

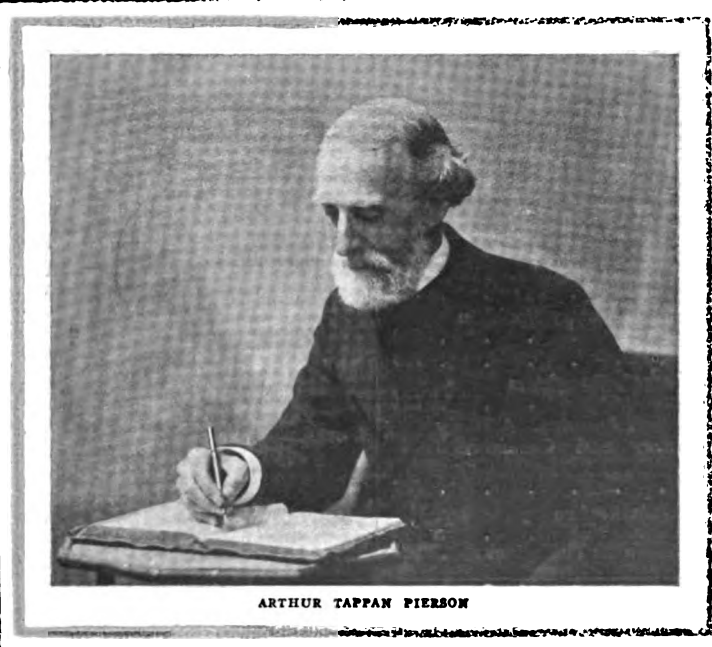
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 OF THE WORLD



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# The Missionary Review of the World

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## SIGNS OF THE TIMES

### RIGHT OF ASSEMBLY THREATENED IN CHINA

As a whole, the outlook in China is reassuring, and there are indications that the people have not merely no desire to persecute the Church, but are also willing to admit that the Christian Truth is worthy of a respectful hearing. During the last few months, however, there has been a gathering cloud. With the growth of the idea among the people that China is ready for parliamentary government, the necessity has arisen for the authorities to place limitations on the right of public meeting. According to the law, any police officer may regulate, forbid, or disperse any open-air meeting or any meeting in an assembly hall. The police officer is the arbiter in the question as to whether a particular meeting is likely to disturb the peace or not, and the decision of the officer is conclusive, except in a case where he acts maliciously.

It will be clear at once what a difference there will be in the situation if the claim is substantiated that Christian meetings are within the scope of this regulation. This would mean that all missionary gatherings, whether in the open air or indoors, whether of a few people round a colporteur at a street corner or of a large number in a hall, would be at the mercy of a police officer who, in turn, is at the mercy of a high official. In a word, it

will be possible for a mandarin who dislikes Christianity to instruct the police to harry every Christian meeting held within his jurisdiction.

### MORE COOPERATION IN CHINA

In 1907 the Shanghai Missionary Conference adopted a resolution to the effect that "for the sake of economy in the use of money, to increase the efficiency of the teaching staff, and to draw the educated young men of the church into a closer mutual fellowship, we recommend, where conditions admit, cooperation in theological teaching."

Now at Nanking, three theological seminaries, representing four denominations (the Methodist, the Disciples, the Presbyterian, North, and the Presbyterian, South), are to form a Union Bible School to do the work of all these institutions, except that which is technically denominational.

The Bible School is to have its own board of managers separate from the seminaries. Each theological school will also retain its board, its constitution, its faculty, and its students. In practical operation, there will be one institution modeled after the New York Bible Teachers' Training School. The faculty will be a single unit, each man having his department and teaching united classes except in the above-mentioned courses. It will be practically one Bible school.

The secret of this cooperation is



MINERS CAMPING OUT ON THE WAY TO ALASKA GOLD-FIELDS

## THE MISSIONARY SITUATION IN ALASKA

BY REV. S. HALL YOUNG, D.D., CORDOVA, ALASKA  
Pioneer Missionary of the Presbyterian Church in Alaska

Attorney-General Wickersham, who has returned from a summer's trip throughout the length and along the shores of Alaska, said: "I went to find a district; I discovered an empire." In no respect has Alaska made greater advancement the past three or four years than in the consciousness of the American people. The Alaska-Yukon-Pacific Exposition at Seattle did much to open the eyes of the world to the wonderful extent, variety and value of Alaska's resources. A few years ago the territory was viewed as a great, barren, worthless land, uninhabitable by whites, and valuable only for the fur-seals and salmon found in its waters. Now we know that it is the greatest gold-field of the continent, already pouring \$20,000,000 per annum into the national coffers, and there are already located quartz-mines that must within a few years treble

or quadruple that amount; that it has the greatest copper-mines on the continent, one of which, the Bonanza mine, 200 miles from the coast, is esteemed by the Morgan-Guggenheim Syndicate of such great value that they have expended nearly \$25,000,000 on a railroad to reach it, while other copper-mines of almost equal wealth lie all along it and among the islands and on the mainland bordering Prince William Sound, and on the southern end of Prince of Wales Island in southeastern Alaska.

The coal-fields of Alaska are of still greater value. While we need not figure their value up into the trillions, as a sanguine writer in *Hampton's Magazine* has done, yet experts who have been examining those coal deposits for years have pronounced them larger in extent and containing as good quality of anthracite and bitu-

minous coal as the coal-mines of Pennsylvania, New York and West Virginia put together.

Ten million dollars' worth of canned salmon are put up in Alaskan waters every year, and other fisheries are just as valuable. But that which has challenged the belief of the people of the United States in recent years is the assertion by agricultural experts that there are fine farm-lands in Alaska, capable of producing good wheat, oats, barley, rye, potatoes and the common small fruits, of such great extent that four or five great agricultural States will be organized out of those in Central Alaska. I have been compelled to assent to this prophecy most confidently because I have raised these crops to perfection in different localities.

Indeed, so vast are the possibilities of Alaska and so great its natural resources already discovered and partly developed that the assertion of a great geologist, who has traversed Alaska for years, that the territory is the most valuable possession of the United States, remains unchallenged. "The great, big, broad land 'way up yonder" is no longer "Seward's folly," but Seward's glory, a monument of which the greatest name on earth might well be proud.

The mission work in Alaska has not kept pace with the development of the territory, altho the native tribes have mostly been visited by missionaries of different denominations, and much patient work done among them. The natives of Alaska may be divided into four great groups. Southeastern Alaska, with its 1,100 islands and narrow strip of mainland, is the home of the Thlinkits, Haidahs and Tsimshians, all of which groups of tribes

are evidently descendants of the Japanese, and possess Japanese quickness, intelligence, and susceptibility to civilization. The most northern tribe of the Thlinkits is the Yakutat, at the foot of Mount Saint Elias. Following the southern coast westward we come upon the Aleuts, extending from Kadiak Island to the extreme western end of the Aleutian Islands and northward to Bristol Bay and the mouth of the Kuskokwim River. North of the Kuskokwim, all along the shore of Bering Sea, and all up along the Arctic clear around to the Canadian border and beyond it, are Eskimos, the short, fleshy, blubber-eating denizens of the cold, wind-swept, treeless shore. The fourth group of natives inhabit practically all of the interior of Alaska, and, coming down the Copper and Susitna rivers, spread along the shores of Prince William Sound and touch the northern end of Cook's Inlet. This group is the only one that can properly be called Indians. They are of the Athabaskan race, and akin to the Crees and Sacs of northern British America.

Southeastern Alaska, the most populous part of the territory in native tribes, was the first to be reached by missionary effort. The Presbyterian Church is the pioneer church of Alaska, with the exception of the Russian Greek Church. In 1877 Mrs. A. R. McFarland, escorted by Dr. Sheldon Jackson, went to Fort Wrangel, which had just been abandoned by the United States troops. The following year Rev. John G. Brady and Miss Fanny E. Kellogg were sent by the same church to Sitka. I landed at Wrangel the next summer. Mr. Brady retired after a year's work, and Miss Kellogg became Mrs. Young. These two mis-

sions, especially the larger one at Fort Wrangel, became the starting-points



S. HALL YOUNG  
A Pioneer Missionary to Alaska

for the exploration of the whole archipelago, with its 10,000 natives. I was the board's explorer for ten years, traveling over 15,000 miles by canoe, visiting the different tribes, taking their census, conferring with the chiefs, and reporting to the Church the advisability of establishing missions. The response of the Presbyterian Church was immediate and generous. Without enumerating the successive steps of the evangelization of the Thlinkits, I will say that the Presbyterians are still by far the greatest force in southeastern Alaska for Christianity and civilization. They have twice as many missions among the natives there as all other denominations put together. None of the missions established in southeastern Alaska have been abandoned. The training-schools, now all merged into

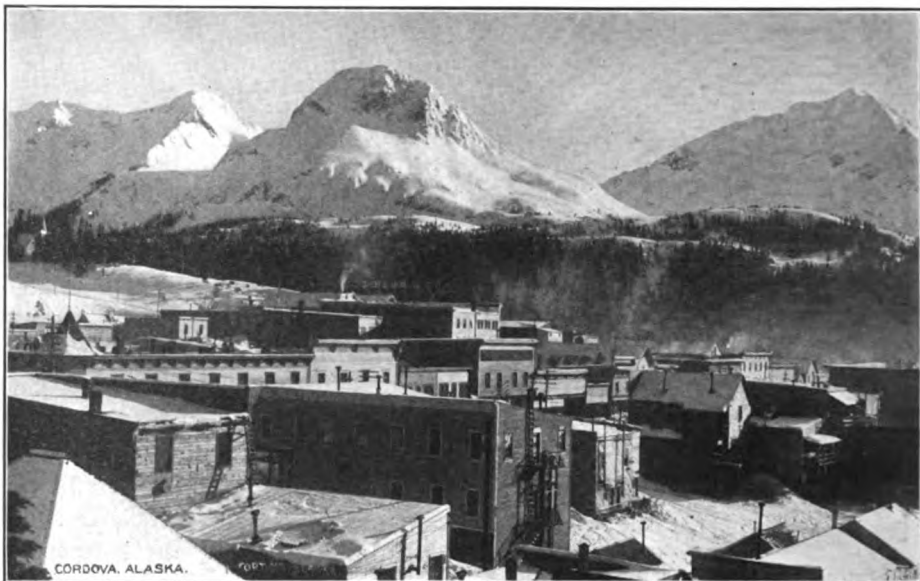
the large school at Sitka, have been doing a noble work, not only in Christianizing the natives but in training them to be American citizens, fitting them to live on a high plane the life which their locality demands.

The Presbyterians have fifteen native missions among these islands, all being feeders of the large training-school at Sitka, where the Church is just erecting buildings at the cost of about \$90,000. This training-school will be as well equipped as any east or west, and will be capable of doing a noble and a large work of civilization for the youth of the whole territory. New Metklahkatlah, the independent mission under the direction of Father Duncan, is the model mission of the whole coast. Here these natives have a free lease of Annette Island, and have built their own houses, their own great cathedral church, their own



AN ESKIMO MISSION SCHOOLGIRL AT  
COUNCIL, ALASKA

salmon-cannery, sawmill, steamboats and stores, and manage their whole



THE TOWN OF CORDOVA, ALASKA, WHEN TWO YEARS OLD

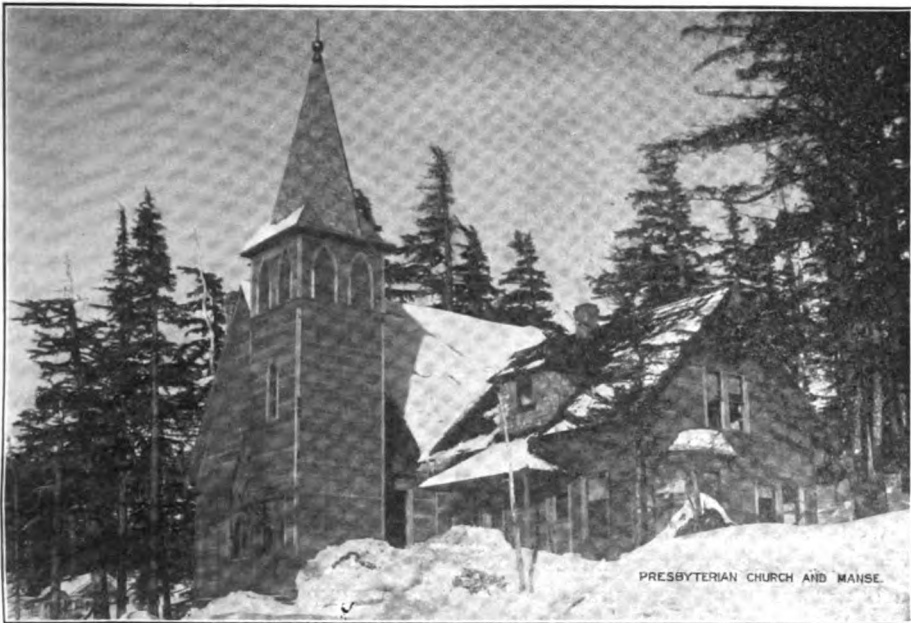
great business successfully without needing much supervision of white men. They are growing wealthy; and in point of intelligence, education, morality and devout Christianity will compare favorably with any town, white or native, on the Pacific coast. Some 1,500 Tsimpsheans have their home here. Some of the Presbyterian missions among the Haidahs and Thlinkits show almost as great a degree of advancement, but these missions are not on so large a scale or so industrially perfect. The Episcopalians have one native mission, the Friends two, Catholics one or more, and the Greek Church three in southeastern Alaska; but most of these are small.

Passing up the coast from the Alexandrian Archipelago, we come to the only Thlinkit tribe outside of it on Yakutat Bay. Here the prosperous mission of the Swedish Evangelical Church has been doing good work for many years. The natives are taught English and there is an orphanage,

school and church. The Baptists undertook the evangelization of the natives of the coast south of the main body of the territory. They have only two missions—one up the Copper River, 200 miles, at Copper Center, and another at Wood Island, off the coast of Kadiak. At this latter mission they have a training-school for native youth, and are doing excellent work. Outside of these missions, the whole of the Pacific Coast west of Mount Saint Elias and south of the Aleutian Islands, is unevangelized except for the work done by the Russian Greek priests. This Church has numerous missions in Prince William Sound, Cook's Inlet, Kadiak, the Shumagin Islands, the Aleutian Islands, and on the Alaskan Peninsula. These missions are supported by an endowment raised in the early part of the nineteenth century by the Venerable Veniaminoff, the great Russian missionary and explorer. This endowment yields an income of \$70,000 per year, which can not be diverted to any

purpose other than the evangelization of the natives of Alaska. The Russian priests at these missions are many of them half-breeds, and, with few exceptions, ignorant and bigoted and immoral to an extreme not found in any other part of the American continent. Some of them are pronounced foes of American civilization, forbidding their converts to speak English or to attend

River to the northwest. Here in the early eighties the Moravians founded missions at Bethel, on the Kuskoquin, and at Nushagak, and for thirty years these faithful missionaries have been educating and Christianizing the natives. Away up into the interior of Alaska, to the base of Mount McKinley, the influence of these Moravians is felt, many of the interior tribes



THE PRESBYTERIAN CHURCH AND MANSE AT CORDOVA, ALASKA

English schools. The churches of the United States ought to enter these numerous Aleutian points and do the mission work that is needed there. The Methodist Church has one mission on Unalaska Island, and the Jessie Lee Home for Aleut boys and girls has already accomplished great good, and has a force for righteousness not to be overestimated.

Passing into Bering Sea and ascending the Alaskan coast, the first group of natives and of missions to them are found on the shores of Bristol Bay, and at the mouth of the Kuskoquin

sending their children down to Bethel. At St. Michael there is a Russian mission, a Roman Catholic church and a small Presbyterian mission. On Norton Sound to the north there is a large Swedish Evangelical Mission at Unalaklik, and another to the west on Golofnin Bay. These Swedish missions were established before the strike of gold at Nome caused the great stampede in 1900. All along that coast from Nome to Cape Prince of Wales are numerous villages of Eskimos. The Congregational Church at Nome, as well as the Roman Catholic Church,

minister to the spiritual needs of the natives, and at Sinrok the Methodists have a mission. At Teller, on Port Clarence, 100 miles northwest of Nome, there is a large mission and orphanage maintained by the Swedish



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ONE METHOD OF MISSIONARY TOURING  
IN ALASKA

Lutherans, and at the town of Teller, as well as at Council, inland from Nome, the Presbyterians have done much work among the Eskimos. At Cape Prince of Wales, on Bering Strait, the Congregationalists have for twenty-five years or more had a mission, the good influence of which is felt for 100 miles in each direction. On Kotzebue Sound, in the Arctic Ocean, the Friends maintain a good work, and farther north the Episcopalians have a large mission and reindeer station at Point Hope. The Presbyterians have gone farther west and north than any other Church in Alaska, maintaining large missions among the Eskimos on St. Lawrence Island, near the Siberian shore, and Point Barrow, the most northern cape of the continent. Here, shut off from all

communication with the outside world, except once a year when the revenue cutter finds its way through the ice-floes, our brave missionaries do the work of civilizing these seemingly unpromising natives, living their lives, dressing in the same kind of fur garments and cheerfully enduring all that the Eskimo has to endure. They find the lure of Alaska still strongly drawing, so that when these missionaries have come out to civilization they have almost without exception wanted to go back. Surely they will have their reward for this extreme of self-sacrifice.

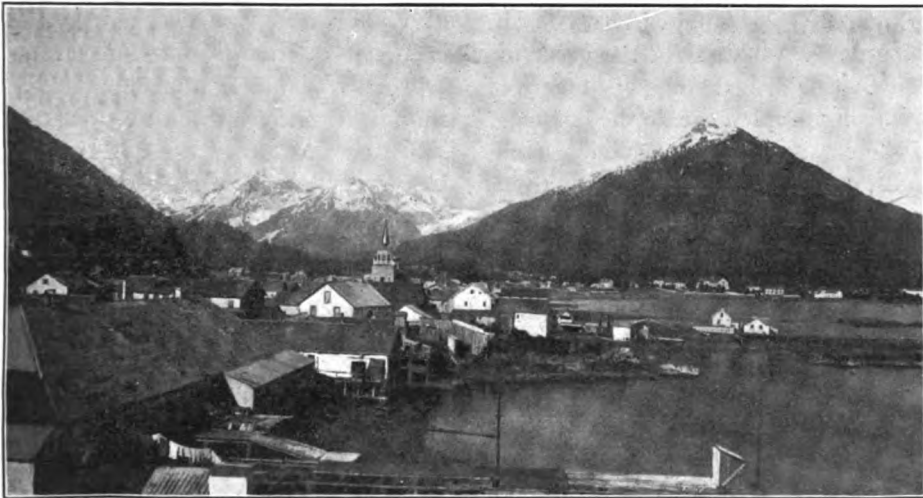
I might be indulged in a story illustrating the progress that can be made among these unpromising natives of the Far North. In the fall of 1899 I landed at Nome, a very new mining camp. There were some four or five thousand of us suddenly dumped on that beach, living in tents or in hastily constructed shacks. The stormy sea was about us and constant rain driven by the slashing wind. There were few elements of comfort on that dreary, exposed, wind-swept beach. The only fuel we had was the soggy driftwood which had floated for months in Bering Sea from the mouth of the Yukon, and had drifted to this bleak shore. These sticks the Eskimo men and women, dressed alike, used to bring us in native baskets, carried on their backs. These natives were about as unprepossessing and dirty as can be imagined. You could detect the presence of one of them a quarter of a mile away if the wind was blowing from him to you. They heard that I was a preacher, and used to stand banked in front of my tent, staring in at me through the lifted flap, the women with their greasy little pa-



pooses peering out from their hoods on their necks. One day, while I was wondering how I could get rid of their unsavory companionship, two miners came along and stopt to look at the crowd of Eskimos. "Say, Jim," said one, "did you ever see the like of that? Say, do you think them things has souls?" "Well," drawled Jim, "I sup-

he watched me closely, and always voted exactly as I did. This is but one example among hundreds I might give of the results of mission work among even the most unpromising of Alaskan natives.

In the great interior, which is nearly all comprized by the valley of the mighty Yukon, the Episcopalian



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SITKA, THE CAPITAL OF ALASKA

pose so; and if they have, there's one thing certain, they will all have to go to heaven shure; the devil wouldn't have them around." Two years later I was the commissioner from the newly organized Presbytery of Yukon to the General Assembly of the Presbyterian Church which met at Philadelphia. My fellow commissioner, the elder who sat by my side, was Peter Koo-nooyah, from our native church at Point Barrow. He could speak, write and read the English language, was a devout Christian, and was considered intelligent enough to be chosen as a delegate to the Supreme Council of our Church. I am quite certain that he voted correctly on the revision question and other points as well, for

Church is the only Protestant denomination which has done any considerable work among the natives. Bishop Rowe and his efficient corps of missionaries, male and female, have splendid missions at many points, including Eagle, Circle, Yukon, Rampart, St. James mission, and Anvik on the main river, and also at St. John-in-the-Wilderness up the Koyakuk, and at Fairbanks, Chena, Nenana and Delta on the Tanana. They have a mission boat called the *Pelican*, which last year traveled 5,000 miles on the Yukon and its tributaries. The work this Church is doing among the Athaskan natives of the interior of Alaska is worthy of all praise. Scarcely second to the Episcopalian Church in

the number of its missions in the interior, and the faithfulness of the missionaries, is the Roman Catholic Church. It has large missions at Fairbanks, Nulato and Holy Cross, besides a number of branch missions. The Greek Church has one small, old mission near the mouth of the river. While the most marked progress in Christian civilization has been made by the natives of southeastern Alaska, these newer missions in the great interior, established among the less promising peoples, are, in the language of the country, "making good." Hospitals, orphanages, homes for children, as well as churches, have been established at many points. This interior of Alaska, usually considered so bleak, desolate and forbidding, is in reality the most attractive part of the great territory—the soil productive, the farming possibilities unlimited, the climate excellent, and the conditions of life favorable to prosperity and happiness.

Into this great land within the last thirteen years have poured a new army—the white men, and this a tried and proven class of men, the most intelligent, I think, the bravest, the strongest in physical and moral fiber to be found in any of our western lands. The hard stress of the Chilcoot and White passes in 1897-98, of Bering Sea and the Nome country in 1899-1900, of the coast range of mountains and the Yukon and Tanana rivers in 1904, were the sluice-boxes which separated the gold from the pebbles. The brave, strong hearts won in, and have remained ever since. Men have sent for their families and become settlers in the interior. Before the Klondike stampede in 1897 there were not 4,000 white people in Alaska. Now

there are 45,000. It is the healthiest country in the world. Children thrive wonderfully, and all the conditions of climate are both comfortable and bracing. This is shown by the fact so often reiterated, that when a man goes to Alaska, remains a few years, and leaves the country, he always comes back.

With the first great stampede into the Klondike in '97 I was sent by the Presbyterian Board of Home Missions. I found a minister of the Church of England and a Roman Catholic priest already at work. After the winter's work in Dawson and up the gold-bearing creeks, I organized a church of fifty-nine charter members, including eleven different Christian denominations. Turning over this church to the Canadian Presbyterians, I returned to the Yukon Valley in 1899, having taken from the Canadians in exchange the church they had established at Skagway. We planted Presbyterian missions at Eagle and Rampart, and also at the new mining camp of Nome. Afterward I established missions at Teller and Council, at Seward Peninsula, and in 1904, in company with a young minister from our church, I ascended the Tanana. I built and organized the church at Fairbanks, and missions were also established at Chena, Cleary and several other points on the gold-bearing creeks. Later I organized and built a church at Cordova, with branch missions at Glacier and Chitina up the Copper River. In addition to these Presbyterian missions, there are Methodist churches among the whites of Skagway, Juneau and Ketchikan in southeastern Alaska, and at Fairbanks in the interior, at Nome on Bering Sea, and at Seward on Prince William

Sound. The Congregationalists have large churches at Nome, Douglas and Valdez. The Episcopalians have churches for the whites at Juneau, Fairbanks, Nome, Valdez and Cordova. The Roman Catholics have white churches at Nome, Fairbanks, Valdez, Cordova, Juneau, and perhaps one or two other points. The Presbyterians have organized white churches

Christian men and women who have lived in this mighty wilderness for years without being able to attend church once. The cry is for more men to minister to these gospel-hungry souls. The minister to Alaska should be a man who can preach well, for he will have a most intelligent and critical congregation, a larger proportion of college graduates than he could



A VIEW OF FORT WRANGEL, ALASKA, TAKEN FROM MT. DEWEY

in southeastern Alaska at Skagway, Juneau, Sitka and Wrangel. The work among the natives has progressed proportionately far in advance of that among the whites. So rapidly have new gold-bearing creeks been discovered and new camps established that the Church has not begun to keep pace with the advance of population. Not one-half of the 45,000 white people in Alaska to-day are able to hear the preached Gospel. There are many

find anywhere else. He should be adaptable, resourceful, broad, able to live the life of the miner, to make long journeys by dog-sled in the winter, or by canoe or steamboat in the summer, to build his church if need be with his own hands, to endure hardness with such a spirit as to make the hardness a pleasure. There is a fascination, a satisfaction, a peace in this work such as no one in a city congregation can realize.