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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, D.D.,

Stated Clerk.

WASHINGTON, D. C. :

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1886.

HISTORICAL STATEMENT.

An Official Sketch of the Rise and Progress of the Presbyterian Church in Alaska from 1877 to 1884, Adopted by the Presbytery of Alaska in Session at Sitka, Alaska, September 15th, 1884.†*

On the 18th of October, 1867, Alaska was formally surrendered by Russia to the United States, and the call of God's providence came to the American churches to enter in and possess the land for Christ.

The response to that call was very slow, and for the first ten years only a few spasmodic efforts were made by individuals either to commence the work or arouse public sentiment to its claims.

Among others, the Rev. E. D. Saunders, D. D., of the Board of Domestic Missions of the Presbyterian Church (O. S.), soon after the purchase, offered a resolution in that Board, that they send a missionary to Alaska.

About the same time a similar proposition was discussed by the Committee of Home Missions of the Presbyterian Church (N. S.)

At different times from 1867 to 1877 the Rev. George H. Atkinson, D. D., Superintendent of Congregational Missions in the Northwest, urged the Mission Board of his denomination to undertake the work.

Major General O. O. Howard, U. S. A., in command of the Military Department covering Alaska, again and again pressed the religious needs of that section upon the attention of the country through the religious newspapers.

Mr. Vincent Colyer, Secretary of the Board of Indian Commissioners, made a special visit to Alaska in 1869, and upon his return sought to awaken the public interest. He so far succeeded that Congress, in its session of 1870 and 1871, appropriated \$50,000 for education in Alaska. But no one was found to administer the fund, and it was not used.

During 1875 and 1876 Rev. Thomas Crosby, of the Wesleyan Church of Canada, stationed at Port Simpson, B. C., was in active correspondence with the Board of Missions of his own church, with the missionary society of the Methodist Episcopal Church of the United States, and with one of the Presbyterian Churches of Canada, pleading with them to secure missionaries for Alaska.

In 1877 Rev. A. L. Lindsley, D. D., was in correspondence with the Pres-

* See page 13.

† Every member of the Presbytery of Alaska, except Rev. John G. Brady, was present at the meeting. Upon his return to Sitka Mr. Brady, having read the historical statement, wrote a letter to the stated clerk expressing his approval, and stating that, had he been present, he would have voted for its adoption.

The report, before it was given to the Presbytery, was submitted to Mrs. A. R. McFarland, and her suggestions and corrections were embodied into it. It is thus the joint action of all the pioneers in the Alaska Mission work, and at a time when the work was still fresh in their memories.—*Stated Clerk.*

byterian Board of Foreign Missions with reference to their undertaking the work.

In the Spring of that year, through Major General Howard, U. S. A., he secured the position of paymaster's clerk in the U. S. Army for Mr. John C. Mallory, (who was passing through Portland in search of health and a position), and had him sent north to ascertain and report the condition of affairs. Mr. Mallory was, however, so far gone with consumption that he was confined to his bed much of the three or four weeks that he was at Fort Wrangell.

Christian women, wives of officers of the Army, Government officials and civilians stationed in Alaska, were continually writing their friends concerning the need of missionaries. Some of them during their stay at Sitka carried on a day and Sabbath school.

But these appeals to the mission boards were in vain, and the efforts of individuals were short-lived and finally abandoned.

No permanent missions were established or adequate provision made until Rev. Sheldon Jackson, D. D., entered the field in 1877.

He had for nineteen years been engaged in pioneer mission work west of the Mississippi River and in the Rocky Mountain Territories, from British America to Old Mexico. During the latter portion of that time his thoughts often went out towards Alaska. In the winter of 1875, and again in 1876, he wrote to the Board of Home Missions of the Presbyterian Church, urging the commencement of a mission in Alaska.

While his sympathies were growing, events were transpiring in Alaska itself that were destined to quicken those sympathies into action.

In the Spring of 1876 Clah (Philip McKay), Sugah-na-te, (his brother), Ta-lik, John Ryan, Lewis Ween, Andrew Moss, Peter Pollard, George Pemberton, and James Ross, Tsimpsean Indians, went from Port Simpson to Fort Wrangell to obtain work. They secured a contract to cut wood for the Government.

On Sabbath, as was their custom, they met together for worship.

They found a protector and warm personal friend in Capt. S. P. Jocelyn, of the 21st U. S. Infantry, who was then in command at that station.

In September of that year Rev. Thomas Crosby visited Fort Wrangell, and encouraged Clah to remain during the winter, teaching and preaching as he had opportunity. About \$100 in money and blankets were subscribed by the natives towards a church building. During the winter there was so much religious interest and such a marked change in the lives of some of the natives that Mr. J. S. Brown, connected with the military, wrote a letter to Maj. Gen. Howard, asking that some church might be persuaded to send a missionary to Fort Wrangell.

This letter was placed in Dr. Jackson's hands at the General Assembly of 1877 at Chicago.

He immediately published it in the Chicago *Daily Tribune*, and soon after in the leading Presbyterian newspapers of the country. The original letter he forwarded to the Board of Home Missions, with an urgent request that they send a missionary to Alaska. The Board responded favorably, and at its first meeting after the reception of the letter appointed, early in June, the Rev. Francis H. Robinson as missionary to Alaska. But before the Commission reached him he had accepted an invitation to a church in California. At the close of the General Assembly Dr. Jackson was sent by the secretaries of the Board of Home Missions on a special mission through Idaho, Eastern Oregon, and Eastern Washington Territory. Arriving at Walla-Walla, he found the whole region agitated by the outbreak of Chief Joseph's Band of Nez Perce, and, on that account, mission work impossible. This enabled him to extend his mission trip to Alaska.

At Portland he found awaiting his arrival Mrs. A. R. McFarland, who had been in former years with her husband, associated with him in mission work in New Mexico.

Mrs. McFarland applied to Dr. Jackson for some mission work, and expressed a willingness to accompany him to Alaska. Mr. Mallory having returned with good accounts of an open door at Fort Wrangell, it was arranged between them that she should accompany him to Alaska and remain at Fort Wrangell as teacher.

At noon on the 10th of August, 1877, Dr. Jackson and Mrs. McFarland reached Fort Wrangell and commenced Presbyterian missions in Alaska.

Leaving Mrs. McFarland in charge of the missions, with Clah as her assistant and Mrs. Sarah Dickinson as interpreter, Dr. Jackson returned to the East to arouse the church and secure missionaries and money.

To secure the money he published a lengthy series of articles on Alaska in the Presbyterian newspapers and made public addresses in nearly all the leading cities of the country. His public addresses in cities and villages, at General Assemblies, Synods, and Presbyteries, at missionary and educational conventions, from October, 1877, to June, 1884, numbered over nine hundred.

These articles and addresses, together with the deeply-interesting letters of Mrs. McFarland in the *Rocky Mountain Presbyterian*, resulted in securing, between October, 1877, and December, 1879, special funds aggregating over \$12,000, which enabled the Board of Home Missions to erect the buildings for the McFarland Home at Fort Wrangell and largely pay the salaries of the missionaries without drawing upon their general mission funds.

The addresses, together with personal letters, also enabled Dr. Jackson to raise the funds by which he erected in 1881 the Mission buildings at Haines and Boyd at an expense of about \$1500 each; the Boys' Dormitory at Sitka in 1882 at an expense of about \$7000, and the Central Mission building at Sitka in 1884 at an expense of about \$10,000.

They also created so much public interest that he was able to go to Congress and secure in the spring of 1884 \$15,000 for industrial schools and \$25,000 for general education in, as well as to greatly assist in securing a government for, the District of Alaska.

FORT WRANGELL.

To return to Fort Wrangell, Mrs. McFarland, upon the departure of Dr. Jackson, set herself with rare consecration and wisdom to the organization of the Mission.

On the 28th of August she opened school with about 30 pupils. On the 1st of October she opened a sewing-school for women and girls, in which moral and religious instruction were judiciously combined with sewing lessons.

On the 15th of October Clah, her assistant and preacher, had a hemorrhage of the lungs, and was never again able to take part in the public services of the sanctuary. On the 28th of December he fell asleep in Jesus, and loving hands bore his body to Port Simpson, where it rests in the Mission Cemetery.

On February 3d, 1878, at a convention held by the Natives, Mrs. McFarland was elected the presiding officer. This convention resulted in the appointment of a native police force that rendered valuable service in preserving order.

Early in her work Mrs. McFarland felt the need of a building into which

she could gather the girls in danger of being sold by their own parents, or enticed and ruined by the more vicious element among the whites.

The conviction so grew upon her that her letters became full of it, and she never ceased to press it until the Home was established October 12th, 1878, in the building formerly used as a military hospital. The School was named by admiring friends "The McFarland Home."

To secure a suitable building for the new Home Dr. Jackson and Mrs. Julia McNair Wright wrote a series of articles to the newspapers asking from Christian people a Christmas gift for the building. The gifts flowed in, and the Home was erected in 1879 and 1880.

On March 15th, 1878, Rev. John G. Brady arrived at Fort Wrangell, and on the 24th of the same month celebrated the first Christian marriage among the Alaskans. He remained a month at Wrangell, then passed on to establish the Mission at Sitka.

On the 8th of August, 1878, Rev. S. Hall Young arrived and took charge of the work at Fort Wrangell with earnestness and vigor.

On the 23d of June, 1879, Rev. W. H. R. Corlies and family reached Fort Wrangell as independent missionaries to Alaska, and for about three years remained at Wrangell, acting as medical missionary and general assistant at that station. In June, 1882, he opened an independent mission among the Takoo.

On July 14th, 1879, Miss Maggie J. Dunbar arrived as principal teacher at Fort Wrangell.

A notable event in the history of the Mission was the visit in July and August, 1879, of Rev. Henry Kendall, D.D., Senior Secretary of the Board of Home Missions, and his wife, Rev. Sheldon Jackson, D.D., and wife, and Rev. A. L. Lindsley, D.D., and wife.

The presence of the visiting ministers made it a suitable time to organize the Christian Natives into a church. Consequently, on August 3d, 1879, a church of eighteen Native and five white communicants was organized by Rev. S. Hall Young, the missionary, assisted by Rev. Messrs. Kendall, Jackson, Lindsley, and Corlies.

October 5th the congregation occupied for the first time their new church building, towards the erection of which about \$500 had been raised by Rev. A. L. Lindsley, D.D., from friends in Portland.

The year 1880 opened with the Mission in mourning at the loss of Toy-a-att and Moses, two of the leading Christian Natives, who were shot dead in troubles which arose from the introduction of Hoochinoo into their village by members of another tribe.

On the 8th of August, 1880, the McFarland Home entered their new building with religious services, an appropriate address being delivered by Rev. S. Hall Young.

In October, 1881, Mrs. S. Hall Young published in "Presbyterian Home Missions" an appeal for funds for a hospital.

On March 13th, 1882, Rev. John W. McFarland joined the station as medical missionary and teacher of the boys' department of the day school.

On September 11th, 1882, Miss Kate A. Rankin reached Fort Wrangell, as assistant to Mrs. A. R. McFarland.

February 9th, 1883, the McFarland Home building was burned to the ground, and the school returned to the old military hospital.

In September, 1884, Mrs. A. R. McFarland and her school were removed to Sitka.

The early history of this Mission, with its trials and triumphs, hopes and fears, is fully portrayed in the letters of Mrs. A. R. McFarland and Rev. S. Hall Young, published in "Jackson's Alaska and Missions on the North Pacific Coast."

SITKA.

April 11th, 1878, Rev. John G. Brady and Miss Fannie Kellogg reached Sitka and opened the Presbyterian Mission. The following December Miss Kellogg was married to Rev. S. Hall Young, and removed to Fort Wrangell. The school she had opened was discontinued.

On the 25th of March, 1880, Miss Olinda A. Austin reached Sitka, and opened school April 5th, in one of the rooms of the guard-house, with 103 pupils present.

In July the school was removed to the old hospital building, which had been kindly cleaned up for the purpose by Commander Beardslee, U. S. N.

In November a few boys applied for permission to live at the school, and an Industrial Boarding Department was established, being greatly assisted by Commander Henry Glass, U. S. N.

The school was afterwards named by the missionaries "The Sheldon Jackson Institute."

May, 1880, the Rev. John G. Brady having resigned his connection with the Mission, the Rev. G. W. Lyon and wife arrived, remaining one year.

March 25th, 1881, Mr. Alonzo E. Austin, and November 22d, Mrs. A. E. Austin were commissioned for the Sitka school.

On the 24th of January, 1882, the old hospital building burned to the ground, and on the 12th of September, Dr. Jackson commenced a new building, on ground presented the Mission by Rev. John G. Brady. The new Mission building was occupied the following winter.

In the summer of 1882, Mr. Walter B. Styles and wife were transferred from the Hoonyah Mission to Sitka.

In December, 1882, a girls' department was added to the "Sheldon Jackson Institute."

During the winter and spring of 1884, through the blessing of the Holy Spirit on the earnest labors of Mr. Austin and family, a precious revival occurred, in which some fifty were brought to Christ—among them being nearly all the older pupils in the boarding department of the school.

The same spring Dr. Jackson secured from Congress an appropriation of \$15,000 for the enlargement of the industrial department of the Sitka school.

On the 12th of August, 1884, the Sitka Mission was re-enforced by the arrival of Dr. and Mrs. Sheldon Jackson and Miss Margaret Dauphin.

The erection of a laundry and bakery, 25 x 35 feet in size, and of a central building, 130 x 50 feet in size, was commenced.

September 7th, 1884, the First Presbyterian Church of Sitka was organized by Dr. Jackson, assisted by Rev. E. S. Willard and Mr. Alonzo E. Austin, with forty-four Native and five white communicants. Mr. Alonzo E. Austin was elected and ordained Ruling Elder.

September 14th, 1884, the boarding school for girls at Fort Wrangell having been transferred by the Board of Home Missions from there to Sitka, Mrs. A. R. McFarland arrived with twenty-four girls.

HAINES.

Almost from the first commencement of the work in Alaska a Mission to the Chilcats was in contemplation. In the fall of 1879, Rev. S. Hall Young visited one of their lower villages, and in 1880 visited all of them. Upon his return he recommended the establishment of a Mission among them.

In the winter of 1879 and '80, Dr. Jackson raised from personal friends over \$500 towards the establishment of a Mission at Kadiak.

The needs of the Chilcat Mission became so pressing that in 1880 he paid the money to the Board of Home Missions for the commencement of work among the Chilcats. And in August, 1880, Mrs. Sarah Dickinson was selected by Mr. Young and commissioned by the Board of Missions as teacher among the Chilcats.

The Mission, however, was not permanently located until July 20th, 1881, when Rev. Eugene S. Willard and family arrived at Portage Bay and commenced work. He was accompanied by Dr. Jackson and Rev. W. H. R. Corlies. A site was selected and a Mission house erected by Dr. Jackson. The station was named Haines, after the secretary of the Woman's Executive Committee of Home Missions.

February 4th, 1882, Dr. Jackson secured from the General Post Office Department, Washington, D. C., the establishment of a post office at Haines. The carrying of the mail commenced with July, 1883.

In the summer of 1882, Miss Bessie L. Matthews was added to the Mission force.

During 1883 an industrial department was added to the Mission at Haines, and in 1884 a commodious log house was erected by Mr. Willard from funds contributed by their friends in response to the appeals of Mrs. Willard.

Rev. Mr. Willard had charge of all the Chilcat and Chilcoot villages, and endured with his family many hardships and privations.

A complete history of their work from 1881 to 1884 may be found in the volume entitled "Life in Alaska," by Mrs. Willard.

WILLARD.

This village was visited by Rev. S. Hall Young in 1880, and by Rev. Sheldon Jackson and Rev. Eugene S. Willard in July, 1881, at which time Mr. Willard commenced regular work among its inhabitants.

In 1882 Louis and Tillie Paul, native converts, kept a school and erected a Mission building.

BOYD.

In June, 1878, Rev. John G. Brady, missionary at Sitka, make a missionary trip to the Hoonyah villages, and called the attention of the Board of Missions to the desirability of establishing a Mission among them.

In October, 1879, Rev. S. Hall Young visited the principal Hoonyah village and recommended it as a Mission station.

The Mission was established by Dr. Jackson, August 5th, 1881, and named Boyd, after the treasurer of the Woman's Executive Committee of Home Missions.

He left lumber and carpenters for the erection of a house, and placed Mr. and Mrs. Walter B. Styles in charge of the station. They opened school November 7th with sixty pupils. The following December they were commissioned by the Board of Home Missions. In 1882 they were transferred to Sitka, and the station remained vacant until the fall of 1883, when Mr. James E. Chapman was commissioned as teacher for six months.

In the summer of 1884 Rev. and Mrs. J. W. McFarland were transferred from Fort Wrangell to Boyd.

JACKSON.

During April, 1880, Rev. S. Hall Young and Rev. G. W. Lyon made a canoe trip around the Prince of Wales Archipelago, visiting and preaching in the Hydah villages. The Mission, however, was not established until

August 22d, 1881, when Dr. Jackson, accompanied by Rev. W. H. R. Corlies and Mr. James E. Chapman, visited their villages and located the station at Howcan.

Mr. Chapman was placed in charge and named the station Jackson. Mr. Chapman opened school September 12th.

February 4th, 1882, the new station was created a post office. In May, 1882, Rev. J. Loomis Gould arrived and took charge of the Mission, and was soon after joined by his family.

September 10th, 1882, Miss Clara A. Gould arrived as teacher, and a small saw mill, purchased with funds raised by Mrs. James M. Ham and Dr. Jackson, was landed.

July, 1883, the first regular mail service was commenced by canoe from Jackson to Wrangell.

The same season Rev. R. W. Hill and Mr. W. Donald McLeod reached Jackson and commenced the erection of the saw mill.

ECCLESIASTICAL JURISDICTION.

Upon examination of the records, it is found that the General Assembly of 1870, in the reconstruction of the Synods (Minutes of General Assembly of 1870, page 97) constituted the Synod of the Pacific "to consist of the Presbyteries and parts of Presbyteries west of the Rocky Mountains." This may or may not have included Alaska. If it did, then Alaska was made a part of the Synod of the Pacific.

The General Assembly, in session at Brooklyn, New York, May 30th, 1876, took the following action :

Overture No. 6, from the Presbytery of Oregon, asking the General Assembly to erect a Synod on the territory now embraced within the bounds of said Presbytery, as herein described, under the name of the Synod of the Columbia, with the following Presbyteries, viz. :

1st. The Presbytery of Oregon, which shall be defined as within that part of the State of Oregon situated between the Columbia River on the north and a line beginning at the southwest corner of Benton County, and running along the south line of said county to the southeast corner, thence along the east line to the southwest corner of Linn County, thence along the south line of said county to the summit of the Cascade Mountains, also the counties of Wasco, Umatilla, Union, Grant and Baker, in eastern Oregon, together with the Territory of Idaho. * * *

2d. The Presbytery of Puget Sound to be reorganized under the same name. * * This Presbytery to include all the Territory of Washington. * * *

3d. The Presbytery of South Oregon to be constituted and to include all of the rest of the State of Oregon not heretofore described. * * — *Minutes of General Assembly of 1876, page 75.*

In this action the boundaries of the Synod of the Columbia are distinctly given, and Alaska is not included.

But it has been asserted that although Alaska is not included in the printed minutes of the General Assembly, that it was included in the original written paper which passed the Assembly.

To ascertain the truth of this Dr. Jackson addressed the following letter to Rev. Edwin F. Hatfield, D. D., the stated clerk of the Assembly, and the custodian of all its papers, written or printed :

"NEW YORK, *June 6th, 1881.*

"REV. EDWIN F. HATFIELD, D. D.,

Stated Clerk of the General Assembly of the Presbyterian Church.

"DEAR BROTHER: Do the records of the Assembly or papers in your possession

show that Alaska was incorporated in or made a portion of the Synod of the Columbia by the General Assembly of 1876?

“Truly yours, SHELDON JACKSON.”

To the above Dr. Hatfield wrote :

“I have not discovered anything of the kind.

ED. F. HATFIELD.”

In 1880 Rev. S. Hall Young and Rev. G. W. Lyon petitioned the General Assembly in session at Madison, Wis., to create the Presbytery of Alaska. This petition was joined in by Dr. Jackson. As there was not a sufficient number of ministers resident in Alaska to enable the Assembly to create a Presbytery, Rev. Dr. Jackson asked the Committee on Church Polity to recommend that Alaska be attached to the Presbytery of Puget Sound as the nearest Presbytery, and Rev. Dr. Lindsley asked that it might be connected with the Presbytery of Oregon.

The committee recommended as follows :

“*Overture No. 6* is a memorial from S. Hall Young, George W. Lyon and Sheldon Jackson, requesting that the General Assembly organize the Presbytery of Alaska to include all the Territory of Alaska ; or, if this cannot be done, to place the ministers in Alaska in connection with the Presbytery of Puget Sound. The Committee recommend that for the present no action be taken in these matters.”—*Minutes of General Assembly, 1880, page 44.*

On the 11th of May, 1881, the Presbytery of Oregon overtured the General Assembly at Buffalo, N. Y., to define the ecclesiastical relations of Alaska, laying claim to the jurisdiction, to which the General Assembly made the following response :

“That the Territory of Alaska be *attached* to the Synod of the Columbia, who shall take orders in relation to the Presbyterian connection of its ministers and churches.”—*Minutes of General Assembly, 1881, page 590.*

This shows that the General Assembly did not consider Alaska as already belonging to the Synod, but as unorganized territory ; therefore, by its own power, the Assembly attached it to the Synod.

Alaska having been attached to the Synod of the Columbia by the General Assembly of 1881, and a sufficient number of ministers having moved into it to constitute a Presbytery, the General Assembly of 1883, in session at Saratoga Springs, N. Y., May 25th, in response to the petitions of all the ministers in Alaska and an overture from the Presbytery of Oregon, created the Presbytery of Alaska.

PRESBYTERY OF ALASKA.

MINUTES OF THE FIRST MEETING.

The Presbytery of Alaska met at the Mission House, Sitka, September 14th, 1884, at 10 o'clock A. M., pursuant to the following action of the General Assembly of the Presbyterian Church in the United States of America, in session at Saratoga Springs, May 25th, 1883:

"*Overture No. 10*, from the Presbytery of Oregon, asking that ministers John G. Brady, of Sitka; S. Hall Young, of Fort Wrangell; Eugene S. Willard, of Haines; John W. McFarland, of Fort Wrangell, and J. Loomis Gould, of Jackson, be set apart as the Presbytery of Alaska.

"Your committee recommend that the request be granted, and that the above-named ministers are hereby directed to meet at Sitka, Alaska, on the second Tuesday of September next, or as soon thereafter as may be practicable, to perfect the organization of said Presbytery; that the Rev. John G. Brady be appointed Convener; that the boundaries of the Presbytery be coterminous with the Territory of Alaska, and that the Presbytery of Alaska be attached to the Synod of the Columbia.

"The recommendation of the committee was adopted."—*Minutes of General Assembly of 1883, page 631.*

In the absence of Rev. John G. Brady, Convener, Rev. S. Hall Young was elected Moderator, and constituted Presbytery with prayer.

Rev. Sheldon Jackson was elected temporary clerk.

The roll was made out, and is as follows: Rev. S. Hall Young, Rev. Eugene S. Willard, Rev. J. Loomis Gould, and Rev. John W. McFarland.

Absent.—Rev. John G. Brady.

Unrepresented.—Church at Fort Wrangell.

The Rev. Sheldon Jackson presented a certificate of dismission and recommendation from the Presbytery of Santa Fé, and requested that he may be received as a member of this Presbytery.

The certificate being found in order, Rev. Sheldon Jackson was received and enrolled.

Rev. Sheldon Jackson introduced to Presbytery Mr. Alonzo E. Austin, a ruling Elder in the Church at Sitka, and recommended him as a suitable person to be taken on trials as a candidate for licensure.

The Presbytery proceeded to examine Mr. Austin respecting his experimental acquaintance with religion, and the motives which influence him to desire the sacred office.

The examination having proved satisfactory to the Presbytery, it was sustained, and Mr. Austin was taken on trials as a candidate for licensure.

The Moderator was appointed a committee to assign Mr. Austin his trial pieces.

The Moderator reported recommending that Mr. Austin preach a popular sermon at 11 o'clock A. M. from Matthew 15:25, and that, in the absence of Mr. Brady, who was appointed to preach the opening sermon, the popular sermon shall be considered the opening sermon of Presbytery.

The report was adopted.

Presbytery took a recess until 11 o'clock.

After the recess Presbytery met in the school room of the Mission, and listened to a popular sermon by Mr. Alonzo E. Austin.

Presbytery then adjourned to meet to-morrow morning at 8 o'clock in Mr. Jackson's study.

Concluded with prayer.

MONDAY, *September 15th, 1884.*

Presbytery met pursuant to its adjournment, and was opened with prayer by Rev. E. S. Willard.

The roll was then called.

The minutes of the proceedings of yesterday were read and approved.

Rev. Sheldon Jackson reported the organization, on the 7th of September, 1884, of

the First Presbyterian Church of Sitka with forty-nine members; of whom four were received on certificates from other churches and forty-five on the profession of their faith; and that Alonzo E. Austin was elected and ordained Ruling Elder, and is now present as the representative of the session, and requested that the church be taken under the care of the Presbytery and Mr. Austin be received as its representative.

The request was granted.

The next stated meeting of the Presbytery was appointed to be holden in the Presbyterian Church in Fort Wrangell on the fourth Thursday of June, 1885.

The Moderator was appointed a committee to invite the attendance of those engaged in neighboring missions.

Rev. E. S. Willard and Rev. S. Hall Young were appointed a committee to apportion the several tribes of Southeastern Alaska to the several missionaries.

Reverends Gould, Willard, Jackson, and Young were appointed a committee to draft a paper to present to the Government officials concerning the treatment of the natives by the Government.

Reverends Jackson and Gould and Elder Austin were appointed a committee to prepare an historical statement as a preface to the Minutes of Presbytery.

The following persons were recommended to the Board of Home Missions for appointment, the sums set opposite their names being selected by ballot:

TEACHERS.

Miss Annie Glen, Fort Wrangell.....	\$500 and travelling expenses.
Miss Bessie L. Matthews, Haines.....	500
Mrs. Eugene S. Willard, Haines.....	300
Mrs. Alonzo E. Austin, Sitka... ..	300
Mr. A. J. Davis, Sitka.....	1,200
Mrs. A. J. Davis, Sitka.....	300
Mrs. A. R. McFarland, Sitka.....	800
Miss Kate A. Rankin, Sitka.....	500
Miss Margaret Dauphin, Sitka.....	500
Mrs. J. L. Gould, Jackson.....	300
Miss Clara A. Gould, Jackson.....	500
Mr. W. Donald McLeod, Jackson, at his present salary, provided it does not exceed \$1,000.	

MINISTERS.

Rev. S. Hall Young, Fort Wrangell.....	\$1,200
Rev. Eugene S. Willard, Haines.....	1,200
Rev. J. Loomis Gould, Jackson.....	1,200
Rev. Sheldon Jackson as Presbyterian Missionary, with a salary of \$1,500.	

Rev. S. Hall Young reported from the Committee of Apportionment the following paper, which was adopted:

Your Committee on the Assignment of Territory would respectfully submit the following report:

1st. It is important that no tribe or settlement in Southeast Alaska should be left entirely without such supervision as will tend to its future education and enlightenment.

2d. There should be such a partition of this section of Presbytery as to prevent the neglect of any portion of it or the conflict of interests on the part of different missions.

Therefore your committee would recommend that the following assignment of territory be made, and that each missionary in charge be instructed to visit the whole of his field if practicable and to otherwise endeavor to reach the people assigned to his care, and to report upon his whole field at each annual meeting of Presbytery:

1st. The Missionary in charge at Haines shall, in addition to that town, have the oversight of the three villages on the Chilkat river, the Chilcoot village, and the two fishing settlements on Pyramid Harbor. He shall ascertain the condition of the inland tribes accessible from his station, and shall employ all means at his command for reaching them. And he shall also exercise supervision over the Auke tribe so far as he may deem expedient, not conflicting with the work of Rev. W. R. H. Corlies.

2d. The Missionary at Hoonyah shall have charge of the villages of Cross Sound and Chitichagoff Island.

3d. The head of the mission at Sitka shall, in addition to that town, have oversight of the several villages of the Hoochinos and of the settlement at Killisnoo. And he shall, if practicable, visit and report upon the Yakutats and tribes further to the northwest.

4th. The head of the mission at Fort Wrangell shall, in addition to that town, have supervision over the Kakes and Kouyou, the mission at Tongass, with the towns and fishing settlements in the region inhabited by that tribe; and shall, as far as practicable, ascertain the number and condition of the inland tribes accessible from the Stickeen river, and employ all available means for reaching them.

5th. The Missionary in charge at Jackson shall have charge of the various settlements in the Prince of Wales Archipelago, with the exception of the fishing settlements of Red Bay and Salmon Bay.

We recommend that Rev. W. H. R. Corlies, Independent Baptist, be left in charge of the Takoo and Sumdum villages, and the inland tribes accessible from the Takoo river, with such supervision over the town of Juneau as shall be agreed upon between him and the committee appointed by this Presbytery.

The Board of Home Missions was recommended to appoint without delay a man and his wife as assistants to Mr. Willard at Haines.

It was further recommended to the Board of Home Missions to appoint one teacher in the schools in this Presbytery for every fifty pupils, and an additional teacher for every additional fifty pupils or one-tenth thereof; the apportionment to be based on the average attendance of the winter months.

The Board of Home Missions was requested to allow those in charge of schools, as far as practicable, the selection of their own subordinates.

The Board of Home Missions was urged to establish as soon as possible a Mission Station at Killisnoo, and another among the Hanegas, with a man and his wife in charge of each.

Moved and carried that the Board of Home Missions be recommended to provide money, not to exceed two hundred dollars, for the erection and completion of a church among the Tongass Indians, in case it is found expedient; the money to be expended under the direction and upon the responsibility of Rev. S. Hall Young.

Rev. E. S. Willard was appointed a committee to adjust, with Rev. Mr. Corlies, the mission work at Juneau and adjacent mining camps.

Rev. S. Hall Young was appointed a committee to visit at an early period the Cape Fox and Fort Tongass Natives, and urge them to unite in one school; also to start Louis and Tillie Paul in their school work among those people, to whom they are already commissioned.

Upon motion Presbytery proceeded to examine Mr. Alonzo E. Austin as a candidate for the ministry.

It was moved and carried that the usual examination in the classics and the popular lecture be dispensed with.

The Moderator was appointed a committee to examine the candidate in theology and church government; Rev. E. S. Willard a committee to examine him on the sacraments, and Rev. J. L. Gould a committee to examine him on ecclesiastical history.

The examination in each of these parts being sustained, and a popular sermon having been delivered by direction of the Presbytery before the congregation, the final vote was taken, and it was

Resolved, That the Presbytery having been satisfied with the several parts of trial of the candidate, will now proceed to license him to preach the Gospel as a probationer for the holy ministry.

The candidate was then licensed in the manner and form prescribed in the "Form of Government," chapter 14, sections 7 and 8.

It being expedient that the Presbytery should ordain Mr. Austin as an Evangelist,*

* Rev. Alonzo E. Austin united with the Broadway Tabernacle Church, New York City, on profession of his faith, in 1855, when 18 years of age.

In 1860 he was dismissed to unite with Camp Chapel Church, New York City, where he was made deacon.

Camp Chapel was organized by a Congregational Council, and was the fruit of the labors of Rev. Mr. Camp, for thirty years City Missionary in the Sixth Ward, New York.

Upon the death of Rev. Mr. Camp, in 1864, Mr. Austin was invited by the congregation to supply the pulpit. His services were so acceptable to the congregation that in 1865 they made out a regular call for him to be ordained and installed as their pastor.

This Mr. Austin declined, but continued as in the past to support himself by his business during the week, and preach to them on Sabbath.

This arrangement continued until 1879, when his health failing from overwork, he removed to Alaska for relief.

His health improving, he entered the mission work in Alaska, and in connection with his daughter, Miss Linnie Austin, established and built up the Boys' Training School at Sitka. Under his lay ministry at Sitka a precious revival was had, in which forty-five were gathered into the Church.

When, therefore, Presbytery met and considered Mr. Austin's successful lay ministry of fifteen years in New York City and five years in Alaska, it seemed very appropriate to ordain him to the full work of the ministry.—*Stated Clerk.*

the Moderator was appointed a committee to confer with him concerning his ordination.

Presbytery took a recess until one o'clock.

Presbytery came together at one o'clock. Prayer by Rev. J. W. McFarland.

The Committee on Ordination recommended that the Presbytery proceed to ordain Mr. Alonzo E. Austin as an Evangelist, at 7 o'clock this evening; that Rev. Sheldon Jackson preside, preach the sermon and propound the constitutional questions; that the Rev. J. L. Gould deliver the charge to the Evangelist, and the Rev. E. S. Willard make the ordaining prayer.

The report was received and adopted.

The Rev. J. L. Gould reported from the Committee to prepare an address to the Government Officials, the following paper:

"To his Excellency Governor Kinkead, M. C. Hillyer, and Andrew J. Lewis, Commission on Alaska Affairs, as per section 12 of an act providing Civil Government for Alaska.

"We, the Presbytery of Alaska, in council assembled, respectfully beg to present for your consideration:

"That whereas our missionaries have during the last seven years been laboring for the civilization and education of the native people in this district, becoming acquainted with their habits, capacities, and needs, now having six stations, twenty-three ministers and teachers, and hundreds of pupils, with access to and influence with many hundreds of others;

"Therefore in your report to Congress, as per section 13, we would ask that you recommend such educational provisions as exist in other parts of the United States for native tribes, as indicated on pages 40 and 41 of Report of Indian Affairs for 1883

"Also, that all natives be recognized on the plane of citizenship, amenable to the same laws and penalties as other citizens.

"Further, that the natives be not deprived of salmon streams or other lands actually occupied by buildings or cultivation, but no lands be held as a reservation for their use, except as secured by other citizens under such provisions as may hereafter be made.

"Also, that the provisions of section 8 for 640 acres of land at stations now occupied by missions be recognized as wise and just, and that Congress be asked to make titles to the missions, as was done in the organic acts creating the Territories of Oregon and Washington."

The report was received and adopted.

It was moved and carried that pupils leaving one boarding school and applying for admission to another shall bring a regular certificate of dismissal; and that upon the expulsion, suspension, or running away of pupils the Superintendent shall notify the Superintendents of the other schools, in order that they may not be received elsewhere.

It was moved and carried that all parties living together as husband and wife shall be required to be married before being baptized, except in certain exigencies that may arise in the organization of churches.

The Board of Home Missions was recommended to pay Mrs. Sarah Dickinson the sum of one hundred dollars in full of all accounts as interpreter.

The Board of Home Missions was recommended to pay Louis Paul one hundred dollars as a full settlement of all claims for building mission house at Willard.

Rev. Sheldon Jackson was elected Stated Clerk, and Rev. S. Hall Young, Treasurer.

It was moved and carried that the assessment for the coming year for General Assembly and other expenses be ten cents per member.

Messrs. Willard, Young, and Gould were elected a standing committee on Home Missions.

Rev. J. W. McFarland was appointed a committee to prepare the narrative for the General Assembly.

It was moved and carried that the reports of the several missions be sent to the Committee on Narrative not later than January 15th, 1885.

Mr. Alonzo E. Austin was elected principal and Rev. J. Loomis Gould alternate Commissioner to represent the Presbytery in the next General Assembly.

It was moved and carried that the missionaries in charge of the several stations be requested to exercise care over natives visiting their bounds from other missions, and when necessary report concerning their conduct.

Rev. Sheldon Jackson was appointed a committee to adjust with the Board of Home Missions the date of Rev. J. W. McFarland's commission.

Presbytery took a recess until 7 o'clock.

At seven o'clock Presbytery proceeded to the ordination of Mr. Alonzo E. Austin as an evangelist. The services were conducted according to the arrangement which was adopted at the afternoon session, and in accordance with the requirements of Form of Government, chapter 15, sections 12 and 15.

Presbytery took a recess until 9 o'clock P. M.

At 9 o'clock Presbytery came to order in a room at Mr. Session's.

The Stated Clerk was directed to place Mr. Alonzo E. Austin's name on the ministerial roll of the Presbytery.

Rev. Alonzo E. Austin was recommended to the Board of Home Missions for appointment as missionary at Sitka, at a salary of \$1,200.

The chairman of the Committee on Historical Statement reported. The report as corrected and adopted is as follows: (See pages 1-8.)

It was moved and carried that each minister shall at his earliest convenience prepare and forward to Dr. Jackson a full history of his mission.

Moved and carried that the hearty thanks of the Presbytery be extended to the friends at Sitka for their hospitality.

The minutes of the proceedings were read and approved.

Presbytery adjourned to meet in the Presbyterian Church at Fort Wrangell on the fourth Thursday of June, 1885.

Concluded with prayer and the benediction.

SHELDON JACKSON, *Stated Clerk.*