. Cf. Jackson Correspondence, Vol. 13, p. 191, and Jackson: Facts about Alaska, pp. 35-36.
2. Cf. Gapp, *op. cit.*, p. 84, and Jackson Scrapbooks, Vol. 12, pp. 45-46.
3. Cf. Jackson Correspondence, Vol. 13, p. 211.
4. Cf. Jackson Letters, Vol. "Letters"--1890-1892, p. 23.

November, 1884, de Schweinitz wrote to Jackson concerning these plans and asked him for suggestions as to how to raise the \$6,000 necessary to begin the mission.<sup>1</sup>

The Rev. and Mrs. W. H. Weinland, the Rev. and Mrs. C. H. Kilbuck, and a carpenter were sent in the summer of 1885 to a site which they renamed Bethel, on the Kusko-kwim River. They built homes for themselves and soon hundreds of Eskimos visited them. Though they had no school building that first year, they held special classes in their living room.<sup>2</sup>

The next summer (1886), the Commissioner of Education entered into government contracts with E. de Schweinitz to establish schools at Bethel and at Carmel (also called Nushagak) at the mouth of the Nushagak River. The school at Bethel opened in the fall of 1886, with three boarding students and three who lived with the teachers among the number who attended. The migratory habits of the families who went off for weeks at a time in search of food, and the matter of the whole family's attending school created real problems.<sup>3</sup>

In March, 1887, Jackson gave an address before

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1. Cf. Jackson Correspondence, Vol. 13, pp. 430-431.
2. Cf. Jackson Letters, Vol. "Letters"--1890-1892, pp. 23-24, and Vol. V, "Alaska Schools"--April 11, 1887 to Nov., 1888, pp. 4-5.
3. Cf. Jackson Letters, Vol. V, "Alaska Schools"--April 11, 1887 to Nov., 1888, p. 6,12.

the Moravian Foreign Missionary Society at Bethlehem, Pa. It was the occasion of the leaving of three new missionaries for Alaska, the Rev. and Mrs. F. E. Wolfe and Miss Mary Huber.<sup>1</sup>

Robert de Schweinitz wrote Jackson in 1888 that the mission was succeeding and that the natives at Bethel were beginning to take an interest in Christian things. He wrote, "We are very anxious to have your kind advice in regard to our Mission and school work in Alaska."<sup>2</sup>

Again, in 1889, Robert de Schweinitz wrote to Jackson,

I hope very much that it may be possible for you to visit our Mission stations before very long, and that you will continue your kind interest and cooperation in bringing the precious Gospel to the poor degraded Esquimeaux.<sup>3</sup>

In 1891, the missionaries at Carmel wrote Jackson that they were opening and closing their school sessions with Scripture, prayer, and the singing of hymns.<sup>4</sup>

Very soon, the Moravian missionaries began to incur the wrath of the Graeco-Russian Orthodox priests. At Carmel, the priest prevented children from coming to school by threatening both the children and their parents. The Alaska Commercial Company Agent at Carmel also opposed the school. In 1891, as a result of these two hostile

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1. Cf. Jackson Scrapbooks, Vol. 13, pp. 111-113.
2. Jackson Correspondence, Vol. 15, p. 110.
3. Ibid., p. 139.
4. Cf. Jackson Correspondence, Vol. 25, p. 334.

forces, nine children out of fifty eligible to go to school actually attended.<sup>1</sup> A number of years later, a missionary from Carmel wrote telling Jackson that both the priests and the natives were being debauched by liquor. He also wrote of the orphan problem and of the temptations that the children had to contend with after they left the mission school.<sup>2</sup>

In 1893, Jackson addressed the Moravian Alaska Auxiliary Missionary Society at Bethlehem, Pa. Among other things, he stated,

For we must feed the hungry, as the Saviour did, if we would preach the Gospel to them successfully.<sup>3</sup>

John W. Kilbuck, a Moravian missionary, made journeys of 1000 miles on snow shoes every winter for many years visiting every village in the Moravian area in Alaska, ministering to the spiritual needs of the people.<sup>4</sup> One summer a Moravian conference was held at Bethel, attended by twenty-one Eskimo missionaries and helpers besides the white missionaries, in order to plan and expand the Alaskan work.<sup>5</sup> In 1901, reindeer were loaned to the Moravians by the government.<sup>6</sup>

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1. Cf. Ibid., pp. 334-344, 346-351, 322.
2. Cf. Jackson Correspondence, Vol. 15ca, p. 76.
3. Jackson Scrapbooks, Vol. 15, p. 104.
4. Cf. Jackson Letters, Vol. "Letters"--Sept. 5, 1906 to July 25, 1907, p. 4.
5. Cf. Jackson Letters, Vol. "Letters"--Nov. 6, 1895 to February 15, 1897, p. 12.
6. Cf. Jackson: Facts about Alaska, p. 37.

By 1900, there were five ministers, eleven lay missionaries, twenty-three native evangelists, and thirty mission stations included in the Moravian work in Alaska, the main centers being at Carmel and Bethel.<sup>1</sup> J. H. Romig, a doctor, was appointed as Superintendent of Alaskan Moravian missions in 1897, and was succeeded by Adolf Stecker in 1901.<sup>2</sup>

An article in the organ of the Moravian Church, The Moravian, stated, "No man has done more than Dr. Sheldon Jackson in awakening the attention of the American people to the needs and importance of Alaska."<sup>3</sup> Again, The Moravian called Jackson "a friend of all missions."<sup>4</sup>

Sheldon Jackson showed his concern for the evangelization and Christianization of the part of Alaska designated to the Moravians by helping this denomination get started a year before schools were begun in that area,<sup>5</sup> and, in the opinion of Jackson, the missions of the Moravian Church among the Eskimos were "the most successful of all."<sup>6</sup>

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1. Cf. Jackson Letters, Vol. "Letters"--Feb. 13, 1900 to Jan. 23, 1901, p. 25.
2. Cf. Jackson: Facts about Alaska, pp. 37-38.
3. Jackson Scrapbooks, (The Moravian, Wed. Feb. 11, 1885), Vol. 12, pp. 79-80.
4. Ibid., Vol. 16, p. 128.
5. Cf. Ante, pp. 22-23.
6. Jackson Letters, Vol. "Letters"--Nov. 6, 1895 to Feb. 15, 1897, p. 11.

F. His Activities in Relation to  
the Work of the Protestant Episcopal Church

In 1875, the missionary magazine of the Protestant Episcopal Church published a plea for missionaries to go to Alaska, under the title, "A Modern Macedonian Cry."<sup>1</sup> Then, in 1880, Dr. Alvic Tabor Twing, the Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, was invited by Sheldon Jackson to attend the meeting in New York City on comity in Alaska.<sup>2</sup> As previously stated, Dr. Twing wrote that he could not come because of a previous engagement, but that he would be willing to cooperate.<sup>3</sup> At this meeting, the Episcopal Church was given the area along the Yukon valley, since a few Church of England missionaries had already penetrated into this area, familiarizing the natives with their church form and liturgy.<sup>4</sup> In 1920, The Episcopal Archdeacon of the Yukon, Hudson Stuck, wrote concerning this 1880 meeting,

It was a wise, statesmanlike thing to do; it has resulted in an almost complete absence in Alaska of the unfortunate, discreditable conflicts between rival religious bodies which have not been unknown elsewhere.<sup>5</sup>

In 1882, Bishop Paddock of the Territory of

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1. Cf. The Spirit of Missions, Jan., 1875, pp. 27-29.
2. Cf. Ante, p. 28.
3. Cf. Jackson Scrapbooks, Vol. 49, p. 97, Jackson Letters, Vol. "Letters"--Nov. 6, 1895 to Feb. 15, 1897, p. 29, and Ante, p. 28.
4. Cf. Ante, p. 28.
5. The Alaskan Missions of the Episcopal Church, p. 13.

Washington took a trip to Alaska and returned home to urge that Episcopal missionaries be sent. Several times Bishop Bompas of the Canadian Yukon urged the Episcopal Church to send missionaries to Alaska.<sup>1</sup> The Domestic Committee of the Episcopal Church published a booklet on Alaska in 1883, in which it urged that a work be started there by the Episcopalians.<sup>2</sup> Then, in 1885, a Bishop was chosen to officiate in Alaska, but he declined the appointment.<sup>3</sup>

The work of the Episcopal Church in Alaska was not actually begun until 1888, when, under the urging of Sheldon Jackson, the Domestic and Foreign Missionary Society signed a contract with the United States government to furnish a teacher for a school in the Yukon valley.<sup>4</sup> The Rev. Octavius Parker was sent to the Yukon that same year as this teacher.<sup>5</sup> Because of the impossibility of getting supplies to the Yukon region that year, however, Parker stayed at St. Michael on the west coast of Alaska for the year.<sup>6</sup> During this first winter, a Graeco-Russian Orthodox priest moved into St. Michael and began a school, keeping the children away from the government school.<sup>7</sup>

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1. Cf. Hudson Stuck: The Alaskan Missions of the Episcopal Church, p. 7.
2. Cf. Jackson Scrapbooks, Vol. 49, pp. 1-20.
3. Cf. "A Proposed New Work," The Spirit of Missions, April, 1885, p. 191.
4. Cf. Stuck, op. cit., p. 19.
5. Cf. "The New Mission to Alaska," The Spirit of Missions, July, 1886, p. 245.
6. Cf. Jackson Scrapbooks, Vol. 22, p. 42.
7. Cf. Jackson Letters, Vol. V, "Alaska Schools"--April 11, 1887 to Nov., 1888, p. 12.

The next spring, Parker made journeys up the Yukon River and decided to begin a work at Anvik, 400 miles up the river. The Rev. John W. Chapman was sent to join him at Anvik that summer.<sup>1</sup> The Anvik work began with a rough schoolhouse and residence. In 1889, a sawmill was added. The church building was built in 1894, as well as dormitories for the boarding students.<sup>2</sup> Chapman wrote to Jackson in 1891 telling him of the importance of the boarding school at Anvik. Among other things he said that he was planning to have all the pupils memorize hymns.<sup>3</sup>

In the fall of 1889, Captain Stockton of the Navy, after cruising in Arctic waters in Alaska, wrote to Jackson and to the Board of Missions of the Episcopal Church, of which he was a member, about the terrible conditions of the Arctic Circle Eskimos. Jackson took this matter up with the Commissioner of Education at Washington, urging three schools in this area. Jackson wrote,

. . . as the region was so remote that mail communication is possible but once a year, and the people reported both barbarous and dangerous, he (the Commissioner of Education) preferred placing the schools under the supervision of well-known missionary organizations.<sup>4</sup>

Jackson took this decision to several missionary

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1. Cf. "A Sketch of the Alaska Mission," *The Spirit of Missions*, Dec., 1887, p. 492.
2. Cf. Stuck, *op. cit.*, p. 22.
3. Cf. Jackson Correspondence, Vol. 24, p. 421.
4. Jackson Letters, Vol. "Letters"--1890-1892, p. 24.

societies, with the result that the Protestant Episcopalians agreed to take the Point Hope school, the Congregationalists to take the school at Cape Prince of Wales,<sup>1</sup> and the Presbyterians to take the most northerly station at Point Barrow.<sup>2</sup> Jackson then published appeals in leading religious newspapers for volunteer teachers for these three lonely fields and received twenty-four applications within two weeks.<sup>3</sup> John B. Driggs, a medical doctor, was one of these applicants.<sup>4</sup> Driggs was sent to Point Hope as a teacher by the Episcopal mission board and the government of the United States. Before Driggs arrived at Point Hope, he was warned of the wild and lawless people there, but within a few years anyone could travel through the area safely. Driggs stayed at Point Hope for eighteen years, most of the time as the only white person.<sup>5</sup>

Stuck wrote of the establishment of the Point Hope mission,

The chief praise for the work lies with that remarkable man Dr. Sheldon Jackson whose appointment to the educational superintendency of Alaska was so wise and fit as to seem accidental to our system.<sup>6</sup>

1. Cf. Ante, p. 40.
2. Cf. Jackson Letters, Vol. "Letters"--1890-1892, p. 24.
3. Cf. Jackson Scrapbooks, Vol. 26, p. 1, Jackson Letters, Vol. "Letters"--1890-1892, p. 25, and Ante, p. 40.
4. Cf. Stuck, op. cit., p. 34.
5. Cf. Ibid., pp. 34-38, and Driggs, "What the Church Can Do for a Rude People," The Spirit of Missions, Feb. 1903, p. 75.
6. Stuck, op. cit., p. 33.

In 1891, the third mission station of the Episcopal Church in Alaska was begun, at Tanana on the Yukon River. The Rev. Jules Prevost was sent there, under a government contract with the Episcopal Church.<sup>1</sup> Prevost obtained a steam launch to reach the areas surrounding Tanana.<sup>2</sup>

The Rev. Peter Trimble Rowe was consecrated as the first Bishop of Alaska in November, 1895. This appointment facilitated the growth and increase of the Episcopal work in Alaska. Jackson wrote that he was glad an Episcopal bishop had been appointed for Alaska.<sup>3</sup>

During 1895, letters were sent back and forth between William S. Langford, the Secretary of the Domestic and Foreign Missionary Society of the Episcopal Church, and Sheldon Jackson concerning the significance of the 1880 conference on Alaska. Langford contended that this conference had dealt only with the founding and conducting of schools under government subsidies and not with the final partitioning of Alaska among the different religious denominations. Jackson wrote back that he had had no connection with the United States government or the schools until five years after this 1880 conference. He stated that the conference, therefore, had definitely been called for a

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1. Cf. Jackson Letters, Vol. "Letters"--Nov. 6, 1895 to Feb. 15, 1897, p. 11.
2. Cf. Jackson Scrapbooks, Vol. 49, p. 84.
3. Cf. Ibid., pp. 89,92.

missionary and not for an educational purpose.<sup>1</sup> Jackson wrote,

This condition of affairs has greatly facilitated the work in Alaska and commended itself to the Christian givers of leading denominations.<sup>2</sup>

Jackson reported in 1903 that the Protestant Episcopal Church had missions in Alaska at St. Michael, Anvik, Tanana, Point Hope, Skagway, Juneau, Douglas, Sitka, Ketchikan, and Valdez. Altogether, he reported thirteen churches, one industrial school, seven day schools, three hospitals, and two saw mills.<sup>3</sup>

In 1898, an editorial in The Spirit of Missions, the organ of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, said of Jackson, "The indefatigable work of this man, for the benefit of Alaska, cannot be easily computed."<sup>4</sup>

#### G. Summary

Hudson Stuck, Protestant Episcopal Archdeacon of the Yukon in Alaska, wrote,

There is no escape from the fact that to this appointment (of Sheldon Jackson as General Agent of Education in Alaska) is due the beginnings of missionary work in Alaska by the American societies

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1. Cf. Ibid., pp. 96-107, Jackson Correspondence, Vol. 17, p. 188, and Vol. 19, pp. 1-4.
2. Jackson Correspondence, Vol. 19, p. 2.
3. Cf. Jackson: Facts about Alaska, p. 40.
4. Jackson Scrapbooks, Vol. 49, p. 116.

other than the Presbyterian; . .<sup>1</sup>

The study undertaken in this chapter has demonstrated the truth of this statement. Not only did Jackson make a vital contribution to Presbyterian mission work in Alaska, as shown in the first chapter, but he greatly aided other denominations in Alaska. In this chapter, each of the five large Protestant denominations was separately considered in the light of Jackson's contribution to its work in Alaska.

Study of the records showed that the Baptists were represented at the 1880 comity meeting called by Jackson in New York City. They had chosen Kadiak Island and the shores of Cook's Inlet as their sphere of influence in Alaska. It was not until Jackson appointed a Baptist teacher for this area in 1886, however, that the Baptist work actually began. Jackson had sought for a long time to interest the Woman's American Baptist Home Mission Society in this work, and finally they took the responsibility for the area. Jackson gave speeches in the United States and wrote letters for the Baptist cause in Alaska, even providing part of the funds for one of their teachers. He spurred them on to provide money for an orphanage in Alaska. The Baptists relied on Jackson to secure good Baptist teachers for their fields. Jackson visited the

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1. Stuck, op. cit., p. 11.

Baptist stations in Alaska regularly and, through letters and speeches, told of both their needs and their successes, urging more prayer, more giving, and the expansion of the work. Jackson took a personal interest in the teachers, writing them letters and giving them advice and help. As a result of Jackson's efforts, it was noted, the Baptists by 1902 had two mission stations, Wood Island and Kadiak, and a teacher at Afognac.

This study has shown that the work of the American Missionary Association (Congregational) in Alaska began in 1890, as a result of the urging of Sheldon Jackson. At an address given by Jackson, the first \$2,000 for this work was received. Jackson appealed for missionaries through religious newspapers, and two Congregational teachers volunteered. Jackson accompanied these teachers to Cape Prince of Wales and stayed for a time to assist them as they began their work. After this, he visited the area at least once a year and encouraged them. Jackson gave addresses in Congregational churches and was able to secure some money for the work. He made suggestions to the American Missionary Association about the Alaskan work and kept up correspondence and interest in their missionary-teachers in Alaska. Although the Congregationalist Home Mission Society established churches in several cities of Alaska before 1902, the work of the American Missionary Association at Cape Prince of Wales, as shown by this

study, was the enterprise which Jackson assisted.

According to the letters, articles, and reports, the Methodist interest in Alaska was initiated by Jackson at the 1880 comity meeting in New York City, where the Methodists chose the Aleutian and Shumagin Islands as their sphere of influence. Work was not actually begun, however, until Jackson began a school in their Aleutian territory in 1885, and another in 1886, after urging the Methodist Woman's Home Missionary Society to find Methodist teachers for this area. The Secretary of this organization wrote Jackson for advice on a number of occasions. After the Jesse Lee Home was established at Unalaska, Jackson spoke urging the Society to expand the facilities of the Home. For about a year, according to the letters and articles, Jackson even carried the financial burden of the Jesse Lee Home. He sent some of the native girls from the Home to the United States for further education. Jackson gave a number of speeches and lectures in the interest of Methodist missions in Alaska. The Graeco-Russian Orthodox priesthood was found to be a great problem in the area of the Methodist sphere of influence in Alaska. Through this study, then, it was discovered that Jackson assisted the Methodists in establishing stations at Unalaska and Unga in their chosen area of comity. By 1902, they had also begun churches in a few other places in Alaska, and were seeking a revision in the comity arrangements which had been made in 1880.

The letters and articles were seen to indicate that Jackson had much to do with the Moravian work in Alaska, especially in its beginning phases. Jackson aroused the interest of the Moravians by an interview with the Bishop of the Northern Province of the Moravian Church in the United States, through the writing of a letter which was read at an annual meeting of the Moravians and through delivering an address in the form of an appeal to the Moravians. This appeal resulted in a number of their Seminary students volunteering for mission work in Alaska. The Bishop wrote to Jackson asking advice both on plans for the mission and on how to raise funds for the undertaking. Later, other advice was sought from Jackson, according to the letters, and Jackson visited the Moravian stations. The letters written to Jackson by the Moravian missionaries in Alaska showed that they were working under much opposition from Graeco-Russian Orthodox priests and drinking natives, and indicated that both orphans and immorality were difficult problems. By 1900, it was found, the Moravians had thirty mission stations in Alaska.

The study has shown that the Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church agreed to cooperate in the decision made at the 1880 comity meeting called by Jackson in New York City. At that meeting, therefore, his church was assigned the Yukon valley area in Alaska. Although some urged the

Episcopal Church to send missionaries to Alaska and at least one article and booklet were published by the Church, urging missions for Alaska, the work did not actually begin until Jackson got the Episcopal Church to send a missionary-teacher to the Yukon valley under government contract. Later, Jackson saw the need for missions in the Arctic region of Alaska and was able to get the Episcopalians to agree to support a work at Point Hope. Jackson then secured an Episcopalian medical doctor for this field. The letters and articles indicate that the Episcopalians established a number of other missions in the Yukon area, as well as in other cities outside their area of influence. Letters written in 1895 show that a sharp controversy arose between Jackson and the Secretary of the Episcopal missionary society over the validity of the 1880 comity arrangements. Many years later, however, an Episcopal Archdeacon to Alaska indicated that the comity plan of 1880 had been a very wise arrangement.

From the above it is evident that Jackson assisted some of these denominations in Alaska more than others, mostly in proportion to the degree in which they needed and sought his assistance. He gave speeches and wrote letters and articles to initiate and promote the work of these denominations in Alaska. He assisted some of them financially on occasion. He loaned several of them herds of reindeer. He encouraged and aided their missionaries

and teachers by taking a personal interest in them, by corresponding with them, by making suggestions and giving advice, and by urging prayer in their behalf. All in all, Sheldon Jackson sought to be indeed "a friend of all missions."<sup>1</sup>

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1. Ante, p. 57.

SHELDON JACKSON'S CONTRIBUTION TO THE WORK OF  
THE SMALLER DENOMINATIONS IN ALASKA

## CHAPTER III

### SHELDON JACKSON'S CONTRIBUTION TO THE WORK OF THE SMALLER DENOMINATIONS IN ALASKA

#### A. Introduction

Since Sheldon Jackson's contribution to the Alaskan mission work of the five large denominations was considered in the last chapter, this chapter will deal with the contribution of Jackson to the work of the three small Protestant denominations that established missions in Alaska before 1902. These denominations were the Norwegian Evangelical Lutheran Church in the United States, the Society of Friends (Quakers), and the Swedish Missions from the United States. Again, each denomination will be considered separately, and the primary concern will be with those areas in which Sheldon Jackson assisted and contributed. A summary will close the chapter.

#### B. His Activities in Relation to the Work of the Norwegian Evangelical Lutheran Church in the United States

Teller Reindeer Station was located and opened by Sheldon Jackson in 1892 at Port Clarence Bay on the west coast of Alaska. That summer, Jackson purchased 171 reindeer in Siberia and landed them at the station. In the summer of 1893, he purchased 124 more reindeer from Siberia for the United States government, and 120 reindeer

in 1894.<sup>1</sup>

As seen in the preceding chapter, Mr. Lopp left his work with the Congregational Church for the year 1893-1894 to take charge of the Teller Reindeer Station, but returned to Cape Prince of Wales the next year.<sup>2</sup> In 1894, Jackson wrote a letter to Kjellmann, the man appointed to take Lopp's place at Teller, saying that he had secured a "good Norwegian minister for the school."<sup>3</sup> The minister was the Rev. T. L. Brevig, a Norwegian Lutheran from Wisconsin.<sup>4</sup>

In 1900, Brevig was officially appointed as a missionary of the Norwegian Evangelical Lutheran Church in the United States. He was also appointed as superintendent of the government and native reindeer herds in the vicinity. Two lay missionaries were sent to Teller Reindeer Station that same year to assist Brevig.<sup>5</sup> Mrs. Brevig wrote to Jackson later, thanking him for his part in getting them such a good school building and telling him about their desire to begin a work in Sinrock where many

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1. Cf. Jackson: Report on Introduction of Domesticated Reindeer into Alaska with Maps and Illustrations, No. 70, 53rd Congress, 2nd Session, pp. 16-21, and No. 72, 53rd Congress, 3rd Session, p. 13.
2. Cf. Ante, pp. 42-43.
3. Jackson Correspondence, Vol. 17, p. 44.
4. Cf. Ibid.
5. Cf. Jackson Letters, Vol. "Letters"--Feb. 13, 1900 to Jan. 23, 1901, p. 26, Jackson Correspondence, Vol. 19, p. 200, and Jackson: Facts about Alaska, p. 57.

of their converts were living.<sup>1</sup>

In 1903, Jackson reported that the Lutheran missionaries had begun an orphanage at their mission.<sup>2</sup>

C. His Activities in Relation to the Work of the Society of Friends (Quakers)

In the summer of 1887, Sheldon Jackson was instrumental in founding a school at Douglas City, Alaska, under the auspices of the Kansas Yearly Meeting of Friends. E. S. Weesner and W. H. Bangham were sent as teachers. Bangham left the work in February, and S. R. Moon was sent to take his place.<sup>3</sup> The missionary-teachers wrote to Jackson that there was much drinking and gambling at Douglas City.<sup>4</sup>

Charles H. Edwards, connected with the Friends' work at Douglas City, was engaged as a teacher in 1891 for the Kake Indians at Hamilton Bay, 100 miles south of Douglas City. He attempted to prevent the landing of liquor at Kake by taking a committee of the leading men of Kake and boarding the sloop which he suspected was carrying the liquor. Mr. Edwards, being a Quaker, carried no arms; he was murdered by two of the smugglers. Jackson

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1. Cf. Jackson Correspondence, Vol. 17ca, pp. 370-371.
2. Cf. Jackson: Facts about Alaska, p. 40.
3. Cf. Jackson Letters, Vol. 5, "Alaska Schools"--April 11, 1887 to Nov. 1888, p. 30, Jackson Scrapbooks, Vol. 18, p. 43, and Jackson: Facts about Alaska, p. 50.
4. Cf. Jackson Scrapbooks, Vol. 18, p. 43.

received letters from some of the Quaker missionaries about this tragedy. He wrote to the Department of Justice protesting that the only punishment these murderers had received was a \$40 fine, each, for selling liquor without a license.<sup>1</sup>

The Kake school continued under the auspices of the Oregon Yearly Meeting of Friends. The Rev. Silas R. Moon was sent as the teacher. In 1892, Moon wrote Jackson that he was lonesome, not having seen a white face for many months. Moon also reported fifteen children in the Mission Home at Douglas City.<sup>2</sup>

One of the Douglas City missionaries wrote to Jackson in 1901 thanking him for the trouble he had taken in helping them to secure a title to their mission lands.<sup>3</sup> A woman missionary wrote from Kake thanking him for a "token" he had sent her.<sup>4</sup>

In 1897 the Friends' Yearly Meeting of Southern California established a mission at Kotzebue on Kotzebue Sound.<sup>5</sup> The next year the mission director, I. H. Cammack, wrote asking Jackson to serve as agent to inspect the order

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1. Cf. Jackson Correspondence, Vol. 16, pp. 143-144, Vol. 25, pp. 443, 510-11, 523-524, Jackson Letters, Vol. "Letters"--1890-1892, pp. 34-35, Vol. "Letters"--Dec., 1892 (May, 1892-July, 1892), pp. 4, 7, and Jackson Scrapbooks, Vol. 22, pp. 21-27.
2. Cf. Jackson Correspondence, Vol. 16, p. 77, and Jackson: Facts about Alaska, p. 51.
3. Cf. Jackson Correspondence, Vol. 15ca, p. 4.
4. Cf. Jackson Correspondence, Vol. 16, p. 151.
5. Cf. Jackson Letters, Vol. "Letters"--May 1, 1903 to Jan. 16, 1904, p. 21, and Vol. "Letters"--Sept. 5, 1906-July 25, 1907, p. 8.

of provisions for Kotzebue, adding, "We feel that Providence favors us through you. ."<sup>1</sup> Again, in 1898, Cammack wrote that he hoped Jackson would visit Kotzebue in the summer, and that he appreciated Jackson's interest in this work.<sup>2</sup> Jackson wrote Cammack in 1902 to the effect that he would be glad to have the Friends attend a Presbyterian meeting in Los Angeles. Jackson further wrote that he was glad Cammack had secured more recruits for Kotzebue, and thanked Cammack for his good wishes.<sup>3</sup> In another letter, Jackson stated that he was to address the Quakers at Whittier, California, in 1902.<sup>4</sup> Cammack wrote to Jackson in 1903 that there were 290 converts reported from the Kowak River region near Kotzebue.<sup>5</sup> By this time a good school, a reindeer herd, and a native church with 300 members, were all to be found at Kotzebue.<sup>6</sup>

In a lecture on the Alaskan Indian given at the Lake Mahonk Conference in 1906, Jackson spoke of the terrible liquor habit that had gripped the people around Kotzebue. Each year, the natives there had held an international liquor fair, to which natives had come from as

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1. Cf. Jackson Correspondence, Vol. 18, p. 272.
2. Cf. Ibid., p. 294.
3. Cf. Jackson Correspondence, Vol. 15ca, p. 162.
4. Cf. Ibid., p. 163.
5. Cf. Jackson Correspondence, Letter from Irwin H. Cammack, September 16, 1903, M.S. File, non-paginated.
6. Cf. Jackson Letters, Vol. "Letters"--May 1, 1903 to Jan. 16, 1904, p. 21.

far as 800 miles away and from Siberia. After the Kotzebue community was brought to Christ by missionaries from the Society of Friends, the liquor problem was solved. Jackson went on to say:

That is what the Gospel of Jesus Christ is doing. You might have given that community education for a hundred years, and they would have been drunkards still. . . It was the Gospel of the Lord Jesus Christ alone that could change their natures and make them Christian men and women.<sup>1</sup>

D. His Activities in Relation to  
the Swedish Missions from the United States

In 1887, the Swedish Evangelical Mission Covenant of America sent missionaries to Unalakleet and Yakutat.<sup>2</sup> The Rev. Karlson was sent to the former and the Rev. Lydell to the latter station.<sup>3</sup>

Jackson wrote Lydell in 1888 telling him that he was glad to hear of the arrival at Yakutat of Lydell and his assistant, the Rev. Hendricksen. He further wrote:

You are in a very needy field. May the God of the sowing and the harvest abundantly bless your work. . . If you'll write me an account of your work now and then I'll put it in the papers. This will make your Mission known in the United States and raise up friends to pray and give.<sup>4</sup>

The work was later strengthened by sending David

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1. Ibid., Vol. September 5, 1906 to July 25, 1907, p. 8.
2. Cf. Stewart, op. cit., p. 372.
3. Cf. Jackson: Facts about Alaska, p. 39.
4. Jackson Correspondence, Vol. 15, pp. 82-83.

Johnson and Miss Hannah Swenson to Unalakleet and three other missionaries to Yakutat. By 1892, there were fourteen boys and girls in the Mission Home at Yakutat and sixty in the day school. The church at Yakutat had a membership of 150.<sup>1</sup>

In 1893, the Swedish Evangelical Mission Union erected a building and established a mission at Golovin Bay.<sup>2</sup>

In 1894, Johnson assisted Mr. and Mrs. W. T. Lopp at Cape Prince of Wales (Congregational) in the holding of special religious meetings at which a number of Eskimos claimed conversion.<sup>3</sup> In 1896, Johnson was transferred to Kotzebue Sound (Cape Blossom) to begin a new work for the Swedish Evangelical Mission Covenant of America.<sup>4</sup>

Jackson reported that the Swedish Evangelical Mission had four stations in Alaska by 1896: Golovin Bay, Kaugekosook, Unalakleet, and Yakutat, with a total of five ministers and eight lay missionaries. He reported a large school at Unalakleet and a sawmill at Yakutat.<sup>5</sup>

After the annual meeting of the Swedish Evangelical

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1. Cf. Jackson Scrapbooks, Vol. 22, p. 46.
2. Cf. Jackson: Facts about Alaska, p. 47.
3. Cf. Jackson Letters, Vol. "Letters"--Nov. 6, 1895 to Feb. 15, 1897, p. 11, and Ante, p. 41.
4. Cf. Stewart, op. cit., p. 421.
5. Cf. Jackson Letters, Vol. "Letters"--Nov. 6, 1895 to Feb. 15, 1897, p. 11.

Mission Covenant in 1897, Jackson received the following message:

We the delegates of the Swedish Evangelical Mission Covenant of America in annual meeting assembled hereby wish to express our thanks for the generous cooperation and advice you have given us in our missionary work in Alaska. Our missionary David Johnson, who has just returned from the field, brings fresh reports of aid received from you. We are also grateful to you for the assistance given us in securing lower<sup>1</sup> freight rates for provisions sent to our stations.

At Golovin Bay, a reindeer herd was held jointly by the Swedish Evangelical Mission and the Episcopal Mission until 1899.<sup>2</sup> In 1901, the Golovin Bay mission was removed south along the shores of the bay, where a new station was erected to care for orphans left from an epidemic of measles and grip.<sup>3</sup> In the summer of 1902, Miss Amanda Johnson wrote that they had a new orphanage and that the natives were beginning to build cabins near it.<sup>4</sup>

In 1903, in a published report containing a brief history of the work of the nine denominations at work in Alaska, Jackson listed Swedish missions at Unalakleet, Yakutat, Eaton Reindeer Station, St. Michael,

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1. Jackson Correspondence, Vol. 18, p. 99.
2. Cf. Jackson Letters, Vol. "Letters"--Oct., 1898 to Feb., 1899, p. 6.
3. Cf. Jackson: Facts about Alaska, p. 47.
4. Cf. Jackson Correspondence, Letter to Jackson from Miss Amanda Johnson, August 5, 1902, M.S. File, non-paginated.

and Golovin Bay, and reported the new orphanage at Golovin Bay.<sup>1</sup> Concerning Unalakleet, Jackson wrote, in the same report,

A few years ago, when the ministrations of the missionaries seemed to fail in producing fruit, and heathenism seemed more than usually prevalent in the community, one of the lady teachers . . . was laid aside from all work by sickness. Mourning that she was no longer of any service, it was revealed to her that she could even pray in bed, which she did. Soon . . . the natives began to seek religious conversion. . . This went on until in the winter of 1901-02, the whole population had become seekers after the truth and a new life. The influence of this revival can now be seen, in a radius of 50 miles around the village, in the cleanliness and good habits of the natives.<sup>2</sup>

The last paragraph of this report perhaps best expresses Jackson's spirit and his deep concern for all the work in Alaska:

Surely the heroic men and women, who thus voluntarily cut themselves out of the world and calmly face, year after year, a Polar winter, with its long, depressing night (which hardy men in Arctic explorations get enough of in two years), who brave alike the fanaticism and superstition of ignorant and barbarous people, and treat with diseases as deadly and dangerous as leprosy—who do all this gladly that they may carry to those dark, wretched and cruel Northern homes the light and joy of the Gospel, deserve, and should have, the daily remembrance, at the Throne of Grace, of all God's people. For them, unceasing prayer should be made, that life and health and reason be preserved, and that their message should be accompanied with divine power for the salvation of the people among whom they labor.<sup>3</sup>

. . . . .

1. Cf. Ibid., p. 49.
2. Ibid., pp. 48-49.
3. Ibid., p. 58.

### E. Summary

In the second chapter the contribution of Sheldon Jackson to the work of the five large Protestant denominations in Alaska was considered. This chapter has dealt with Jackson's contribution to the missions of the three small Protestant denominations which began work in Alaska prior to 1902. Each of these three was separately considered in the light of Jackson's contribution to its work in Alaska.

According to this study, the Norwegian Evangelical Lutheran Church in the United States had no official work in Alaska until 1900, when the minister who had been serving at the Teller Reindeer Station in Alaska for about six years was officially appointed by this Church as their missionary, along with two lay missionaries. This minister had been secured by Jackson for Teller Reindeer Station in 1894, to serve as both teacher and minister.

It was further seen that in 1887 Jackson was instrumental in getting teachers from the Society of Friends (Quakers) to go to Alaska. One of the teachers was murdered in 1891. The missionaries wrote to Jackson about their problems and Jackson helped them in a personal way. He kept in correspondence with the director of the Friends' work at Kotzebue, encouraging and assisting him. He spoke to a Friends' meeting in California in the interest

of their mission work. By 1902, according to the letters and articles, the Society of Friends had stations both in the Douglas City area and at Kotzebue.

The letters examined also revealed that Jackson wrote to the first minister of the Swedish Evangelical Mission Covenant of America who arrived in Alaska (1887), encouraging him and offering assistance in making the work known to those who would pray and give. Later on, he gave the missionaries of the Swedish missions generous cooperation, advice, and assistance.

According to these letters and articles, then, the three small Protestant denominations which began work in Alaska, were greatly helped by Jackson by means of speeches, letters, newspaper articles, visits, and to no small degree by his personal interest in their missionaries.

GENERAL  
SUMMARY AND CONCLUSION

GENERAL  
SUMMARY AND CONCLUSION

It was the purpose of this study to discover the contribution of Sheldon Jackson to early Protestant mission work in Alaska, especially in the matter of planned comity. Consideration was given to the nine denominations which began work in Alaska between the years 1877 and 1902. Both the initiation and the development of their work was dealt with, in so far as Jackson assisted and influenced each.

The first chapter took up the beginning and growth of the Presbyterian mission stations in Alaska, as well as a consideration of Jackson's efforts to interest Congress, the American people, and other denominations in Alaska. The second chapter dealt with the assistance given by Jackson to the larger Protestant denominations which began work in Alaska: the Baptist, the Congregational, the Methodist, the Moravian, and the Protestant Episcopal. In the third chapter, Jackson's contribution to the work of the smaller denominations in Alaska was considered: the Norwegian Evangelical Lutheran Church in the United States, the Society of Friends (Quakers), and the Swedish missions from the United States. A complete history of the work of each of these denominations in Alaska was not attempted, but rather a study of those areas in which Jackson made a contribution.

This study revealed that Jackson spent about twenty-three years in pioneer mission work in the United States before going to Alaska, where he established the first Protestant mission station at Fort Wrangell in 1877, ten years after the United States purchased Alaska from Russia. He brought a Christian teacher to Fort Wrangell with him; this was the beginning of a policy which he continued with nearly all the denominations which began work in Alaska. Usually, he first made journeys to ascertain good sites and the response of the natives. Then, he secured Christian teachers through appeals placed in religious newspapers or through the denominational Boards. Often he accompanied the teacher to his field in Alaska, bringing lumber for his home and the school and staying for a few days or weeks to assist him. Thus, most of the denominations began their work in Alaska by Jackson's finding a suitable location and sending a teacher of their particular denomination to Alaska, this teacher being partially supported by the United States government.

It was found further that Jackson placed these teachers in Alaska according to the agreement among several of the leading denominations which met in New York City in 1880 at the request of Jackson. The Baptist, Methodist, Presbyterian, and Protestant Episcopal spheres of influence in Alaska were decided upon at this meeting.

Jackson visited the teachers of all denominations in Alaska at least once or twice a year, since he was the General Agent of Education for Alaska. Not only that, but he corresponded with many of them, encouraging them, giving them advice, and taking a vital interest in the evangelism and religious education of the natives, it being understood that these were an important part of each teacher's work. He was instrumental in sending a number of natives to the United States for further education. Jackson also encouraged, assisted, and corresponded with many of the ministers and lay missionaries of the various denominations in Alaska, as well as with a number of the directors of these missionary projects, in the United States. Through these efforts, then, he played no small part in sustaining the work begun.

Jackson, it was discovered, championed the work of nearly every denomination through speeches, lectures, articles, and letters directed to the church people of the United States. In this way, he urged the people of each denomination to pray, give, and expand their work in Alaska. He personally raised money for the partial support of a Baptist teacher in Alaska, and even supported the Methodist Jesse Lee Home financially for a time. Through an address by Jackson, the first \$2,000 for the Congregational work in Alaska was received. Jackson spoke in the United States in churches of nearly

all the denominations at work in Alaska, and was thereby able to help secure funds for their support, as well as prayer support.

The records also revealed that Jackson was particularly interested in the Homes and Orphanages of the different denominations in Alaska and assisted them in various ways.

As seen by the letters and articles, the problem of primitive religions was common to the mission work of all the denominations in Alaska. Jackson suggested that the missionaries move with the native people to their summer homes where they fished or mined and then back to their winter homes, in order to combat a falling back into heathenism. Sometimes, he advocated the establishment of entirely new villages, requiring that the natives who moved there give up heathenism and liquor. Communication problems were partially solved by Jackson's efforts toward having post offices and mail routes established in Alaska. The problem of debased traders and government officials as well as drunkenness among both whites and natives Jackson dealt with by writing to the President and the Congress of the United States, advocating a change of liquor laws and replacement of poor officials. He also sent circular letters concerning these matters to various newspapers.

Thus, the study of the records has revealed

Jackson's valuable contribution to comity in Alaska, in that he was influential in initiating, sustaining, supporting, and meeting various problems in relation to the different Protestant denominations which began mission work in Alaska before 1903. Seen as a whole, it is evident that while Jackson's work was related to the Presbyterian mission in Alaska more than any other, both his remarkable contribution to the other Protestant denominations in Alaska and his truly ecumenical spirit cannot be questioned.

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