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**Letter from the Secretary of the Interior, transmitting, in response to resolution of the Senate of May 23, 1898, copy of a report touching the colony of natives on Annette Island, Alaska, prepared by Dr. William Duncan, together with copies of the files and records of the department relating to Annette Island and its occupancy by the Metlakahtla Indians and Alaskan natives.**

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COLONY OF NATIVES ON ANNETTE ISLAND, ALASKA.

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LETTER

FROM

THE SECRETARY OF THE INTERIOR,

TRANSMITTING,

IN RESPONSE TO RESOLUTION OF THE SENATE OF MAY 23, 1898, COPY OF A REPORT TOUCHING THE COLONY OF NATIVES ON ANNETTE ISLAND, ALASKA, PREPARED BY DR. WILLIAM DUNCAN, TOGETHER WITH COPIES OF THE FILES AND RECORDS OF THE DEPARTMENT RELATING TO ANNETTE ISLAND AND ITS OCCUPANCY BY THE METLAKAHTLA INDIANS AND ALASKAN NATIVES.

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MAY 26, 1898.—Referred to the Committee on Indian Affairs and ordered to be printed.

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DEPARTMENT OF THE INTERIOR,  
*Washington, May 25, 1898.*

SIR: I have the honor to acknowledge the receipt of a resolution of the Senate, dated the 23d instant, as follows:

*Resolved,* That the Secretary of the Interior be, and he is hereby, directed to furnish the Senate with the report made by Dr. Duncan on the history, progress, etc., of the Metlakahtla colony on the island of Annette, Alaska, and any other data he may have in his possession to show why no portion of said island of Annette should be opened to settlement.

In response thereto, I transmit herewith a copy of the report touching the colony of natives on Annette Island, Alaska, prepared by Dr. William Duncan, together with copies of the files and records of this Department relating to Annette Island and its occupancy by the Metlakahtla Indians and Alaskan natives.

Very respectfully,

C. N. BLISS,  
*Secretary.*

THE PRESIDENT OF THE UNITED STATES SENATE.

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DEPARTMENT OF THE INTERIOR,  
BUREAU OF EDUCATION, ALASKA DIVISION,  
*Washington, D. C., March 21, 1898.*

DEAR SIR: Your communication of the 4th of January, addressed to me in Alaska, requesting me to write for the honorable the Secretary of the Interior a brief history of the colony of natives on Annette

Island, reached me about the end of January, and as I had then determined upon visiting Washington, I was prevented from undertaking the work at once. Since my arrival here I have been very much occupied and anxious in reference to a bill before Congress seriously affecting our settlement. I regret the long delay in complying with your request.

I now beg herewith to submit the narrative called for.

Very respectfully, your obedient servant,

WILLIAM DUNCAN.

Hon. W. T. HARRIS,

*Commissioner of Education, Washington, D. C.*

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#### W. DUNCAN'S STATEMENT OF THE AFFAIRS OF METLAKAHTLA, ALASKA.

In the autumn of 1886, a crisis having come over the affairs of the associated community of natives living at Metlakahtla, British Columbia, I was deputed by them to visit Washington, D. C., to beg of the United States Government a place in Alaska where they might build for themselves another home.

In Washington I was kindly received and entertained by the Hon. Darwin R. James, who introduced me to the honorable Commissioner of Indian Affairs, to whom I communicated, both verbally and in writing, the object of my mission. Subsequently I had the privilege of conferring with the President, the Secretary of the Interior, Justice Miller of the Supreme Court, and other officers of the Government. Though no positive promises were made, I was given to understand that if the natives I represented removed to Alaska action would be taken by the Government to secure to them lands for their benefit.

In addition to this encouragement a very deep interest in our people was taken by a number of Christian churches in the several cities I visited, and many friends of the native races heartily espoused our cause. Thus finding the way open I sent a telegram to our people from Washington, directing them at once to seek a suitable location in Alaska for their new settlement. To this advice they promptly attended, and before I arrived back to the Pacific coast Annette Island, on the north side of Dickson entrance and about 70 miles from Metlakahtla, British Columbia, had been selected. To this island, therefore, I directed my course without even again visiting my former home in British Columbia, and arrived there on Sunday, the 7th of August, 1897, where I found a few of our people, as an advanced corps, awaiting my arrival. It is well I should mention here that I passed through Portland, Oreg., on my way to Alaska, and while there it struck me that, as I was about to go into a new country to form a settlement, it would be prudent to have advice from some legal gentleman, so that our steps from the first might be in strict accordance with the law. I was therefore introduced to Thomas N. Strong, attorney at law, Portland, who warmly responded to the call and prepared himself at once to accompany me to Alaska, at his own cost and charges, and thus see our settlement started.

Annette Island is about 18 to 20 miles long and about 8 miles wide on the average, and though more than three-fourths of it consists of mountains and rock, and the place for the town site being densely wooded, yet I found it bore some features recommending it as a settlement for the natives. It had a beautiful pebbly beach, suitable for

canoes to rest on, and a good supply of running water, and two or three small streams up which salmon ascend to spawn in summer. It was providential that the inauguration of our new settlement was witnessed and participated in by Hon. N. H. R. Dawson, Commissioner of Education, he being on an official tour to Alaska; was passenger in the same steamer on which I left Portland. When, therefore, the American flag was first raised over our people they had the inspiration of his presence and warm-hearted address. On the morning following our inauguration day a canoe left Annette Island to carry the news to the anxiously waiting natives in British Columbia. On its arrival, and before landing, the head man of the party stood up in his canoe to address the crowds which soon lined the beach. He shouted the thrilling news, "We are free. The flag of the United States has taken us into its folds." He then extemporized a song of freedom and sang it to an inspiring native chant. The people were electrified, and in their joy the work of pulling down and packing up for Alaska at once commenced. By the 18th of August over 800 of the people had safely crossed the water.

On the 19th of August our friend Thomas N. Strong returned from Sitka, whither he had gone to confer with the governor and other officials on behalf of our community. He brought me a letter from the governor giving us all a cordial welcome, and inclosing for me a commission as justice of the peace and a commission for a native policeman.

On the 20th of August, and while Mr. Strong was with us, we commenced to reorganize our civil affairs, and at a mass meeting a native council was duly elected by the ballot.

This brings me to state the organization and the regulations which our community has adopted for its good government. The native council consists of 30 members, 10 of whom are aged men and life members, and 20 are elected by ballot every New Year's day. The duties of the council are to attend to the public affairs and improvements of the settlement and collect and disburse the yearly tax of \$3 imposed upon every able bodied male member of the community. A treasurer and two supervisors of the accounts are selected by the council, and a secretary is chosen, who keeps the village record and cash accounts.

Admission to settle in the community is open to all outside natives who are willing to adopt its regulations. Every applicant for membership, however, must have the approval of the council, and after probation he is admitted publicly on New Year's day at a general mass meeting. On this occasion each candidate for membership makes his declaration, giving his reasons for seeking admittance to the settlement, and solemnly pledges himself to observe its laws and regulations. After each has spoken, all are addressed by a member or members of the council for their encouragement. By casting lots each new member finds the company to which he is drafted; a badge is give to him, and the company then welcome him to their ranks by acclamation.

On each New Year's day, after the council is elected, twenty men are elected as elders for the church. Their duties are to watch over the moral and religious affairs of the settlement—looking up and correcting offenders and conducting religious services wherever they may be located while fishing or on hunting expeditions. They also conduct in turn the afternoon services each Sunday at the church. They also select and appoint the ushers of the church, who attend to the lighting of the church and seating of the congregation.

After the election of elders the voters are next called upon to elect 20 men as peace officers of the settlement, from whom two are selected

weekly for special duties as watchmen for the town. All are expected to keep a watchful care over the peace wherever they may be traveling or are located. The two watchmen on duty parade the village occasionally during the day, and especially at night, and at 9.30 p. m. the bugle gives the warning "go to bed," when the watchmen see that all are indoors except those who may have special reasons for being outside.

For still further promoting order and watchful care over the young, all members of the community are divided into ten companies, each company being named by its color, and each member provided with a badge which can be worn on the breast. On the metal badge are the words "Faith, love, loyalty," encircled by the words "United Brethren of Metlakahtla." In each of the ten companies there are 3 councilmen, 2 elders of the church, and 2 constables. The total number of men enrolled is 215.

#### THE PLAN OF THE TOWN SITE.

It was decided that each builder should have a corner lot, and that each lot should be 80 feet front and 90 feet deep. To avoid contention in choosing lots I announced that, as we could not give anyone precedence from the order of their coming to Alaska, as all had come together, therefore we would follow the order of their coming into the world. By this plan, which was adopted, the elder brothers secured front lots and the other members of the family, naturally and without murmuring, took the lots behind them. In laying out the sites we left ample room on the sea front for canoe rests and for parade; also a space for the playground. Not having any horses or vehicles in the village, nor needing any, we only made the roads between each block 20 feet wide. We have been careful to place the church, school, town hall, residences for the minister, doctor, and school teacher, nice distances from each other and from the houses occupied by the people.

On a small projection of land and rocks we have built a salmon cannery with its wharf and a general store, and at the extreme end of the village, on rocks, we have erected a sawmill, which is run by water power conveyed by a pipe line, 2 miles in length, from the lake, over 800 feet in elevation. This pipe line is also continued to the cannery and supplies abundance of water for washing the fish and power for running all the machinery. Another great boon is that it brings good drinking water to the village, and supplies steamers with water at the wharf. A fairly correct survey of all the land occupied by the people and for public buildings has been made, and a neatly drawn map of the same for reference has been executed. With the numbers on the map all the certificates issued to the natives correspond, and a book is kept in which all the lots granted are registered. The certificates of the lots given to the natives show who are bona fide settlers, and answer the purpose of giving some assurance to builders of ownership until valid titles are granted by the Government. Though some very small patches of land, here and there, have been cultivated for vegetables by some few natives, no action has been taken by the council in reference thereto. (For copy of certificates, see Exhibit A.) At the time of receiving the certificates each native has to sign, in the presence of the council, a declaration card containing the rules and regulations of the settlement, which he solemnly pledges himself to obey. (For copy of declaration card, see Exhibit B.)

To our growth in numbers we have had to encounter serious drawbacks. The physical trials which were demanded in fighting the

forest for a new home, the family ties in British Columbia which had to be severed, the lack of remunerative employment which debarred many from acquiring sufficient means to build, and the fears awakened in the minds of the people by reports from British Columbia that Annette Island was in the Dominion of Canada added to the disappointment the natives experience in being denied citizenship in Alaska, which they had hoped for. Yet in spite of all these drawbacks we have about 800 in the community, and our settlement is steadily growing in resources. Of the Tlinkit (Alaskan natives) about 60 have joined our settlement, and many more would have come but for our strict rules against intoxicants and gambling, and the bad advice given them by white men interested in keeping them from us.

Our public buildings consist of a church 100 feet by 70 feet, capable of accommodating about 800 people. We need a church larger than would accommodate all of our people, because we are frequently visited by numbers of natives from the surrounding country, and they all attend our services. Second, a schoolhouse large enough for 200 children. Third, a town hall, a Duodecagon building, which will seat over 400 people. Our only other public buildings are a guest house for natives and a prison. The latter has solid wooden walls and contains six cells, with accommodations for the watchman. Though the prison is very rarely used, we found it well to have such a building on hand, as criminals are occasionally brought to us from other places. In residences we now have ample provision for all the missionary staff required, namely, the minister, medical doctor, and school-teacher. The building for the doctor and school-teacher, under one roof, contains accommodation for the boarding school for about twenty girls to be trained by the wives of the doctor and school-teacher. I may further mention the village has been furnished with about 3 miles of sidewalks 8 feet broad. The next improvements under contemplation is to light the village by electricity and carry water by a pipe line to several hydrants, which could be used in case of fire. At present our fire-extinguishing apparatus consists of four small hand engines, for which water has to be supplied by wells.

#### AS TO OUR FUNDS.

Our mission being distinctly undenominational in church matters, we receive no aid from any religious society. Christian friends, however, both in England and America, have assisted us with money to erect our public buildings, and the natives have contributed very liberally of their small means to the fund for the church building. The church has cost already over \$10,000, about half of which was covered by subscriptions, and the other half has been borne by our industrial company.

For the current expenses of our school work we received grants from the United States Government for several years, namely, from 1888 to 1894, inclusive, amounting in all to \$12,710. For the first four of these years the yearly grants averaged \$2,500 and the latter three years the average grant was \$840. The reports transmitted to the educational department yearly will show that in the earlier years in addition to the day school we had a training and boarding school, but when the grants were reduced only the day school was carried on. During the last three years, in common with other contract schools in Alaska, grants in aid have been discontinued to us, but we carry on the day school as heretofore, the expense being borne, as all other expenses of the mission are, out of funds derived from my shares in the Metlakahtla Industrial Company.

## FOR THE PRESERVATION OF THE PEACE.

I have already stated that we have a native corps of 20 policemen, elected yearly by the people. Of this body two are paid a salary of \$10 per month by the Government. This \$240 a year is all that is needed for police purposes, for, having no intoxicants in the village, we have but few troubles. Still there is a necessity for constant watchfulness, and the village, especially in these times, should never be without some one holding magisterial authority. During our first six years in Alaska I held a commission as justice of the peace, but during the last five years the commission was not renewed, as the governor ascertained the commission had no legal status in Alaska. When my commission as justice of the peace lapsed, the district judge at Sitka appointed me court commissioner, without salary, which authority I still hold, and which empowers me to commit for trial and gives me at least a semblance of authority.

In reply to the question which the honorable the Secretary of the Interior asks as to "the advisability of having a United States commissioner from Fort Wrangell to visit Annette Island and hold a term of his court there once a year or oftener," I would say that I believe it would be a salutary step for impressing upon the natives generally the authority of the law if the United States commissioner could occasionally itinerate. His services would not be so much needed at Annette Island as they would be in some neighboring places where the peace is frequently broken and crime committed. But offenders against the law should be dealt with promptly as well as legally, and for this there needs to be some authority within reasonable distance that can summon or arrest the lawbreakers, settle petty cases, but for serious crimes keep the accused in custody to await trial, or be empowered to grant bail until the arrival of the commissioner. It is to be regretted that the office of justice of the peace is not legal in Alaska, as that office, duly filled, would insure the enforcement of the law at little cost to the Government. I may here mention that, in obedience to the prompting of the governor, during our first two years in Alaska our young men formed a military company, to be ready in case of emergency to sustain civil authority. After having undergone a course of drilling, the governor promised to come and equip them with uniforms and arms, but to his and their disappointment the district judge vetoed the arrangement by pronouncing it illegal, our natives, he said, not being American citizens.

I have now only left me to explain, what I have already alluded to in this paper, the Metlakahtla Industrial Company. Very early in my missionary experience among the Indians I saw that for permanently benefiting the converts to Christianity it would be needful to help them in their material and social life by introducing them to such industries as would develop the natural resources around them. I therefore set to work on this line many years ago, and the results have been all that my most sanguine expectations led me to anticipate. Twice I have reached the goal of my hopes, first in British Columbia and now in Alaska, the goal being to build up a self-supporting people by honest craft and consequently to render the community independent of all outside aid for their church, school, and medical expenses. On migrating from British Columbia to Alaska in 1887, we had to forfeit all the industrial plant we had raised at old Metlakahtla. This so much reduced my means that I could not start afresh on any large scale without calling to my friends in America for help. As soon as my plans

and needs were known, several Christian philanthropists in sympathy with the Indians immediately responded to the call, and the sum of about \$11,000 was subscribed, and with this sum, and my own means, the Metlakahtla Industrial Company was incorporated. The natives have taken shares in the company, and now, after seven years of hard labor, we have a paid-up capital of about \$54,000, of which the natives own about \$3,000.

The industries I have already named are a salmon cannery, with a capacity for packing 20,000 cans of salmon a year; a sawmill, which can cut 10,000 feet of lumber per day; and a general store, which disposes of about \$20,000 worth of goods each year. The Indians are the employees in all the work, and we hope at no distant day they will be sole proprietors of the whole industrial plant. To reach this they have only to purchase the \$11,000 of stock from our American friends. My share of the stock, which is \$40,000, is virtually theirs already, for, not only while I live, but after my death, it will be used to carry on church, school, and medical work for the settlement, and if the businesses are successfully conducted will yield a further sum which can be spent in extending the industrial plant. All that the natives now need and crave for from the Government is a secure tenure of their island home, citizenship, and their town incorporated as a municipality.

WILLIAM DUNCAN.

EXHIBIT A.

Certificate No. —.]

[Dated —, —.

METLAKAHTLA.

This certifies that —, of —, has this day, in pursuance of the rules and regulations of the town and associated community of Metlakahtla, Alaska, entered upon and occupied that certain tract or parcel of land on Annette Island, in the District of Alaska, U. S. A., more particularly described as follows, viz, —, and is now in the actual possession thereof.

That so far as this city and associated community can confer such a privilege, he has, and — heirs shall have, the prior and exclusive right of proving up — claim thereto, and of obtaining title from the United States Government, and this shall be the evidence thereof, except it be before by us canceled upon our register for abandonment or conduct unbecoming an American citizen.

Done by our order under our seal the day and year first above written by the chairman and secretary of our native council.

[SEAL.]

THE TOWN AND ASSOCIATED COMMUNITY OF METLAKAHTLA,

By —, *Chairman of the Native Council.*

And —, *Secretary of the Native Council.*

EXHIBIT B.

METLAKAHTLA, ALASKA.

DECLARATION OF RESIDENTS.

We, the people of Metlakahtla, Alaska, in order to secure to ourselves and our posterity the blessings of a Christian home, do severally subscribe to the following rules for the regulation of our conduct and town affairs:

1. To reverence the Sabbath and to refrain from all unnecessary secular work on that day; to attend divine worship; to take the Bible for our rule of faith; to regard all true Christians as our brethren, and to be truthful, honest, and industrious.
2. To be faithful and loyal to the Government and laws of the United States.
3. To render our votes when called upon for the election of the town council, and to promptly obey the by-laws and orders imposed by the said council.
4. To attend to the education of our children and keep them at school as regularly as possible.



5. To totally abstain from all intoxicants and gambling, and never attend heathen festivities or countenance heathen customs in surrounding villages.

6. To strictly carry out all sanitary regulations necessary for the health of the town.

7. To identify ourselves with the progress of the settlement and to utilize the land we hold.

8. Never to alienate—give away—or sell our land, or building lots, or any portion thereof, to any person or persons who have not subscribed to these rules.

(Signed) \_\_\_\_\_.

\_\_\_\_\_, *Witness.*

Date, \_\_\_\_\_, 189—.

DEPARTMENT OF THE INTERIOR,  
*Washington, February 7, 1898.*

SIR: In further reply to your letter of the 16th ultimo, inclosing for report a copy of Senate bill No. 2833 (Fifty-fifth Congress, second session) "To segregate and return to the unreserved public domain mineral lands upon a reservation for the use of the Metlakahltla Indians in Alaska," I transmit herewith a copy of a letter from the Commissioner of the General Land Office, to whom the matter was referred for report, in which, after giving the history of these Indians, their manners, customs, industries, etc., he states, among other things, that no mineral survey nor special survey of public lands has been made upon any portion of Annette Island, and neither have applications for patents to said lands under the mineral-land laws been filed.

He furthermore states that the peninsula, or western portion of this island which the bill contemplates should be retained as a reservation, contains about 21 square miles, or 13,440 acres, which, assuming that these Indians now number 1,000, would give less than 14 acres per capita, an amount of land inadequate to the actual necessities of the Metlakahltla community.

There is also transmitted herewith for your information a copy of a letter, dated the 20th ultimo, from the Rev. William Duncan, who has charge of the Metlakahltla settlement on Annette Island, to whom this bill was also referred for report, specifying many reasons why the island should not be opened to settlement or for location of mining claims, and giving detailed information as to the character and the value of the gold-bearing quartz discovered on the island.

In my letter of the 17th ultimo I stated that hasty action looking to the alienation of the land occupied by these Indians was to be deprecated; in the light, however, of information recently obtained regarding these Indians, and herewith transmitted, I am convinced that these Indians should be permitted to remain in undisputed possession of their reservation, and that no part thereof be opened to settlement.

Senate bill No. 2833 has therefore my unqualified disapproval, and I trust it will not become a law.

Very respectfully,

C. N. BLISS, *Secretary*

Hon. GEORGE L. SHOUP,

*Chairman Committee on Territories, United States Senate.*

DEPARTMENT OF THE INTERIOR,  
GENERAL LAND OFFICE,  
*Washington, D. C., January 6, 1898.*

SIR: I have the honor to submit herewith my report, in duplicate, upon House bill No. 4209, Fifty-fifth Congress, second session, entitled

“A bill to segregate and return to the unreserved public domain mineral lands upon a reservation for the use of the Metlakahtha Indians in Alaska.”

The bill reads as follows:

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,* That the Secretary of the Interior is hereby authorized and directed to declare all lands upon Annette Island lying east and north of a line commencing at the northern point of Tamgas Harbor, longitude one hundred and thirty-one degrees thirty-two and one-half minutes west, latitude fifty-five degrees five minutes north, thence running north by the west side of Purple Mountain to the ocean, being all of said island except the southwestern peninsula thereof, open for settlement and occupancy under and according to the general land laws of the United States affecting the public domain; and all preemption filings heretofore made and all homestead and mining entries or applications to make entry under the homestead or mining laws shall be received and treated in all respects as if made upon any of the public lands of the United States subject to preemption or homestead entry.

In considering the importance of this bill, it is deemed appropriate to refer to some of the well-known facts relative to the history, character, and condition of the Indians affected thereby.

In 1857, Mr. William Duncan, who is mentioned in the Encyclopedia Britannica as a “missionary genius,” was sent by the Church Missionary Society of London, England, as a lay missionary to the Tesimpeans tribe of British Columbia. Under the zealous efforts of Mr. Duncan these Indians have been raised from a state of savagery to a state of civilization, and are now organized as a community, under a local government known as “The Town and Associated Community of Metlakahtha,” the members of which are required to subscribe to the following fifteen rules:

1. To give up sorcery.
2. To cease calling in sorcerers when sick.
3. To cease gambling.
4. To cease giving away their property for display.
5. To cease painting their faces.
6. To cease drinking intoxicating liquors.
7. To observe the Sabbath.
8. To attend religious instruction.
9. To send their children to school.
10. To be cleanly.
11. To be industrious.
12. To be peaceful.
13. To be liberal and honest in trade.
14. To build neat houses.
15. To pay the village tax.

Sheldon Jackson, D. D., an agent of the United States Bureau of Education, in his report for 1892-93 on education in Alaska, states:

In the spring of 1887 the Tesimpeans, who had been civilized and Christianized by Mr. William Duncan at Metlakahtha, British Columbia, becoming alarmed at the encroachments of the colonial government and the arbitrary measures of the Church of England, gave up their comfortable homes, abandoned their improvements and property that they could not carry with them, and empty handed went into the unbroken wilderness for conscience sake. Crossing the international boundary line into Alaska, they settled upon Annette Island, 60 miles north of their former home.

On the 7th of August Mr. William Duncan arrived, and, amid general rejoicing and the firing of guns, the Stars and Stripes were floated over this people, that thus publicly transferred their allegiance from Canada to the United States.

During the first season the heavy forest was felled and over a hundred log houses were erected for temporary shelter of the inhabitants.

Through the pecuniary assistance of friends in New York, Boston, Portland, and elsewhere, a sawmill, salmon cannery, and other industries have been established, a church, schoolhouses, and other public buildings erected, and the old log dwellings are rapidly being replaced by comfortable painted dwellings.

The census of 1890 gives this model village a population of 828.

Subsequent information is to the effect that these Indians have cleared off the timber from their village site, erected from 100 to 200 good, frame residences, established a cooperative store in addition to their salmon cannery and steam sawmill, and have built a large church. (See report on Alaska, Eleventh Census, pages 3, 37, 38, 39, 163, 186, 188, and 193.)

It appears that after said Indians occupied said island, Mr. Duncan visited this city for the purpose of conferring with the President, the Secretary of the Interior, and other officers of the Government in the interest of the community he was so much interested in, and the matter being brought to the attention of Congress it was provided in the fifteenth section of the act approved March 3, 1891 (26 Stat., 1101), that—

Until otherwise provided by law, the body of lands known as Annette Islands, situated in the Alexander Archipelago in southeastern Alaska, on the north side of Dixon's entrance, be, and the same is hereby, set apart as a reservation for the use of the Metlakahtla Indians, and those people known as Metlakahtlans, who have recently emigrated from British Columbia to Alaska, and such other Alaskan natives as may join them, to be held and used by them in common, under such rules and regulations and subject to such restrictions as may be prescribed from time to time by the Secretary of the Interior.

From all the facts which I have been able to obtain relative to said Indians, I am convinced that they are to be commended for the substantial progress they have made in civilization and the arts, and also for their moral attainments and habits of industry, and, in my judgment, these facts should be very carefully considered in connection with this bill.

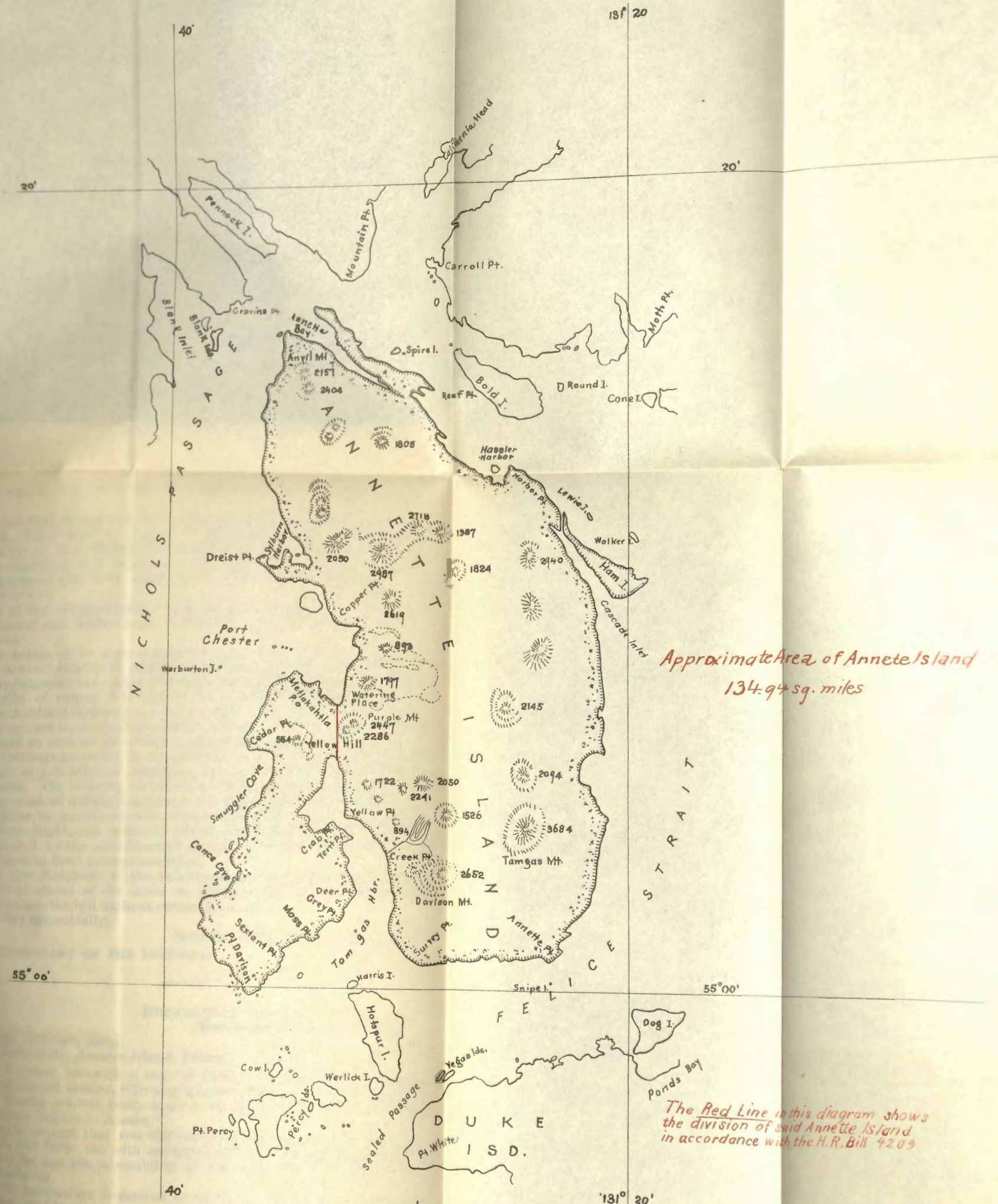
The public-land system of surveys has not been extended to any part of the Annette Island nor to any part of Alaska. No mineral survey, nor special survey of public lands of any kind whatever, have been made upon any portion of said island.

A diagram carefully delineated from the latest chart compiled and issued under the direction of the Superintendent of the United States Coast and Geodetic Survey is attached hereto. Taking said chart as authority, it appears that the island in question contains 135 square miles, or about 86,400 acres. The red line upon said diagram accurately indicates the line described in the bill as the boundary line between that portion of the island to be retained as a reservation for said Indians and that portion to be opened to appropriation under the land laws.

From a careful computation it appears that the western or peninsular portion of said island, which this bill contemplates shall be retained by the Indians as a reservation, contains about 21 square miles, or 13,440 acres, which, assuming that these Indians now number 1,000, would give them less than 14 acres per capita, an amount of land which, in my judgment, is inadequate to the actual necessities of a community such as the Metlakahtlans are shown to be.

In referring this bill to me for a report thereon, you state that a specific report is desired as to whether any of the lands on Annette Island are mineral in character, and if so, what part or parts thereof.

No official surveys of mining claims have been made upon said island, and no applications for patents under the mineral land laws have been filed, but information deemed reliable satisfies me that said Annette Island contains very rich and valuable deposits of gold and some other metals, but principally gold. My information is that these mineral deposits, so far as known to exist, are situated upon the eastern portion of the island, but it is probably true that the veins, from which the placers along the eastern shore have been produced, will be found to extend back into the interior mountains. One correspondent, speak-



*Approximate Area of Annette Island  
134.97 sq. miles*

*The Red Line in this diagram shows  
the division of said Annette Island  
in accordance with the H. R. Bill 4209*

Scale 200,000  
Statute Miles

The heights of the principal mountain Peaks are given in feet  
Var. 28 1/2 E. in 1895

ing of his claim situated on this island, says it is estimated to be worth \$60,000. Under date of August 7, 1897, Mr. J. C. Boatman, signing himself "U. S. Asst. Salmon Fisheries," addressed this office for information regarding this reservation at the request, as he states, of "many persons who have made locations there and many more who wish to do so."

Both of the correspondents were, however, promptly advised that no portion of said island could be lawfully claimed under any of the land laws.

I am unable to be more specific than as above indicated as to the extent or exact locality of mineral deposits on the island in question.

In my judgment the rights and interests of the Metlakahtla Indians are worthy of respect and should be carefully guarded. It is my opinion that their interests can not be successfully maintained or their welfare secured if, as contemplated by this bill, they should be limited to so small an area as the western peninsular portion of said island, and furthermore subjected to temptations which, it is to be feared, they have not, as yet, attained sufficient strength of character to successfully resist. The bringing to the doors of these Indians another and stronger class of different methods and habits of life and introducing the Indians to conditions with which heretofore they have had no experience, might, and probably would, jeopardize all that has been accomplished by the well-directed efforts put forth to raise them from their former to their present condition.

With this statement of the subject-matter of the pending bill, and the present status of the lands as disclosed by the records of this office, I return the bill without recommendation.

Very respectfully,

BINGER HERMANN, *Commissioner.*

The SECRETARY OF THE INTERIOR.

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DEPARTMENT OF THE INTERIOR,  
Washington, December 31, 1897.

WILLIAM DUNCAN, Esq.,

*Metlakahtla, Annette Island, District of Alaska.*

SIR: I inclose herewith a copy of Senate bill No. 2833, Fifty-fifth Congress, second session, "To segregate and return to the unreserved public domain mineral lands upon a reservation for the use of the Metlakahtla Indians in Alaska."

I have to request that you will carefully examine the provisions of this bill, and favor me with an expression of your views as to the necessity for and the advisability of the enactment by Congress of such legislation.

Specific information is desired as to the extent and location of the alleged mineral lands on Annette Island, the approximate value of the minerals found, as shown by outcroppings or from workings; whether mines have been operated by the members of the Metlakahtla community, and, if so, to what extent, and generally such information regarding this island and its present occupants as will enable the Department to fully advise Congress in the premises.

In this connection it is proper to add that the committees of the Senate and House of Representatives, respectively, charged with the consideration of the bill hereinbefore mentioned were, under date of the 17th instant, requested to defer action thereon until the Secretary of the

Interior could obtain more definite knowledge as to the value of the lands on this Indian reservation supposed to be mineral, etc.

Your early attention to this matter is desired.

Very respectfully,

C. N. BLISS, *Secretary.*

METLAKAHTLA, ALASKA, *January 20, 1898.*

HONORABLE SIR: Your communication dated December 31, with inclosure, reached me the 17th instant, and the same day I called a full meeting of our male population to acquaint them with the important business about which you write me.

On account of the anxiety which has prevailed in our little town for some two years or more in regard to the efforts which certain persons threatened to make to obtain a footing on this island, your considerate action in reference to the Senate bill now before Congress, and your great courtesy in writing for information thereon, is very gratefully appreciated by us all.

After fully discussing the subject, in view of replying to your letter, it was unanimously felt that writing would not adequately meet the emergency, but that I ought, as soon as possible, to proceed to Washington and personally lay before you full particulars on the question at issue, which is one of far-reaching importance, not only to our Tsimshean community, but also to the Alaskan natives who have joined our settlement and others who are hoping to do so.

I am sorry I can not leave by the steamer expected to pass us to-morrow going south (and by which I hope to forward this letter), but in a few days, no doubt, another opportunity will be afforded me for taking the journey.

In case, however, of any mishap preventing me from reaching Washington, I will avail myself of this mail to enumerate briefly some of the reasons why we strenuously beg that the bill in question will never become law.

(1) Our community of over 800 Tsimsheans found Annette Island without an inhabitant in 1887, and settled thereon; and, after swearing allegiance and loyalty to the Government of the United States, duly recorded at Sitka their claims to the island.

(2) After our settling here a number of white men prospected the island without success for over two years. We determined on leaving for some other location had gold been found at that time by those men.

(3) In the year 1891 Congress reserved Annette Island for our people and for any Alaska natives who would join us.

(4) Our way being apparently clear, and our people strengthened and encouraged by the generous action of Congress, we set to work in good faith and have built a neat little town which has called forth expressions of admiration and wonder from every Government officer and official, as well as crowds of tourists, who have visited us.

(5) Our people are law-abiding and loyal, self-supporting and progressive. No intoxicants are allowed in the town, and we have never had a criminal to send to Sitka. We have schools, town hall, the largest church and Christian congregation in Alaska.

Should the bill now before Congress become law, we feel sure all these substantial gains will be lost to us and to Alaska. Our youths of both sexes, brought into proximity to a mining camp, would be quickly debauched and ruined. Which may God forbid.

The sum total we crave of the Government for the natives in their present condition is protection and isolation from vicious whites. These granted, our community will continue to prosper and lead the way for the less enlightened brethren, affording and providing an asylum of hope to all who wish to escape from the thralldom of an evil life.

(6) Turning now to the demands of the bill, should it be sanctioned by Congress we see it will not only injure us morally, but it will seriously impoverish us materially. It would take away from us a water power on which we have spent thousands of dollars, and by which we now run our sawmill and all the machinery in our salmon cannery, supply our town with good drinking water, and serve steamers with water which come to our wharf. It would further rob us of several small streams from which we obtain a supply of salmon, one of which is near the village and is a source of food supply to the aged poor, who can not well travel farther away. It would also greatly reduce our timber supply which we use for domestic purposes, and would, indeed, render the island comparatively worthless as a home.

(7) Next, as to the steps our community has taken in regard to mining on the island.

In 1895, about two and a half years ago, we learned that some white men had been trespassing on the island and had announced their discovery of gold-bearing quartz. We sent our natives to see what had been done, and to take down the names of the trespassers, which we afterwards sent to the district attorney at his request. The natives also brought specimens of the ore from three places that had been staked off by the prospectors. This ore we forwarded to a friend, who had it assayed for us. His report was as follows:

No. 1 contained \$3.30 gold and 2 ounces silver to the ton.

No. 2 contained \$1.24 gold and 2½ ounces silver to the ton.

No. 3 contained \$2.06 gold and 8 ounces silver to the ton.

Since then we have had another friendly expert to examine the island, and especially the places said to be rich in gold. On his return this friend, at a public meeting of our people, stated that so far as present indications go the reports which had been published in reference to the auriferous nature of the rocks on the island had been grossly exaggerated. Several of the claims staked off were of no value whatever, and only one ledge of quartz contained gold enough to make it worth while working, but that ledge was only 14 inches broad, and some tunneling would have to be done before it could be ascertained whether the ledge increased or decreased in breadth below the surface. Our people have done no mining. They are waiting the issue of events, not willing to take any step in the matter without permission from the Government.

(8) It may be well for me to mention that the very same persons who staked off miners' claims on this reserve in 1895, and pretend they are only waiting the action of Congress in their favor before commencing to operate their wires, have also prospected and laid off many claims, said to be rich, on other islands adjacent to Annette Island. Yet they have to the present done nothing to develop these claims, though not on a reserve, nor are there any legal difficulties in the way. It would appear, therefore, these men are only coveting Annette Island because it is reserved for the natives, and if they succeed in their scheme public attention will be drawn to their claims, which they will be happy to sell.

(9) In concluding my letter I would observe we have a large number of capable native workmen anxious for employment, but who at present have to leave their homes for some months each year in search of work.

If, therefore, a kind Providence has placed within their reach some mining to do, my prayer is that Congress will leave the work in their hands. Such action of Congress will encourage the natives and inspire them to give further proof that they have not adopted the Christian faith in vain.

Your humble servant,

WILLIAM DUNCAN.

Hon. C. N. BLISS,

*Secretary of the Interior, Washington, D. C.*

DEPARTMENT OF THE INTERIOR,  
GENERAL LAND OFFICE,  
*May 13, 1898.*

Respectfully referred to the honorable Secretary of the Interior.

BINGER HERMANN,  
*Commissioner.*

HOUSE OF REPRESENTATIVES UNITED STATES,  
*Washington, May 10, 1898.*

Respectfully referred to honorable Commissioner of General Land Office. I am personally acquainted with Mr. Stowell; know him to be a gentleman of high character. If anything can be accomplished for this band of civilized Indians, I hope that it may be done.

Respectfully,

GEO. SPALDING,  
*Member of Congress, Second District Michigan.*

HUDSON, MICH., *April 25, 1898.*

Hon. GEO. SPALDING.

DEAR SIR: I see by the papers that the land grabbers are trying to get the little island of Annette away from the Rev. Mr. Duncan and his band of some 800 Indians, which he has changed in forty years from wild savages to a working Christian people.

I had the pleasure of stopping there a few hours and of meeting him and his people, who came by consent of our Government from the British Possession over the channel, as did our Pilgrim fathers of old, that they might have freedom to worship God. They have changed the bleak island to a comfortable village, built their homes, their church (a good one), cannery, etc.

Only ten years ago last August 110 canoes of this people left the home of their childhood and the graves of their kin, with what little they could take with them, that they might have freedom to serve the white man's God, as they had learned was right.

Our steamer called at New Metlakahtla on the ninth anniversary of their landing, and were received by these loyal Americans with a band and rockets and a cannon, and the Stars and Stripes proudly waving in the breeze.

I would ask you, as Representative of the Second district of Michigan, to do all you can that they may have all their rights and be protected in keeping up a pure government, free from the bad influences that are trying to creep in.

I inclose cuttings.

Yours, for the right,

C. B. STOWELL.

Hon. GEORGE SPALDING.



REV. WILLIAM DUNCAN, THE ALASKAN PEARL SEEKER.

[By S. E. Bridgman.]

While a vast army are pressing into Alaska searching for gold, one man has for years been searching for immortal pearls. For the last few weeks this man has been in Washington pleading with our Government to protect the guaranteed rights of his people, endangered by the rapacity and greed of the white men. All the vast empire of Alaska, which has untold treasures hid in the mountains and valleys which wait for pick and spade, is not enough, and the little Annette Island, where Mr. Duncan has built the town of Metlakahtla, which has no parallel in the world, is to-day coveted by the gold seekers, and Congress has been asked to return to the public domain the whole island save a small area on the peninsula where these Christian Indians shall be penned. The enormity of the proposition is seen more clearly when the character of this colony is considered.

In the record of mission work from the days of St. Paul down to our time Mr. Duncan holds an honored place. Forty years ago the London Church Missionary Society appointed a missionary meeting in the church which he attended. The evening was so stormy that only nine were present. An adjournment was suggested. This was vetoed. At its close William Duncan, a clerk in a mercantile establishment, one of the nine, offered himself for service. His employers tried to dissuade him by means of a larger salary and an interest in the concern, which would have made him a wealthy man. Instead he went out to Fort Simpson, in British Columbia. He found himself among tribes of Indians living in the darkest heathenism, practicing cannibalism and the most debasing rites. The officers in the fort were opposed to his work, as his life would not be safe outside. Looking out from the stockade soon after his arrival, he saw a young Indian girl torn in pieces and eaten before his eyes.

The history of the nine tribes of Tsimpsian Indians, numbering by actual count 2,300 souls, is one long chapter of crime and misery. "On every hand were raving drunkards and groaning victims. The medicine man's rattle and the voice of wailing seldom ceased." Time and again before his eyes were enacted scenes of cruelty not exceeded in the heart of Africa. Another clan were dog eaters, and in a state of nudity would dance, bark, and growl all through the winter months as they met for amusement. The facts told by the good missionary of his early experience are marvelous in the extreme, and here in this nest of evil spirits, amid surroundings that would have paralyzed a less loyal soul, he began his work absolutely alone, with no helper save the Unseen.

June 28, 1858, after almost unsurmountable difficulties, Mr. Duncan opened his first school in the house of a chief, with 26 children and 15 adults. Before the close of the year there were 140 children and 50 adults in attendance and a school building had been erected. This maddened the medicine men, because the people were losing their interest in sorcery through Mr. Duncan's teachings, and they attempted to murder him. Legaie, the ringleader, afterwards became a Christian and, like Paul, was zealous for the faith he once sought to destroy. But it was not enough simply to preach the gospel and leave the people in their miserable huts and dismal surroundings. He determined to depart from Fort Simpson and to remove his converts away from their homes, where a new life might be begun. Having selected a suitable site, 20 miles south, in a dense forest, they set to work, as did our Mayflower pilgrims, to clear the ground and to build houses. In the course of time a flourishing and self-supporting settlement grew up of some 1,200 Indians gathered from a dozen different tribes.

Mr. Duncan is a practical man. He is master of or familiar with many trades. Sawmills, blacksmith shops, canneries were established, and the people he found apt and quick to learn. We have before us an ornamented silver spoon made from a silver dollar by one of his converts, whom we met several years ago at Fort Wrangell. Mr. Duncan is also a statesman and a leader. We quote from his statement before the Secretary of the Interior a few weeks ago in his plea to be protected in the New Metlakahtla within the boundary of the United States. To this place he was driven some years ago from the original village, because the Indians were prohibited by the laws of British Columbia from any legal rights to ownership save such as might come from the charity or bounty of the Queen.

To quote a few extracts, our community of over 800 Indians, "leaving behind us our old home, came to Annette Island, which we found in 1887 without an inhabitant, and after swearing allegiance to the United States our rights were duly recognized at Sitka. Rules were laid down for the regulation of the community, to which all residents are obliged to conform." "All are required to keep the Sabbath, attend church, and send their children to school. The people are educated as farmers, carpenters, blacksmiths, merchants, etc. They live in well-built cottages, neatly painted, and have a Gothic church capable of seating 1,000 persons. It is modeled

after the old English cathedral and was built by their own Indian mechanics. They have carpenter and blacksmith shops, storehouse, sawmills, several stores, fine gardens and farms. Last year they sold over 18,000 cases of salmon. The main street of the village, along the beach, is lighted with lamps. An Indian magistrate, chosen by the people, adjusts all disputes and native police officers enforce all decrees. Not a drop of spirits is allowed on the island, and only one man in all this colony uses tobacco, and he is now 80 years old." Another rule of the community is to abstain totally from gambling and never to attend heathen festivals or countenance heathen customs in surrounding villages.

The Indians have no desire to see white people save as visitors. They know what havoc sailors have made up and down the coast and the awful result of their appearing. One of the attractive features of this unique community is the native band of 30 pieces. The music is good and many of the national airs are played two or three times a week. The leader is a full-blooded Indian, 24 years old, who can play on any instrument on the island. An electric plant has been established and every dwelling will soon be supplied with artificial light.

This is the community for which Mr. Duncan seeks protection. He says: "We have schools, town hall, the largest church and Christian congregation in Alaska. Should the bill introduced into Congress become a law we feel sure all these substantial gains will be lost to us and Alaska. Our youths of both sexes, brought in proximity to a mining camp, would be quickly debauched and ruined, which may God forbid.

"The sum total that we crave from Government for the natives in their present condition is protection and isolation from vicious whites. This granted, our people will continue to prosper and lead the way for others, affording and providing an asylum of hope to all who wish to escape the thraldom of an evil life."

The influence of Mr. Duncan is felt far and wide along the Alaskan coast. We have seen vast results of his mission at Sitka and elsewhere, and the story of other Indian workers outside of Annette Island who have been led by this former London clerk to a nobler life is of deepest interest.

MARCH 17, 1898.

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NEW YORK CITY, *April 13, 1898.*

DEAR PRESIDENT: I beg that you will read the inclosed newspaper articles referring to the Annette Island Reservation, since otherwise the same might not be brought to your notice.

I entreat that you will use all the Presidential veto powers and all outside influence which may seem necessary to prevent the enactment of such a bill that would cause so much injustice to the Indian.

With highest respect for and confidence in your great character.

M. A. WHITE.

WILLIAM MCKINLEY,  
*President of the United States of America.*

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[New York Daily Tribune, Thursday, April 7, 1898.]

THE ANNETTE ISLAND GRAB.

The attempt to encroach upon the preserves of the Metlakahla Indians has appeared in a new form. In it the purpose is not quite so apparent as in some of the previous schemes, but it is no less than ever a menace to the civilization which has been established among these Indians by a faithful and devoted missionary in spite of great trials and discouragements. A bill has been introduced in the House of Representatives by Mr. Dovenor "to create a permanent reservation on Annette Island," a project which would seem on its face to be for the protection of the Indians; but its passage would mean their destruction, for, while confirming them in possession of a small tract of land, much less than is now reserved to them by law, it leaves the rest of Annette Island open to the invasion of mining adventurers and lumbermen, whose advent would surely undo all that years of patient labor have done for the elevation of these simple people.

The story of the Metlakahlas is one which ought to appeal to every high-minded man. Mr. Duncan, their teacher, is an Englishman who many years ago devoted himself to training them in the arts of peace, and with such success that he built up

a thriving and virtuous community on land supposed to be in American territory. Later developments showed that it was subject to British Columbia, and so, to preserve their society from the demoralizing encroachments of frontier whites, against which the Canadian law gave them no protection, these Indians abandoned all their improved property, sacrificed the fruit of years of toil, and, moving into the forest, took up a new abode on Annette Island, where, under grant from the United States Government, they were assured they would be safe from further molestation and free to advance in civilization. Under Mr. Duncan's guidance they have grown prosperous, and now the adventurer looks with greedy eyes upon their island and wants it for his own. So he has been logrolling in Congress to get a foothold among them, knowing that, once established in their neighborhood, he can soon transfer their wealth to his own pocket and in due time exterminate them. If he succeeds he will add another blot to the unhappy record of American dealings with the red man.

There is no reason for interfering with the Indians of Annette Island except the avarice of scheming whites, and there is every reason in morals and statesmanship for leaving them alone. Experts have reported that the mineral wealth of the island, which so arouses white cupidity, is not remarkable; that there are numberless unworked and unclaimed deposits far more valuable, and that the ores would not in practice yield enough to pay for working. So nobody is shut out from natural benefits not otherwise to be obtained by the reservation of Annette Island. But even if it were rich in ores, that is no reason for invading the land long ago granted to the Indians and improved by them in good faith. True, they have not plowed it all nor made it a waste of tree stumps, after the example of the whites. A large part of it is virgin forest. They need that for their manner of life. To cut off the trees would spoil the trout streams and ruin the hunting, on which they are partly dependent. They till what land they need for tillage and keep the rest, as the Government keeps Yellowstone Park, for their forest preserve, and who shall say they are not more civilized for that than if they cleared the land to turn it into money? They need the whole island. It is theirs. They should retain it.

But there is yet another reason than their actual need of the land for the exclusion of whites. They went to the island to escape contamination. There they have learned to be peaceful, virtuous, sober, and industrious. The inevitable result of admitting miners and lumbermen to the island would be to ruin them, as all Indians have been ruined in contact with the frontier life, with its whisky, gambling, and immorality. A year or two of such companionship would more than undo all of Mr. Duncan's work and leave on the hands of the Government a tribe of worthless drunkards, worse than the primitive savages from whom the present worthy Metlakahtlas sprung. By that time what little gold the island contains would be worked out and the adventurers would move on, having contributed little or nothing to the wealth of the country, leaving a material and moral waste behind them. It can not be that the Congress of the United States, full of sympathy with suffering races abroad, will at this late day repeat in Alaska the outrages inflicted on Father Junipero's converts in California, not merely, as with the Mission Indians, taking advantage of the chaotic laws of a conquered province, but deliberately breaking governmental faith with a people who asked to enter our dominions for improvement, settled where we guaranteed protection, and built up a community which did something to redeem the disgraceful history of our dealing with the native races of this continent.

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[New York Tribune, April 1, 1898.]

The United States has enough land open to prospectors without trampling on the rights of the Indians of Annette Island and dooming their hardly won civilization to the demoralizing influence of adventurers. When we are talking of intervention in Cuba in the name of "humanity," it becomes us to improve our shameful record of dealing with the Indians, whose appeal to our "humanity" has so often been in vain.

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[New York Tribune, February 21, 1898.]

**METLAKAHTLAS PROTEST**—THE PROJECTED DESPOILING OF THEIR ALASKAN ISLAND OPPOSED—WILLIAM DUNCAN, THEIR MISSIONARY, GIVES REASONS WHY THE PENDING BILL TO OPEN THE ISLAND TO SETTLEMENT SHOULD NOT PASS.

WASHINGTON, February 20 (Special).—William Duncan, who has been for forty years a lay missionary among the Metlakahtla Indians, is in Washington to protest against the passage of a bill to deprive those Indians of a portion of Annette Island,

Alaska, which was set apart by Congress for their use and occupation some years ago, when they moved in a body from British Columbia to the United States. Through the efforts of Mr. Duncan these Indians have emerged from a state of semi-savagery and become a civilized Christian community, industrious, honest, law-abiding, and self-supporting. They are a living example of the blessings of civilized life to the Alaskan tribes which surround them, and that this example is not without its influence is shown by the fact that already twelve families belonging to two of the native Alaska tribes have joined and become members of the community, while others are preparing to do so. The importance of this community as a civilizing influence among the native tribes can not be overestimated.

In a letter to Secretary Bliss, of the Department of the Interior, Mr. Duncan, as the representative of the Metlakahtla community, set forth the following reasons why the legislation now proposed in Congress to deprive the Indians of a portion of their lands should not be enacted:

"First. Our community of over 800 Tsimshians found Annette Island without an inhabitant in 1887 and settled thereon, and after swearing allegiance and loyalty to the Government of the United States duly recorded at Sitka their claims to the island.

"Second. After our settling here a number of white men prospected the island, without success, for over two years. We determined on leaving for some other location had gold been found at that time.

"Third. In 1891 Congress reserved Annette Island for our people and for any Alaska natives who would join us.

"Fourth. Our way being apparently clear and our people strengthened and encouraged by the generous action of Congress, we set to work in good faith and have built a neat little town, which has called forth expressions of admiration and wonder from every Government officer and official, as well as crowds of tourists who have visited us.

"Fifth. Our people are law-abiding and loyal, self-supporting and progressive. No intoxicants are allowed in the town, and we have never had a criminal to send to Sitka. We have schools, town hall, the largest church and Christian congregation in Alaska. Should the bill before Congress become law we feel sure all those substantial gains will be lost to us and to Alaska. Our youths of both sexes, brought into proximity to a mining camp, would be quickly debauched and ruined. Which may God forbid.

"The sum total we crave of the Government for the natives in their present condition is protection and isolation from vicious whites. These granted, our community will continue to prosper and lead the way for their less enlightened brethren, affording and providing an asylum of hope to all who wish to escape from the thralldom of an evil life.

"Sixth. Turning now to the demands of the bill: Should it be sanctioned by Congress we see it will not only injure us morally, but it will seriously impoverish us materially. It would take away from us a water power on which we have spent thousands of dollars, and by which we now run our sawmill and all the machinery in our salmon cannery, supply our town with good drinking water, and serve steamers which come to our wharf with water. It would further rob us of several small streams from which we obtain a supply of salmon, one of which is near the village and is a source of food supply to the aged poor, who can not travel farther away. It would also greatly reduce our timber supply, which we use for domestic purposes, and would, indeed, render the island comparatively worthless as a home.

#### POOR MINING ON THE ISLAND.

"Seventh. Next, as to the steps our community has taken in regard to mining on the island: In 1895, about two and a half years ago, we learned that some white men had been trespassing on the island and had announced their discovery of gold-bearing quartz. We sent natives to see what had been done and take down the names of the trespassers, which we afterwards sent to the district attorney, at his request. The natives also brought specimens of the ore from three places that had been staked off by the prospectors. This ore we forwarded to a friend, who had it assayed for us. His report was as follows: No. 1 contained \$3.30 gold and 2 ounces silver to the ton; No. 2 contained \$1.24 gold and 2½ ounces silver to the ton; No. 3 contained \$2.06 gold and 8 ounces silver to the ton. Since then we have had another friendly expert to examine the island, and especially the places said to be rich in gold. On his return this friend, at a public meeting of our people, stated that, so far as present indications go, the reports which had been published in reference to the auriferous nature of the rocks on the island had been grossly exaggerated. Several of the claims staked off were of no value whatever, and only one ledge of quartz contained gold enough to make it worth while working. But that ledge was only 14 inches broad, and some tunneling would have to be done before it could be

ascertained whether the ledge increased or decreased in breadth below the surface. Our people have done no mining. They are waiting the issue of events, not willing to take any steps in the matter without permission from the Government.

"Eighth. It may be well for me to mention that the very same persons who staked off miners' claims on this reserve in 1895, and pretend they are only waiting the action of Congress in their favor before commencing to operate their mines, have also prospected and laid off many claims said to be rich on other islands adjacent to Annette Island; yet they have to the present done nothing to develop these claims, though not on a reserve, nor are there any legal difficulties in the way. It would appear, therefore, that these men are only coveting Annette Island because it is reserved for the natives, and if they succeed in the scheme public attention will be drawn to their claims, which they will be happy to sell.

"Ninth. In concluding my letter I would observe that we have a large number of capable native workmen anxious for employment, but who at present have to leave their homes for some months each year in search of work. If, therefore, a kind Providence has placed within their reach some mining to do, my prayer is that Congress will leave the work in their hands. Such action of Congress will encourage the natives and inspire them to give further proof that they have not adopted the Christian faith in vain."

#### THE COMMUNITY'S INDUSTRY.

The chief industry of the community is salmon canning. Last year 15,400 cases of salmon were canned and shipped, yielding the community about \$60,000. Mr. Duncan's "wages book" shows that the members of the community have earned and received for their labor from the beginning the total sum of \$301,000, which is pretty fair evidence of their industry. That they are sober and thrifty as well as industrious is shown by the comfortable homes they have built and the public improvements which they have made and are still making. It is a rather significant evidence of their progress in civilization that they have been able to borrow money to be expended on public improvements, and have levied and are paying taxes to meet the interest on the loan and provide a sinking fund. The loan bears interest at the rate of 6 per cent per annum, which is not much, if any, higher than that which some municipal corporations in several States of the Union are obliged to pay.

The government of this interesting community is republican in form, but it has one peculiar feature. Once every year the people are called together and required to subscribe to the following "declaration:"

"We, the people of Metlakahla, Alaska, in order to secure to ourselves and our posterity the blessings of a Christian home, do severally subscribe to the following rules for the regulation of our conduct and town affairs:

"First. To reverence the Sabbath and to refrain from all unnecessary secular work on that day; to attend divine worship; to take the Bible for our rule of faith; to regard all true Christians as our brethren, and to be truthful, honest, and industrious.

"Second. To be faithful and loyal to the Government and laws of the United States.

"Third. To render our votes, when called upon, for the election of the town council, and to promptly obey the by-laws and orders imposed by the said council.

"Fourth. To attend to the education of our children and keep them at school as regularly as possible.

"Fifth. To totally abstain from all intoxicants and gambling, and never attend heathen festivities or countenance heathen customs in surrounding villages.

"Sixth. To strictly carry out all sanitary regulations necessary for the health of the town.

"Seventh. To identify ourselves with the progress of the settlement, and to utilize the land we hold.

"Eighth. Never to alienate—give away—or sell our land or building lots, or any portion thereof, to any person or persons who have not subscribed to these rules."

#### DEPARTMENT OF THE INTERIOR, *Washington, January 4, 1898.*

SIR: Referring to Department letter of the 17th ultimo, submitting a partial report upon Senate bill No. 2833, Fifty-fifth Congress, second session, "to segregate and return to the unreserved public domain mineral lands upon a reservation for the use of the Metlakahla Indians in Alaska," I have the honor to transmit herewith a copy of a communication received from Mr. A. E. Smith, the United States consul at Victoria,

British Columbia, and accompanying inclosures regarding the alleged gold deposits on Annette Island.

Mr. Duncan, who is in charge of the Metlakahtla Indians, has been called upon for a detailed report regarding the Metlakahtla Indians, the character of the mineral lauds, etc., on Annette Island, which, when received, will be promptly forwarded for the consideration of the committee.

Very respectfully,

C. N. BLISS, *Secretary.*

Hon. GEORGE L. SHOUP,  
*Chairman Committee on Territories, United States Senate.*

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CONSULATE OF THE UNITED STATES OF AMERICA,  
*Victoria, British Columbia, December 14, 1897.*

DEAR SIR: I take great pleasure in stating that Rev. Dr. J. D. Wilson, the author of the article herewith inclosed, is the rector of the Reformed Episcopal Church of this city, and one of the most cultured and highly esteemed clergymen on the Pacific coast.

Yours, very respectfully,

ABRAHAM E. SMITH,  
*United States Consul.*

Hon. C. N. BLISS,  
*Secretary of the Interior, Washington, D. C.*

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VICTORIA, BRITISH COLUMBIA, *December 14, 1897.*

HONORED AND DEAR SIR: The accompanying paper was sent to the Chicago Tribune to correct a sensational report which appeared in that paper as from Joaquin Miller. That facile poet has done some harm by his readiness to give wide circulation to untrue stories—as, for instance, that it costs but \$100 to get to Dawson City.

His fairy tales about Annette Island, the residence of the Metlakahtla Indians, if believed, will bring prospectors to Metlakahtla, to the injury of the peaceful and pious natives.

I have examined the alleged gold deposits in Annette. I could find only one small vein with anything in it, and that appears to be a "garb bein," with, perhaps, 20 tons in the whole of it. Of course, there may be more, but of the dozens of claims staked out the above is the only one containing any gold, silver, or copper. There is iron on the island, but there is iron everywhere on the islands of Alaska.

The Chicago Tribune did not publish my correction—"lack of room."

I am an American citizen temporarily residing in the city. As an American and a Christian I hope to see the Metlakahtla Indians let alone to work out their promising problem.

Mr. Joaquin Miller was on Annette Island two hours. He saw nothing but the village, cannery, etc., was not near the claims, and tells only the rumors he had heard.

Behind this attack on the mission there lies, I think, the influence of the Pacific Steamship Company. That company has sought the exclusive right of freighting for the Metlakahtlans. Mr. Duncan has steadily refused a monopoly to anybody. It looks as if his work is to be threatened in order to make him surrender to that steamship company. Captain Carroll, of the steamship *Queen*, was doubtless his informant.

Yours, respectfully,

JOSEPH D. WILSON.

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VICTORIA, BRITISH COLUMBIA, *September 4, 1897.*

*To the Editor of the Chicago Tribune:*

A communication which appeared in your issue of August 19, is, I fear, calculated to do harm. It uses the name of Joaquin Miller, though I hardly think it designs to fasten upon that gentleman its extravagant and sensational statements. It refers to the islands in southeast Alaska, and in particular to Annette Island, the reservation of the Metlakahtla Indians.

Such expressions as a "hoard of gold sufficient for the ransom of the kings of the earth," "a mountain of gold-laden quartz," "gold that would pay off the national debt in a trice, buy all the railroads and telegraph lines, build new navies, equip

myriad regiments," and so forth, are very likely to unsettle the minds of men already feverish with the news from far-off Klondike.

Experienced prospectors have learned to make allowance for the imaginations of excited tenderfeet, but others who have not gone through the hard school of experience may be misled by this brilliant rhetoric.

Extending northward from Puget Sound to Bering Sea are thousands of islands, some of them mere points of rock covered with moss. It is safe to say that every one of them contains metal—lead, copper, iron, gold, or silver—but generally of a grade too low to work. The Treadwell mine, on Douglas Island, works ore which averages \$3 a ton, but it can do that only because the deposit there is so enormous, being 600 feet wide, several miles long, and of unknown depth. Ordinary mining with tunnels, drifts, slopes, and shafts would be impossible there, for it would cost more than the ore is worth to get it out, let alone pulverizing it. Efficient machinery does the work of men, and cost is reduced to a minimum. If any similar vast deposits shall be found they may be worked with similar success by large capital. No such deposits have been found elsewhere on the islands, no "mountains of gold-laden quartz," and even if a similar find should be made the lucky finder will have to raise a million dollars or so before he can work it.

The ledges on the islands are of the usual size. Many of them have been examined by experts and rejected as too poor to work.

Several years before the Metlakahla Indians came to Annette Island prospectors had discovered gold-bearing rock thereon. Examination showed that it would not pay for working, and the gold seekers located elsewhere; but now, since the Indians, Christianized and civilized, have turned the frowning wilderness into a pleasant town with neat houses, flourishing gardens, and a general air of peace and prosperity, rapacious white men want to get in there and steal the island; if there is gold they want that, and if there is no gold there are 800 Indians out of whom a good deal could be made by teaching them whisky drinking and other vices, and so their cock-and-bull yarns about mountains of gold are poured into gullible ears. The intention is obvious enough; it is to work up a popular demand for the expulsion of these Indians from the wilderness they have redeemed.

Metlakahla has no saloons or bawdy houses in it. Every other Alaskan town is infested with such places. The Indians are self-supporting. They receive no annuities and want none. They support their own schools, church, and civil officers. They are no burden upon the National Government. They are grateful for the land which has been assigned to them and are using it as no other Indians on this coast are using theirs. The children are growing up industrious, intelligent, moral, and Christian men and women. If there is mining to be done on their island they can do it themselves, and will be glad to do it so as to give occupation to the many unhappy Indians who would like to make Metlakahla their home.

Attractive offers have been made to them by a responsible company to allow prospectors to come in and if ore were found to permit mining. With a justness and a dignity which compel the admiration of good men, they replied that as the United States Government had given them the land for their own use and benefit, it would be improper to lease it or sell it or give it away. They are intelligent enough to know that white mining on their reservation would be the debauching of their sons and daughters—a defeat of the very purpose for which the Government assigned them their island.

They moved from British Columbia to escape the rapacity of greedy whites. When they had built up old Metlakahla, turning that lonely spot into a thriving village, making the valueless region worth something, the land grabbers of Victoria saw a splendid chance to get something for nothing and worked on the provincial government to sell them the Indians' lands. They accomplished their purpose, and these Tsimsheans fled from that unjust Government to the shelter of the Stars and Stripes. So far they have every reason to honor our Government, which has been humane and just, and their loyal devotion may well make an American proud.

Let us be on guard and not suffer ourselves to be deceived by greedy rascals who would shrink from no dishonor which would put money in their purse. Let good men scrutinize these tales of fabulous wealth and watch the men who set them afloat. There is some rascality on foot.

JOSEPH D. WILSON.

[S. 2833. Fifty-fifth Congress, second session.]

**A BILL** To segregate and return to the unreserved public domain mineral lands upon a reservation for the use of the Metlakahla Indians, in Alaska.

Whereas on what is known as Annette Islands, situated in Alexander Archipelago, in southeastern Alaska, on the north side of Dixons Entrance, certain valuable mineral lands are known to exist; and

Whereas of said islands, which were set apart by section fifteen of the act of Congress entitled "An act to repeal timber-culture laws, and for other purposes," approved March third, eighteen hundred and ninety-one, as a reservation for the use of the Metlakahtla Indians and others, the southwestern peninsula of Annette Island only is occupied and of any use or benefit to the Indians who live thereon: Therefore,

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,* That the Secretary of the Interior is hereby authorized and directed to declare all lands upon Annette Island lying east and northeast of a line commencing at the northern point of Tamgas Harbor, longitude one hundred and thirty-one degrees thirty-two minutes west, latitude fifty-five degrees five minutes north, thence running north by the west side of Purple Mountain to the ocean, being all of said island except the southwestern peninsula thereof, open for settlement and occupancy under and according to the general land laws of the United States affecting the public domain; and all preemption filings heretofore made, and all homestead and mining entries or applications to make entry under the homestead or mining laws, shall be received and treated in all respects as if made upon any of the public lands of the United States subject to preemption or homestead entry.

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DEPARTMENT OF THE INTERIOR,

Washington, December 17, 1897.

**SIR:** I am in receipt of your letter of the 16th instant, inclosing a copy of Senate bill No. 2833, Fifty-fifth Congress, second session, "To segregate and return to the unreserved public domain mineral lands upon a reservation for the use of the Metlakahtla Indians, in Alaska," and requesting to be furnished with any information this Department may have on the subject.

In response thereto I have the honor to forward a report from the Commissioner of Education regarding the status of the Metlakahtla Indians now settled upon Annette Island, in Alaska.

These people have, under the fostering care of the Rev. William Duncan, made great progress in civilization.

This Department deprecates hasty action looking to alienation of the lands now occupied by the Metlakahtlas, and I respectfully suggest that action be delayed on the pending bill, S. 2833, until more definite knowledge can be obtained as to the value of the lands supposed to be mineral.

Further information upon this subject will be forwarded you when received by the Department.

Very respectfully,

C. N. BLISS, *Secretary.*

Hon. GEO. L. SHOUP,

*Chairman Committee on Territories, United States Senate.*

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DECEMBER 14, 1897.

**SIR:** I have the honor to acknowledge the receipt of your letter of December 11, inclosing bill H. R. 4209 entitled "A bill to segregate and return to the unreserved public domain mineral lands upon a reservation for the use of the Metlakahtla Indians in Alaska," and requesting me to furnish all information in the possession of this office concerning the reservation referred to, and particularly to state how and when it came into the possession of the Indians named. In accordance with your request I submit the following brief outlines of the essential facts in the case, and append hereto a leaflet of four pages, the same being Miscellaneous Document No. 144 of the Senate, of the Fifty third Congress, second session, presenting a fuller statement by Dr. Sheldon Jackson, United States agent of education for Alaska, and letters from



the Hon. John S. Bugbee, United States district judge, District of Alaska, and Messrs. Hamilton, Simpson & Co., manufacturers and dealers in lumber, the last being native Metlakahtlans sent by Mr. Duncan to the training school at Sitka for the completion of their education.

In 1857 Mr. William Duncan was sent by the Church Missionary Society, of London, England, as a lay missionary to the Tsimpseean tribe of British Columbia. Since then these Indians have been, through his efforts, raised from a state of savagery to civilization.

Troubles having arisen in 1880 (to 1886) between Mr. Duncan's colony and the colonial government of British Columbia, mainly with regard to ownership of the soil, in the winter of 1886-87 they sent their leader, Mr. William Duncan, to Washington, who conferred while there with the President, the Secretary of the Interior, and other officers of the Government, and received such encouragement that in the spring of 1887 they concluded to leave British Columbia and move in a body to the contiguous Territory of Alaska, in order to come under the more liberal laws of the United States. In the above-mentioned interviews with the President and Secretary of the Interior, no positive promises were made, but Mr. Duncan was given to understand that if his people removed to the United States, Congress would take action securing them suitable land for a home. This was subsequently done by Congress in section 15 of the act of Congress entitled "An act to repeal timber culture laws, and for other purposes," approved March 3, 1891 (26 Stats., 1095), which reads as follows:

Until otherwise provided by law, the body of lands known as Annette Island, situated in the Alexander Archipelago in southeastern Alaska, on the north side of Dickson's entrance, be, and the same is hereby, set apart as a reservation for the use of the Metlakahtla Indians and those people known as Metlakahtlans, who have recently emigrated from British Columbia to Alaska, and such other Alaskan natives as may join them, to be held and used by them in common, under such rules and regulations and subject to such restrictions as may (be) prescribed from time to time by the Secretary of the Interior.

In British Columbia they had formed a local government, which they transferred with themselves to their settlement on Annette Island.

This local government is officially known by them as "The Town and Associated Community of Metlakahtla."

An annual election is held by the members of the "community." This council makes the laws, and is the governing power of the people. Every person desiring to unite with the community is required to make application to the "council" for membership. If the request is granted the new member subscribes to the following 15 rules:

1. To give up sorcery.
2. To cease calling in sorcerers when sick.
3. To cease gambling.
4. To cease giving away their property for display.
5. To cease painting their faces.
6. To cease drinking intoxicating liquors.
7. To observe the Sabbath.
8. To attend religious instruction.
9. To send their children to school.
10. To be cleanly.
11. To be industrious.
12. To be peaceful.
13. To be liberal and honest in trade.
14. To build neat houses.
15. To pay the village tax.

Already before migrating to Annette Island, Mr. Duncan had introduced these elements of civilization. Many of his tribe were individual

owners of the village lots occupied by their residences and vegetable gardens. Immediately after removing to Annette Island the same plan of individual ownership was resorted to in the form indicated by the following certificate of ownership:

Certificate No. —.]

[Dated —, —.

METLAKAHTLA.

This certifies that ——— has this day, in pursuance of the rules and regulations of the Town and Associated Community of Metlakahtla, Alaska, entered upon and occupied that certain tract or parcel of land on Annette Island, in the District of Alaska, U. S. A., more particularly described as follows, viz, ———, and is now in the actual possession thereof.

That, so far as this city and associated community can confer such a privilege, he has, and ——— heirs shall have, the prior and exclusive right of proving up ——— claim thereto and of obtaining title from the United States Government, and this shall be the evidence thereof, except it be before us canceled upon our register for abandonment or conduct unbecoming an American citizen.

Done by our order under our seal the day and year first above written by the chairman and secretary of our native council.

THE TOWN AND ASSOCIATED COMMUNITY OF METLAKAHTLA,  
By ———, *Chairman of the Native Council*,  
And ———, *Secretary of the Native Council*.

The island is about 40 miles long by 3 wide. The colony on Annette Island have cleared off the timber from their village site, erected from 150 to 200 good frame residences, established a cooperative store, salmon cannery, and stean sawmill, and built a large church, but so far as known to this office nothing has been actually done in mining, although it is known that projects in this direction have been under consideration by them. All the industries are carried on by the native people themselves, under the leadership of Mr. William Duncan.

With regard to the richness of the mines, Dr. Jackson reports that according to common rumor there are outcroppings of gold in the cliffs along the eastern side of the island, similar to those found on many of the islands of the same archipelago. Claims were located and work commenced at some points on Annette Island, when the miners were ordered off by the Secretary of the Interior.

The natives of Metlakahtla are naturally opposed to the opening of Annette Island for settlement or for mining purposes, the vicinity of mining camps being entirely hostile to the kind of civilization that Mr. Duncan has established with so much painstaking and persistence. It is to be said, however, that the settlement of Metlakahtla is on the western side of the island and the mining above mentioned was along the eastern side. The range of mountains passing through the middle of the island in some places attains an altitude of 3,000 feet.

It would require from six weeks to two months to notify Mr. Duncan with regard to the inclosed bill and receive a report from him.

I return the bill, as requested.

Very respectfully, your obedient servant,

W. T. HARRIS, *Commissioner*.

The SECRETARY OF THE INTERIOR.

DEPARTMENT OF THE INTERIOR,

Washington, December 17, 1897.

SIR: I have received a copy of a bill, H. R. 4209 (Fifty-fifth Congress, second session), "to segregate and return to the unreserved public

domain mineral lands upon a reservation for the use of the Metlakahtla Indians in Alaska."

This bill is substantially the same in effect as Senate bill No. 2833 (Fifty-fifth Congress, second session), "to segregate and return to the unreserved public domain mineral lands upon a reservation for the use of the Metlakahtla Indians in Alaska," upon which I have this day submitted a report to the Senate Committee on Territories, a copy of which is herewith transmitted for your information.

Very respectfully,

C. N. BLISS, *Secretary.*

Hon. JAMES S. SHERMAN,  
*Chairman Committee on Indian Affairs,  
House of Representatives.*

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[H. R. 4209, Fifty-fifth Congress, second session.]

A BILL to segregate and return to the unreserved public domain mineral lands upon a reservation for the use of the Metlakahtla Indians in Alaska.

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,* That the Secretary of the Interior is hereby authorized and directed to declare all lands upon Annette Island lying east and north of a line commencing at the northern point of Tangas Harbor, longitude one hundred and thirty-one degrees thirty-two and one-half minutes west, latitude fifty-five degrees five minutes north, thence running north by the west side of Purple Mountain to the ocean, being all of said island except the southwestern peninsula thereof, open for settlement and occupancy under and according to the general land laws of the United States affecting the public domain; and all preemption filings heretofore made and all homestead and mining entries or applications to make entry under the homestead or mining laws shall be received and treated in all respects as if made upon any of the public lands of the United States subject to preemption or homestead entry.

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DISTRICT OF ALASKA, EXECUTIVE OFFICE,  
*Sitka, June 2, 1897.*

SIR: I have the honor to inclose herewith letter of the Rev. William Duncan, of New Metlakahtla, Alaska. I would respectfully request that the subject-matter of the same be referred to the inspector of salmon fisheries in this Territory for investigation, and for him to extend such relief and protection to the Indians as the laws of the United States and the regulations of the Department of the Interior will afford.

Very respectfully, your obedient servant,

JAMES SHEAKLEY,  
*Governor of Alaska.*

The SECRETARY OF THE INTERIOR,  
*Washington, D. C.*

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METLAKAHTLA, ALASKA, *May 17, 1897.*

DEAR SIR: I feel pressed to bring before you the burning question which has long agitated the minds of the natives of this part of Alaska in reference to their salmon-fishing interests. The matter, it appears to me, calls for immediate interference of the Government, otherwise I fear very serious consequences will inevitably overtake the natives.

On several occasions during the last few days I have been visited by members of the Hyda and Tlinkil bands, their burden being to tell me of the threats which

are being uttered against them by the manager of the Loring cannery unless they will, one and all, deliver their catch of salmon to him during the coming salmon season. These threats are especially to intimidate the natives who have hitherto sold their salmon to the Metlakahtla cannery (which has been built and is carried on for the express benefit of the native population), and consists in adopting measures of fishing at the various little streams which will virtually and effectually result in driving off the natives altogether.

Surely such a menace to business freedom ought not to be tolerated in this country, and especially so when its effect is to oppress and impoverish the native residents.

The Loring cannery is the property of a great and wealthy syndicate of California, which operates only to harvest the resources of Alaska, but does nothing to benefit the country.

I may be mistaken in my interpretation of the organic act providing civil government for Alaska, but it appears to me, and to others, that the action of the Loring cannery in the matter I have described is in direct violation of the provision of that act, which guarantees protection to the interests of the natives.

Not being able to visit Sitka at the present time through press of work, Dr. Minthorn, now my colleague in the mission work here, will take the journey in my stead, and I hope he will be able to lay before you, more vividly than I can by writing, the particulars of the situation.

I have the honor to be, your humble and obedient servant,

W. DUNCAN.

Hon. JAMES SHEAKLEY, *Governor of Alaska.*

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PORTLAND, OREG., *March 13, 1897.*

SIR: The following telegram from Mr. William Duncan, the noted missionary of Metlakahtla, Alaska, has just been received by me:

VIA WILLAPA.

Two whites troubling native miners. State they were taking law into their own hands. Native miners stopped. Waiting instructions.

This is evidently a recurrence of the old trouble which your Department so summarily stopped a few months ago. Annette Island was taken up by Mr. Duncan and his people upon their emigration from British Columbia nine years ago. No one lived upon it, nor had anyone except the Government any claim of any kind upon it, and the people of Metlakahtla upon taking it filed notice of their action with your Department and at the recorder's office in Alaska. I might also add that the emigration of Mr. Duncan and his people to this island was with the knowledge and consent of the Government.

A few years ago the island was declared to be a reservation for the use and benefit of the Metlakahtla people. Unfortunately, some miners have lately claimed to have made discovery of gold-bearing quartz upon the island, and ever since then they have been troubling the people of this little native community. To set the matter at rest, your Department some time ago gave strict orders to have all trespassers removed from this island, and instructed all of the district officers in Alaska to give notice to that effect and to see that trespassers were kept off from the island, but, as you will see from the above dispatch, the trouble is commencing over again. Mr. Duncan, upon his arrival at Metlakahtla, will doubtless exercise such powers as he may have as a justice of the peace, and will also call the matter again to the attention of the district officers. He has instructed his people, for the benefit of the community, to ascertain if there was any such gold-bearing quartz upon the island, and this is doubtless the "native miners" with whom the whites have interfered.

It is absolutely necessary that this island should be kept free from invasion of the white people, as a mining camp or any white settlement

whatever upon it would be the ruin of this the most promising missionary experiment that has ever been upon this Northwest coast, and the work of more than thirty years of Mr. Duncan would be destroyed. As it is now not a drop of liquor is allowed upon this island and the strictest rules of morality are enforced. To allow any white settler at all upon the island would be to do away with every safeguard that is now about these poor people.

Could I in the most respectful but urgent manner request that the District officers be again instructed to protect this island from invasion?  
Yours, very respectfully,

THOS. N. STRONG,  
*Counsel for Metlakahltla Town and Community.*

The SECRETARY OF THE INTERIOR,  
*Washington, D. C.*

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METLAKAHTLA, ALASKA, *January 24, 1898.*

HONORED SIR: In our letter of 6th instant praying "that you will kindly exercise your authority to prevent any bill to your detriment becoming law till we lay before you a full statement of our position."

Just after we sent our letter Mr. Duncan received a communication from the Secretary of the Interior desiring him to give information regarding the bill now before Congress, which asks to take away from us the main portion of Annette Island.

Mr. Duncan has already written the letter asked for, and proposes to visit Washington, if need be, to further explain matters.

We therefore pray that you will kindly see the said letter and help us, who are still weak and need the protection of the Government, against those who would ruin our settlement.

We have the honor to remain,

THE PEOPLE OF METLAKAHTLA.  
DAVID LEASK, *Native Secretary.*

Hon. WILLIAM MCKINLEY,  
*President of the United States of America,*  
*Washington, D. C.*

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LANE SEMINARY,  
*Cincinnati, Ohio, February 16, 1898.*

DEAR SIR: I have the honor to address you on behalf of my fellow-countrymen at New Metlakahltla, on Annette Island, southeastern Alaska.

For several years, since their emancipation from heathenism, our people have enjoyed a peaceful and prosperous life. Under wise and patriotic leadership they have identified themselves with the progress of Christianity and civilization in that country. No other native people in all Alaska are more loyal to the American Government than the New Metlakahltla people.

Now I am informed that a bill has been introduced in Congress for the purpose of restoring to the public domain the largest part, or nearly all, of Annette Island, which was reserved by law (Fifty-first Congress, second session, chap. 561, sec. 15) for the exclusive use of our people. The reason for this is, I am further informed, that the minerals of the island should be mined by foreign capitalists.

While I admit, sir, the existence of certain minerals on Annette Island, yet I wish to say that if the bill referred to above should become law, its effect would be damaging to our people. Therefore it is to the interest of Christianity and civilization that the New Metlakahtla people be protected in this stage of their progress, and that when the said bill is brought before you for official act it should receive your earnest and careful consideration.

I have the honor to be, sir, your most humble and obedient servant,

EDWARD MARSDEN.

His Excellency WILLIAM MCKINLEY,  
*President of the United States, Washington, D. C.*

