

DEDICATED TO THE BICENTENIAL CELEBRATION OF ORTHODOX CRISTIANITY IN NORTH AMERICA

**The Right Reverend**

**NESTOR**

Bishop of the Aleutians and Alaska  
1879 - 1882

correspondence, reports, diary  
Translated and edited by G. Soldatow

With Introduction by His Beatitude,

**METROPOLITAN THEODOSIUS**

Primate of the Orthodox Church in America

**VOLUME TWO**

**AARDM PRESS  
MINNEAPOLIS, MINNESOTA**

1993



# **THE RIGHT REVEREND NESTOR**

**Bishop of the Aleutians and Alaska  
1879 – 1882**

**SELECTED LETTERS, DOCUMENTS & DIARY**

**COMPILED, TRANSLATED AND EDITED BY**

**GEORGE SOLDATOW**

**With introduction by His Beatitude,**

**METROPOLITAN THEODOSIUS**

**Primate of the Orthodox Church in America**

**VOLUME TWO**

**AARDM PRESS  
MINNEAPOLIS, MINNESOTA**

**COPYRIGHT © 1993, BY G.M. SOLDATOW**

**ALL RIGHTS RESERVED**

**LIBRARY OF CONGRESS CATALOG CARD NO. 93-071069**

No part of this publication may be reproduced  
Or transmitted in any form or by any means,  
Electronic or mechanical, including photocopy,  
Recording, or any information storage and  
Retrieval system, without  
permission in  
Writing from the publisher.

Second printing 2000



**ARCHIVES OF AMERICANS OF RUSSIAN DESCENT IN MINNESOTA**

**3217 – 32<sup>ND</sup> AVE. N.E. MINNEAPOLIS, MN. 55418 USA**





THE RIGHT REVEREND BISHOP NESTOR

## List of Abbreviations

- AARDM** - Archives of Americans of Russian Descent in Minnesota  
3217-32nd Ave, NE. Minneapolis, Minnesota, 55418
- OCA** - Orthodox Church in America, Department of Archives  
P.O. Box 675, Syosset, NY 11791
- LC** - Library of Congress, Washington DC  
The Alaskan Russian Church Archives, ARCA, Manuscript Division

## References

- Hallock, Charles, Our new Alaska; or the Seward Purchase Vindicated, N.Y. 1886  
- Indicated as: Hallock, C. ONA
- Nikitin, Avgustin, Archimandrite, Asst. Prof. of S. Petersburg Theological Academy,  
Rossia I SSHA (Russia and the USA), AARDM Press 1991,  
- Indicated as: Avgustin, Arch. R&SSHA
- Schwatka, Frederick, Report of a Military Reconnaissance in Alaska made in 1883,  
- Indicated as: Schwatka, F. RMRA
- Seidmore, Elsa Ruhaman, Appleton's Guide-book to Alaska and the Northwest  
Coast, N.Y. 1898, - Indicated as: Seidmore, E. AGB
- Whimper, Frederick, Travel and Adventure in the Territory of Alaska, formerly  
Russian America - now ceded to the United States - and various  
other parts of the North Pacific, London 1869,  
-Indicated as: Whimper, F. TAA
- Wright, Julia McNair, Among the Alaskans, Philadelphia, Presbyterian Board of  
Publication, 1883. - Indicated as: Wright, J. M. ATA

## INTRODUCTION TO VOLUME II

The first volume of selected correspondence, reports, diary excerpts and other documents from the administration of the Right Reverend Bishop Nestor covered the period of 1861-1880. The reader was informed of the Bishop's service in the Russian Navy, his consecration as Bishop for the American Orthodox Church and his arrival in the United States. The second volume covers 1881-1882 and the circumstances of Bishop's death.

The Russian Mission to Alaska and the United States had as its goal not only assistance to the Russians living there but the conversion of non-Christians. The first mission of eight monks sent to America by a directive of the Empress Catherine arrived in Kodiak on September 24, 1794. Within a few months of their arrival they began their missionary work among the natives of the Aleutian Islands and then carried their mission to the mainland of Alaska. Before their arrival there were already some Christian natives, baptized and instructed in Christian doctrine and teaching by employees of the Russian-American Company. On July 19, 1796, by decree of the Most Holy Synod, the Vicariate of Kodiak was established and Bishop Ioasaph, the first hierarch for the new missionary territory of Alaska was consecrated in 1799. The achievements of the first mission are widely known and now every Orthodox Christian knows the names of Sts. Juvenaly and Herman, two of the most famous missionaries. In 1812 a chapel was built at Fort Ross in California on the Russian River not far from the Spanish village San Francisco. The missionary work there was also successful. In 1866, the first Greek Orthodox Church in the United States was founded in New Orleans, Louisiana. A Ukrainian priest Agapius Honcharenko, a former employee of the Russian Embassy in Athens, officiated at the blessing. He served then at a chapel at the Greek Consulate in New York City. There was a great difference between these two parishes and the Russian Mission. The Greek parishes were established only to serve the Greeks, but the Russian Mission from its beginning served the populations of the Aleutian Islands, Alaska and then the mainland of America. At the time of Bishop Nestor's arrival in America, some Gospel, liturgical services and prayers were already translated into the native languages of Alaska and even into English. Priest Nicholas Bjerring in New York City edited an English publication, *Oriental Church Magazine*. The Russian Mission visualized the establishment of a new Orthodox Church in North America for the population there. Upon his arrival in America, Bishop Nestor found in New York City and in San Francisco multi-ethnic parishes where the common language for all was English.

According to the best Orthodox traditions of Cyril and Methodius, Stefan of Perm, St. Gurii and other missionaries, the Orthodox mission under the administration of Bishop Nestor continued. He supported new translations of the Gospel and prayers into local languages and the preparation of native publications.

The arrival of Bishop Nestor occurred at the same time as the western missionaries discovered the opportunity to conduct their work in Alaska. They opened their workhouses, schools and churches there and in some places there were conflicts of interest, for example, in Sitka.

When the see was transferred from Sitka to San Francisco, the Bishop was forced to serve in a small rented house remodeled as a chapel. The importance of having an impressive cathedral and a good choir became obvious to Bishop Nestor. He wrote letters to the Most Holy Synod in St. Petersburg explaining this situation.

In this second volume the reader will read the continuation and results of the missionary work of Bishop Nestor in the American mainland and in Alaska. After the

establishment of the cathedral with a missionary school there and on Alaska, the Orthodox Church was ready for its mission on the mainland of America. Bishop Vladimir (1888-1891) was appointed after Bishop Nestor to administer the diocese. He was a co-worker of Nicholas of Japan. He sought to adapt Orthodox liturgical life to the American scene with English translations in artfully arranged musical settings. During his administration the Uniates under the guidance of the Rev. Alexis Toth - began their return to Orthodoxy. Under his direct guidance 17 new Orthodox parishes were formed and his influence led other clergy to return to the Mother Church. He became known as the Enlightener of the Carpathian people in North America. As a result of his mission, hundreds of thousands of Uniates left Unia during the next three decades. Bishop Vladimir was followed by Bishop Nicholas (1891-1898), who came to America with more than thirteen of the most talented graduates of several academies and seminaries in Russia; with their assistance he was able to establish a successful continuation of the missionary work in the American Diocese with new parishes and missions almost in all states. St. Tikhon - the Enlightener of North America, and future Patriarch of Moscow, followed him. During his administration the diocese was renamed as the "Diocese of the Aleutians and North America", and divided into two vicariates- one on Alaska and one in Brooklyn, for the Syro-Arabs, and a deanery in Chicago for the Serbian parishes. St. Tikhon revealed a prophetic vision of the Orthodox Church in America - a semi-autonomous Exarchate of the Russian Church. He proposed other vicariates for the Greeks, Serbians and Carpatho-Russians.<sup>1</sup> The Orthodox multi-ethnic Church in America had a solid Administration and goals for the future. St. Tikhon established a seminary in Minneapolis, Minnesota. In America the Orthodox clergy encountered other Christian denominations and established relations with them. At that time there were already several Orthodox publications in the United States. St. Tikhon requested that the clergy study English language for missionary work and for communication in multiethnic dioceses. English was a required subject in the seminary and missionary schools.

Serious mistakes were made in the American past in the treatment of the Alaskan native population both at the end of the last century and also during the World War II causing great hardship. They were made because the decision-makers were not familiar with the native population. But there was hardship also for many ethnic groups who came to the United States; for example for the people from Ireland, Slavs from the former Austro-Hungarian Empire, for Germans from the Volga area (Russia) and for many others. After people met each other, they lost their suspicion toward differences of religion, language, and traditions and learned to work together for the benefit of their family, community, and nation.

People of different racial and ethnic origins built this great nation. The immigrants brought their national achievements, combining with those of the native people, making this country so unique, that other nations today can learn from America, where a German and a Pole, a Catholic and Protestant live on the same street, often being friends; where everyone can go to his place of worship without fear. The American Orthodox Church was built in this atmosphere of multi-ethnic and racial tolerance and became, therefore, unique among other Orthodox Churches.

The success of the Orthodox Mission was possible only as a result of the preparatory work of Bishop Nestor, who foresaw the necessity of using the English language and new methods in missionary activity. Other Bishops who were appointed to administer the diocese in America continued his policy. They all worked for the unity of all Orthodox people in the United States and now the Orthodox Church in America consists of

---

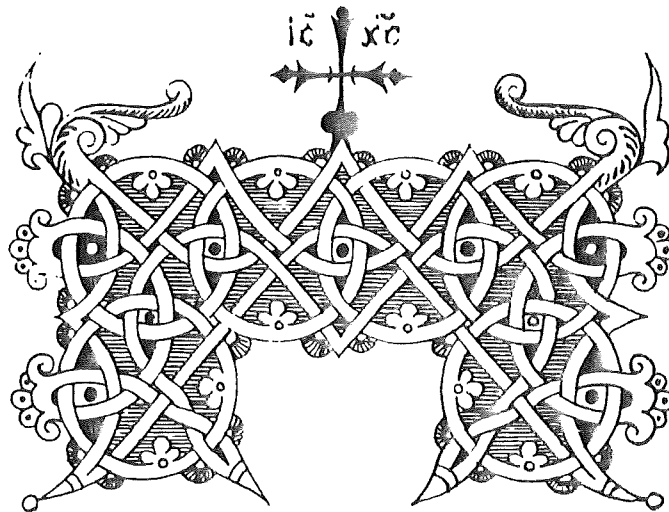
<sup>1</sup> A manuscript with this plan, signed by St. Tikhon, is located in the AARDM.

different ethnic dioceses and people, who either came from Orthodox countries or were converted to Orthodoxy from many different races and nationalities.

I am very grateful to Igumen Herman Podmoshensky, who provided for this publication a rare picture of His Eminence Bishop Nestor, possibly the only one in existence. My sincere thanks go also to many other people, who made this publication possible.

Memory eternal to Bishop Nestor's pure and holy soul.

Editor



1881



San Francisco Free Public Library.

San Francisco, Jan'y 3<sup>rd</sup> 1881

To Rector

Bishop of the Russian Orthodox Church  
No. 1311 Taylor St

On behalf of the Trustees of  
this Institution, I have the pleasure to acknowledge the  
receipt of the following works from you  
viz: 2 copies of 2 volumes each.

"Derniers Jours de la Vie Terrestre  
de Notre Seigneur - Jesus Christ"  
par Monseigneur Innocent - and

"Choix de Sermons et Discours de  
S. Ev. M<sup>r</sup> Philarète" - in 3 volumes

for which please accept their grateful acknowledgment.

Very respectfully,

Andrew J. Moulder

Secretary.

Jan. 10/22 - 1881<sup>3</sup>  
Kodiak

Your Eminence,  
Most Merciful Archpastor,

Using the occasion that a schooner "Pholar" is now leaving Kodiak going to San Francisco I hurry to inform You about some details about the church at Kodiak.

The unskillful building of this church makes any kind of repair hopeless. It is because of this, that although the internal view of it after the present remodeling made it quite attractive, at the same time the leaks are getting that much bigger along the walls and through the ceiling from the roof; Fr. Deacon, who puts all his efforts into this problem, gets a feeling of complete despair and has turned to me with a request to make a report to Your Eminence about our misfortune.

As soon as we seal or putty a leak in one place, it appears in another place, where up until then it was not present. For example a leak appeared at the same place where the church chandelier hangs, where it is even hard to get to. - We are losing heart for this (It would be a simple solution to just give up). It is difficult to lift our hands to make repairs for this reason.

The continuous rains assist these leaks.

When the church walls are boarded from the outside, then it is true that there will be no leaks in the walls; but the greatest defects are found exactly in the roof, the ceiling and the foundation. Therefore the boarding of the walls will be of little use if the rest remains- If it would be smaller, then the repair would be quite simple, but because of its greatness, these defects bring one into confusion; however there is no other means to get it repaired: than to take the roof and ceiling apart and to do them over, then to put under the church a foundation and then to board it from the outside. What will all this cost? You have to judge that, Your Lordship, Yourself.- But there is no other solution as I can assure You; otherwise: either any kind of expenditure for that matter will be useless, or the entire problem has to be left to God's mercy.

This is my opinion, in a poverty of ideas, Your Grace, and You do as the Lord will tell You, but the responsibility for this church can not fall on anyone (except on me or on some one else from the clergy) in case if all the above mentioned remodeling and corrections will not be done. -

I assume that for the funds necessary for such a remodeling, it would be possible to build a new church that would be better and smaller than this one now. - It is a pity that the pattern is spreading over the inside. -

About myself Your Grace I will not speak much now. I began slowly to make peace with my situation. - Even though I am a soldier with experience, not only in active duty, but also with experience in spiritual battles; however in the present practice I am a novice - a student. - It is true that the proverb said (even though it is not suitable to mention this here) "if you will not suffer you will not learn". Forgive me, Your Eminence for the joke! -

I did not have a chance to be in the settlement of Orlovo, since the schooner went there just before the Nativity Holy Days, and arrived there just after Nativity before Epiphany.

Until now we do not have winter. - The weather stays rainy and cloudy, staying on the level of several degrees warm by Reaumur and rarely at the point of freezing. Today a little snow fell and froze just a little but it seems that again it will become warmer.

---

<sup>3</sup> The original letter is located in the Archives of the OCA .

The Holy Days passed here quite nicely and calmly, more so than, as I know, it was in the past; however the dressing of oneself in disguises for masquerade was in full force but no one expected any serious disturbances and thanks to the Lord, there weren't any.

On the first day of the Holy Days of the Nativity of Christ in the evening, the children and teenagers began their walk with a star to the homes singing the Troparion, Kondakions and carols. They continued to glorify through all three days of Holy Days, and then comes all the foolishness of the Nativity-tide all that time until the day before Epiphany.<sup>4</sup> Here also the Americans take part in that foolishness.

On the first Sunday after the New Year I read in the church my first public sermon on the text "Lord make me to know mine end, and the measure of my days, what it is; that I may know how frail I am"<sup>5</sup> and before that I was active hearing confessions individually; for everyone that was really beneficial; however it brought me no peace but a dark outrage from the devil and all kinds of crafty designs against me; therefore it seems that there is no peace for me.

The agent known to You, Washboin, the assistant to McIntyre, who works for the Alaska Company, asked me, when I will write to Your Grace to send from him to You his best regards.

About my confirmation as a trustee of a small part of Elovii Island, namely that part that is called the New Valaam, - there are no parishioners, - it seems, Vladika, that in the future for a priest to stay there would be of no interest. - Two families that live not far away from this place, compose the entire local population, and one of these people Michail Stuzerenko is the chapel elder (on Elovo Island) and he guards the inventory; the holy vessels and the books that are recorded for the chapel and he is also my trustee for my matters of building that already began in the area where the deceased elder<sup>6</sup> lived. - Another one from the other family, Miloshkin. I delegated to baptize all the newborn babies in the nearby settlement of "Uzkii", since he leads a clean life, even though he has a wife.

Vladimir, it seems, will become a monk, but there will probably be some struggle with himself and with the world's temptations. I see in him all that kind of character, that I remember in my own life, - and because of that I think there will be no other outcome than the same one. However the will of the Lord be done. -

At the present time I have already received through the Company a part of the bookbinding accessories from California and I began the bookbinding, but there are still some things that are missing. - Now I hope to bind all the books on Elovo Island,

---

<sup>4</sup> The Russian people consider the Nativity of Christ a great period for celebration. It is observed for two weeks until Epiphany. The day before the Nativity, the Russians fast the entire day until the appearance of the first evening star, when the entire family sits down for a special Nativity Supper. At first they recite the Nativity prayer and then they eat special food that consists of boiled wheat with honey and boiled dried fruits. There is no meat, only fish on the table. At the same time the children go through the streets singing carols. At the head of the each group, someone carries a large star on a pole. On New Year's Eve the children sing songs wishing all a Happy New Year. On the Eve of the Epiphany the young girls tell their own fortunes. On the morning of the Epiphany people leave the church carrying icons and church banners and go to the river where the priest blesses the water. This custom is called "going to the River Jordan" in remembrance of the Baptism of Christ in the River Jordan. Many customs are observed during these festival two weeks of celebration. The Church has been against some of these, considering them non-Christian. For example: going around at that time in masquerade. Russian people brought Christianity to Alaska, including their customs, songs and dances which the native population learned and observed and after some time considered as their own.

<sup>5</sup> Psalm 39: 4

<sup>6</sup> St. Herman. In general a starets - elder is an older monk who possesses outstanding spiritual authority.



among them there are some manuscripts that were written in poluustav,<sup>7</sup> that makes them quite expensive. - I will try to repair those books in the parish churches when I find time to do that.

In the spring I think to build two boats according to special designs, those models are already prepared in detail by me, with two air compartments in the front and rear, that will be hermetically enclosed, with the addition of simple hard blown-up balloons. Into one of those cases it would be possible to put for travel the sacristy. With these boats I will be able mostly, without waiting for the occasion, to get to some corner of one of the parishes. For example: if there is nice weather or a favorable wind blows and if there is at that time, no suitable transportation...- I would be happy, at that time if it would be suitable, to go, but without a boat I would be forced to sit sorrowfully. In another situation: there is a good opportunity, but the church circumstances do not permit, because it would be impossible to drop a matter that started, and the chance passes by - it does not wait. When there is the necessity of taking baidaras; and for the service it is necessary to take at least three of them, - to take more food, tea, since it is necessary to give drink and to feed the 6 people who row. It can't be done without that, even to think it. Then the daily allowance has to be paid. All together it becomes quite unproductive. However it would be possible to travel at any time, on suitable boats - only the weather has to be suitable. I could then travel without difficulty and inexpensively with more value than now, with only the lay reader.

If Your Grace does not find any obstacles to release my salary for the rest of this year, then I request not to let me remain without Your merciful decision.

Requesting Your Archpastoral holy prayers I remain  
Your dedicatedly devoted novice

Undeserving Hieromonk Nikita

*General Fedonostzoff  
Chief Procurator Holy Synod  
S<sup>t</sup> Petersburg.*

*Trying to obtain reduction  
in price will know in a  
week, shall telegraph result.*

*Bishop Nestor*

<sup>7</sup> Poluustav is one of the scripts that was used for Russian books and governmental documents. It was used in the south of Russia, beginning in the 14th century and is not written as carefully as ustav and has more abbreviations. The script leans somewhat to the right. It was used as the basis for the book printing style of the 15th-16th centuries.

TERMS AND CONDITIONS.

To guard against mistakes on the lines of this Company, the sender of every message should order it repeated; that is, telegraphed back from the terminus of said lines to the Originating Office. For such repeating, the sender will be charged in addition one half the usual tolls of this Company, on that portion of its lines over which such message passes.

This Company will not assume any responsibility in respect to any message beyond the terminus of its own lines; and it is agreed between the sender of the following message and this Company, that said Company shall not be liable for mistakes or delays in transmission or delivery, or for non-delivery to the next connecting Telegraph Company, of any unrepeatd message, beyond the amount of that portion of the charge which may or shall accrue to this Company, out of the amount received from the sender for this and the other Companies by whose lines such message may pass to reach its destination; and that this Company shall not be liable for mistakes in the transmission or delivery, or for non-delivery to the next connecting Telegraph Company, of any repeated message, beyond fifty times the extra sum received by this Company from the sender for repeating such message over its own lines; and that this Company shall not be liable in any case for delays arising from interruption in the working of its lines, nor for errors in cypher or obscure messages. And this Company is hereby made the agent of the sender, without liability, to forward any message over the lines to any other Company to reach its destination.

(This Company is not to be liable for damages in any case where the claim is not presented in writing within sixty days after the sending of the message.

Vendor will wait sixty days  
See my letter December 26th  
What shall I do.

Form B.

665-9

CABLE MESSAGE.

372

THE WESTERN UNION TELEGRAPH COMPANY.

All CABLE MESSAGES received for transmission must be written on the Message Blanks provided by this Company for that purpose, under and subject to the conditions printed thereon, and on the back hereof, which conditions have been agreed to by the sender of the following Message.

A. R. BREWER, Secretary.

JAS. GAMBLE, General Sup't, San Francisco.

WILLIAM ORTON, President.

To San Francisco

Received at San Francisco

January 16 1887

Russian Bishop Nestor &

Purchase of house Surely Combined  
financial formalities require some time  
for oney write per telegraph if instantly  
want it and Vendor cannot wait

(Sig) Pobedonostzoff

Petersburg  
mo

✓

See other side.

To the Most Holy Ruling Synod<sup>8</sup>  
From Nestor, Bishop of the Aleutians and Alaska  
January 18/30, 1881  
No. 226

Most humble report

In order to fulfill the decision of the Holy Synod dated January 18/February 23, 1874, and mentioned in the decree of October 26, 1879, No. 3695, I have the duty to present the "Yearly Record of the sums in the Alaska Diocese for the year 1880".

From the year 1879 to 1880 there remained from the budget the sum 4936 Metal Rubles (or in American coins 3803 dollars and 8 cents) and from 1880 to 1881 remained 3584 Metal Rubles (or 2764 dollars and 53 cents). All together from both years (1879 and 1880) the remains from the budgeted sums that were provided for all purposes and were kept available were

In order to fulfill the decision of the Holy Synod dated January 18/: eight thousand five hundred twenty Metal Rubles (8520 Metal Rubles) or, in American coins, six thousand five hundred sixty seven dollars and sixty-one cents (\$ 6567 61/100).

This financial remainder (8520 Metal Rubles) can be included in the sum that would be assigned for the support of the Aleutian Diocese in the second part of this 1881.

Your Holiness'  
Most humble novice Nestor,  
Bishop of the Aleutians and Alaska

No. <u>232</u>	<b>CABLE MESSAGE.</b>	563
<b>THE WESTERN UNION TELEGRAPH COMPANY.</b>		
<small>All CABLE MESSAGES received for transmission must be written on the Message Blanks provided by this Company for that purpose, under and subject to the conditions printed thereon, and on the back hereof, which conditions have been agreed to by the sender of the following Message.</small>		
<small>A. B. BREWER, Secretary.</small>	<small>JAS. GAMBLE, General Supt., San Francisco.</small>	<small>WILLIAM ORTOR, President.</small>
To <u>California</u>	Received at <u>San Fran</u>	
	<u>3 pm</u>	<u>Feb 5 1881</u>
<u>Taylor str 1311 Bishop (Nestor whole price)</u>		
<u>shall be paid at once within term sooner</u>		
<u>than sixty days payment in ports no advantage</u>		
<u>perseveres in ministering Synod understanding</u>		
<u>Your anxiety will help with all means</u>		
<u>43 Petersburg</u>		
<u>Pobedonostzeff</u>		

(See other side.)

<sup>8</sup> A copy made by His Eminence is located in AARDM.

General Pobedonostzoff.  
Chief Procurator Holy Synod  
St Petersburg.

Livingston... proprietor... brick-house  
desires answer regarding purchase  
of house details sent Holy Synod  
by letter December second number  
181. Answer paid

Bishop Nestor.

Blank No. 11.

CABLE MESSAGES.

THE WESTERN UNION TELEGRAPH COMPANY.

All messages destined for points beyond the United States, via the Atlantic Cable and the  
Cable to Cuba, which are received by this Company for transmission, will be so received and  
sent forward over its line to the terminals thereof, and there delivered to the next connecting  
Telegraph Company, only on the terms and conditions printed on the back hereof.  
JAS. GAMBLE, General Sup't, San Francisco. WILLIAM ORTON, Pres't.

187

Send the following Message, subject to terms and conditions printed on the back hereof, which are agreed to.

To General Pobedonostzoff  
Chief Procurator Holy Synod  
St Petersburg

Price thirty eight thousand if money paid  
inside sixty days no interest. Shall close

Form B.

210 CABLE MESSAGE.  
THE WESTERN UNION TELEGRAPH COMPANY.

All CABLE MESSAGES received for transmission must be written on the Message Blank provided by this Company for that purpose, under and subject to  
the conditions printed hereon, and on the back hereof, which conditions have been agreed to by the holder of the following Message.  
A. E. BELMONT, Secretary. JAS. GAMBLE, General Sup't, San Francisco. WILLIAM ORTON, Pres't.

at San Francisco Received at San Fran  
3:05 pm Jan 20 1881

Russian bishop (Nestor purchase)  
of house surely confirmed. financiers  
formalities require some time. for money  
write per telegraph if instantly want  
it and vendor cannot wait

Pobedonostzoff.  
30 Petersburg  
P

in other side.

No. 1030c **CABLE MESSAGE** 430  
**THE WESTERN UNION TELEGRAPH COMPANY.**  
All CABLE MESSAGES received for transmission must be written on the Message Blanks provided by this Company for that purpose, under and subject to the conditions printed thereon, and on the back hereof, which conditions have been agreed to by the sender of the following Message.  
A. B. BREWER, Secretary. JAS. GAMBLE, General Sup't, San Francisco. WILLIAM ORTON, President.

To California Received at SP  
Taylor street 1311 Bishop 2.37 pm Jan 29, 1891  
reston

Synod very sorry of your intention  
to retire cannot you change mind  
remember grace abounding in weakness

Pobedonostzeff

28 Petersburg  
✓ 7

(See other side.)

No. 1030c **CABLE MESSAGE.** 2  
**THE WESTERN UNION TELEGRAPH COMPANY.**  
All CABLE MESSAGES received for transmission must be written on the Message Blanks provided by this Company for that purpose, under and subject to the conditions printed thereon, and on the back hereof, which conditions have been agreed to by the sender of the following Message.  
A. B. BREWER, Secretary. JAS. GAMBLE, General Sup't, San Francisco. WILLIAM ORTON, President.

To San Francisco Received at San Francisco  
Russian Bishop reston Feb 2, 1891

Purchase of House survey  
confirm financial formalities  
require some time for money  
write per telegraph if  
instantly want it and vendor  
cannot wait

Pobedonostzeff

Petersburg  
31.

(See other side.)

**Most humble report to the Holy Ruling Synod  
included with the financial report of churches in the Aleutian Diocese.**

Sending with this the financial report of sums in the churches of the Aleutian Diocese for the year of 1880, I have the honor to explain to the Holy Synod specific differences in the management of the churches in the Aleutian Diocese that are evident in the formation of church capital, and in the ways of management of this capital.

In the majority of parishes the sums come mostly in the way of donations of skins and furs. -

Mostly this happens as follows. - The inhabitants of a particular locality, who wish to go hunting, form an artel. This artel receives from some Commercial Company (mostly from the Alaskan) boats-baidarkas, food supplies and tools. - With this, according to the agreement of both parties, apiece price for the expected bag is established. After returning from the hunt, all brought in bag has to be given without fail to the Company, according to the agreed price; the hunters, on their side can express a wish, - how many furs of what price they are donating to the parish church. - The Company, in response to this announced desire, after its transfer into the value of hard cash, lets the clergy know about the amount of the donation. - The clergy in their turn let the Administration know about sums received by such method delegating them to be received from the Company in San Francisco. - Then the Administration either spends the sums received, according to the purpose expressed by the clergy, or puts them into a Bank on the book of that church, for the addition of interest to that sum. - All the bankbooks of the churches, to avoid any kind of misunderstanding, are recorded in the Bank in my name as a Trustee. - This order of financial dealing is not solidly established. - Some clergy have clearly distrust of it. The reason for this is that in the past some clergy have sent sums to the Administration, and now they wonder, where this capital is. - Such a case happened to the clergy of the church in Kenai. - The Administration, for lack of definite data, did not positively resolve this situation but based on a communication from the Economic Administration of March 3, 1871, No.2772, made a supposition, that these sums had been transferred at the end of the 1860's by the Ministry of Finances to the Most Holy Synod and that there they, in the amount of 8,800 Rubles are kept under the name of capital belonging to "different churches in America".

The other difference, which is noticeable in the management of the church economic business, is that, in some churches there are no church elders. In some, even though there are, these church elders, for lack of literacy and due to the circumstances of their life; often absent for long periods of time from their settlement, are registered only nominally, or they request compensation for their duties, as for example in Sitka. -

The church elder, in my opinion, is not a person that is needed in some parishes. For an example, I will indicate San Francisco. - Here during many months of a year, through collection from parishioners, - two and a half-dollars comes to the church! For the expenditure of that insignificant sum the participation of the church elder has to be accepted as necessary, which in my opinion is strange. However to elect a church elder and use his services - means on one side, - to sow seeds of discord and quarrels among the parishioners, on the other - to fight against the tendencies of the elder himself, who brings to our ground the ideas of a Trustee in the American churches, where the elder manages all economic matters of the church by his "authority". In relation to us these ideas are less desirable and useable, for lack or insignificance of real church sums and understanding by an elder of his authority as manager of the church business, when his idea of management is transferred to the expenditure of sums, which do not belong to the church. -

February 16/28

Your Holiness' Most humble novice Nestor,  
Bishop of the Aleutians and Alaska

Sitka Jan. 24/12, 1881 <sup>9</sup>

Your Eminence,

I received today Your letters of Dec. 4/16 and Dec. 22 of 1880.

I congratulate You with the past Holy Day of the Nativity of Christ and with the beginning of the New Year and wish that the Lord would send You from above new and greater strength for the goodness of the Aleutian Diocese.

From my heart I thank You for the book "The days of the Lord's Service". During my 5 years' presence in Sitka the material for sermons was used up and therefore now thanks to Your help it will be sufficient for some years if the Lord will bless.

It seems to me, that the house that I live in at the present time can become a good and warm and lasting one floor house, it can be said firmly, that here with the domination of severe south-east and eastern winds, it would stand at least fifty years without repair and without mending. But the house built according to the American system will not hold out for so long... Then the house, that was built according to the plan sent by You (in its miniatureness can be used only by a Hieromonk with a helper, or by a priest with a small family, without a church reader, - but not by such a priest, who was blessed by the Lord with a plurality of children - this house would become like a chicken coop, those who are living in this kind of house with such crowdedness and who have any sense would feel like herrings in a barrel (excuse me for my frankness).

However I am expressing my opinion and if You find it suitable to build a more comfortable house according to the American system - then I will not protest against that,- I am sending You an approximate quote of the cost of such a house - that was prepared by a contractor selected by us who has already done it in spite of the short time. If You will find that it is wise to rebuild the old house - would You then find it possible to increase the size of the rooms in the proposed house of the American system - naturally with the increase and change in the plan of the house. However, again as You choose, - we have the necessity to rebuild or build a house - but what kind of a house that will be - suitable or not - we can't have a claim for a house at public expense.

It is really that on church property an American built a house. This house was built with the condition, made in the Custom House, that payment of twelve dollars a year would be made. The price is not high but it's my opinion that it is better to have a little than nothing. I propose to enter the money from the rent into the book into the column of income of clergy funds, but if the Ecclesiastical Administration will not find this suitable - then it can be changed.

Charlaampii has appeared here in Sitka again. What will become of this young man?

Several more words about the house: - the hired hands here are considerably more expensive - than they are on Kodiak - especially at the present time - after the new and rich gold minds were discovered.

There is no exceptional news here

Requesting Your blessings,  
leaving myself to Your prayers I remain,  
Your most humble novice,  
Priest Nik. Mitropolsky

---

<sup>9</sup> The original letter is located in the Archives of the OCA.

*Instruction*<sup>10</sup>*How to send an expensive package from S. Petersburg to San- Francisco.*

If the package exceeds the value of 118 Rubles 75 Kopecks, then it has to be given to Mr. American Consul (in SPB. Malaya Morskaja, house No. 14) for inspection (however only if the Consul himself requests it). After that it is the duty of the sender himself to prepare (on the printed forms received from Mr. Consul) four invoices or four bills that are to be signed by the sender and witnessed by the Consul, who applies a seal; one invoice the Consul will keep for himself, the other one he will send to the New York Customs House, the third one to San Francisco, and the fourth he will give (after paying him money in the amount of seven Rubles with some Kopecks for expenses in the Consulate), to the sender, who gives the invoice and the package to the S. Petersburg post-office. The package should already be sealed in a wooden, bolted box, which should be completely covered by linen, and tied with rope over the linen. The address on the linen can be written in the post-office (there is a special kind of pencil used that can be received from a clerk there for a small payment). Besides that the sender has to fill out a printed form that would be sent together with the package and he himself should sign two declarations. Then the package is handed over for payment for: weight, insurance and a receipt - the total payment for the delivery of the package. Then he also has to pay for the sealing wax. This payment will be sufficient only until the border, the payment for the rest of the distance to San-Francisco, the international delivery, must be made by the receiver at the destination point, and then the custom tax payment (there are such rules) in S. Francisco.

The Consul has to know how the package will be sent - by the post-office! (The post-office doesn't accept other ways of sending a package - only by way of Le Havre and New York and in that case the Consul certainly must ask the sender so that he can be sure to send one invoice to New York and it would be an order; that the package in the future would be exempted by the request of the Consul from being opened in New York) or if the package will be sent by some-kind of a commercial office by land or water? (In such case it would be necessary to prepare a larger amount of invoices and to send them in time to customs in the cities, through which the package will go).

The sender is obligated in SPB. to give the post-office a written assurance, that he will accept back a package undelivered to the address and that he will pay all expenses that will be due for the return of it. (The sender does not have to worry about signing this since mostly the packages are delivered to the addressee).

It is important that the sender keep the receipt from the post-office in any case until he would learn for certain that the package was received properly.

A regular letter from SPB. to San Francisco takes from 23 to 25 days.

But a package takes about two months by post (to La Havre and New York) to San Francisco. And I do not know how long it takes to send it by the commercial offices. The bank office of E.T. Mayer & Co. that was used to send the icon and books to San-Francisco, is located in S. Petersburg, not far from the Nikolaevsky Bridge on the Angliiskoi Nabereznaiaa (English Embarkment) in their private building. They have their own agents in different cities.

The address for the package: America (United States): Nestor, Bishop of the Russian Orthodox Church h. 1311, Taylor Street, San-Francisco (California).

SPB. Jan. 26, 1881

Priest Alexandr Syrenski

<sup>10</sup> The original instruction is located in the Archives of the OCA.



To the Ecclesiastical Administration of Alaska<sup>11</sup>  
 5/17 February, 1881  
 No. 239

The Holy Icons that were in my apartment: the Resurrection, the Annunciation, St. Nicholas the Miracle Worker, St. Catherine the Martyr, St. Archistratige Michail and St. Archdeacon Lavrentii, were all sent back to Unalaska on the schooner Mathias Turner. The rest of the items that were from the church in Atkha such as the altar cross, tabernacle, the Paschal trikirii, will remain in my apartment until the time of my voyage of inspection of the diocese.

Nestor, Bishop of the Aleutians and Alaska.

\* \* \* \* \*

To the Ecclesiastical Administration of Alaska<sup>12</sup>  
 February 11/23, 1881  
 No. 243

One thousand dollars were transferred in 1880 to build a new house in Sitka and that money at the present time is uselessly located in the safe of the Administration, I propose to put that money into the bank to add interest until the time comes, when the matter of building a house at Sitka will be cleared. - But since this one thousand dollars will not be sufficient to build a new house, therefore, from the 6800 Rubles allocated for the 1881 budget, five hundred more dollars for that same purpose should be now transferred, and together with the thousand dollars, put into the bank on the savings account book. -

Nestor, Bishop of the Aleutians and Alaska

\* \* \* \* \*

Right Rev-d  
 Bishop Nestor,  
 Bishop of the Greek Church  
 San Francisco.

Navy Department<sup>13</sup>  
 Washington, D.C.  
 Febr. 12 th, 1881

Sir!

I think it due to you, that I should make you acquainted with some facts, which I have learned in regard to Mr. Frank Guertin, the Navy Officer, who married Miss Kostromitinoff.

Mr. Guertin had been married before to a young lady in Wisconsin, named Minnie Ross, who after being his wife a short time (two years) obtained a divorce from him, on the grounds of desertion and failure to support.

This lady is now living with her father at Ozark, Kansas, and has written to me in regard to Mr. Guertin, who, she states treated her very badly. -

<sup>11</sup> The original document is located in the Archives of the OCA.

<sup>12</sup> The original letter is located in AARDM.

<sup>13</sup> The original letter is located in the Archives of the OCA.

By the laws of the United States, - Mr. Guertin was, I presume at liberty to marry again, and Miss Kostromitinoff, were she in this country, would be considered as his lawful wife. - But by the rules of the Catholic Church of which Mr. Guertin is a member, death alone can dissolve his union with his first wife. -

I do not know the rules of the Greek Church, but I have been told, that a marriage with a divorced person is not permitted. -

It is because of these Church rules that I write to you. - Unless Miss Kostromitinoff became beyond a question the wife of Mr. Guertin, she ought not to live with him or leave her people.

If she is his wife, I do not wish to interfere, or take any steps to reduce her happiness.

I feel it to be my duty to take this unpleasant step, because Mr. Guertin obtained from me, previous to his marriage a certificate, that he was unmarried; a paper which he could not have obtained, had he not deceived me by concealing the true position of affairs. -

Now I should have satisfied myself, that both - the Priest and the lady knew the facts and that by your Church - a divorced man was considered "unmarried".

Mr. Guertin has admitted, that he had been married, but has asserted falsely, that the woman he had married was dead.

I am with great respects  
Your obedient servant  
L. A. Beardsley, Capt. U. S. Navy

\* \* \* \* \*

L. A. Beardsley<sup>14</sup>  
Capt. U.S. Navy

San Francisco, Cal.  
February 1881

Dear Sir!

Your letter from 12 ins. I have received and thank you for the information; but in return permit me to inform you, that your information is furnished too late; because nothing can be done at the present. -

Mr. Guertin has been lawfully married to Miss Kostromitinoff, and according to the civil laws of this country, became lawful Man and Wife; therefore they cannot be separated as long, as they choose to remain together; and a separation of them can be effected only by the legal authorities of the civil laws of the United States; as they live until now in this country - viz. in Sitka - Alaska; and then only, when one of them will petition for a divorce on reasonable and legal grounds.-

In reference to your, having given out to him a certificate of marriage, my opinion is, that you have performed only your proper duty against your subordinate brother-officer. - He was a lawfully divorced man; and as the civil laws of this country consider every lawfully divorced person as a single and unmarried, hence in full liberty and undeniable right to marry again, - in the power of this purport you have given out that certificate. If he had married another time in defiance to the rules of the Church, to which he belongs, for this act of his he has to give an account before the Supreme Ruler of the Universe, - and before his Church; but not before any other laws or authority; as the civil laws of his country are on his side. -

<sup>14</sup> A copy made by His Eminence is located in the Archives of the OCA.

I have no doubt, that the Priest, who married them; or performed their wedding - was not acquainted with all the true facts and circumstances, and hence united them. - But admitting, that he knew the facts - and would have refused to marry them- What of that? - In such an event, there would not be any great difficulty for Mr. Guertin to obtain a civil marriage; and this would make the matter still worse - in regard to their offspring; inasmuch, as our Church, does not recognize the civil marriage as a legal union. Hence a knowledge of the true facts would probably have served as aggravation, and not for avertion of the evil. -

Having thus expressed my opinions on this matter as far, as my limited time for private correspondence permits me, it remains for me but to add, that I will transmit your letter to the Priest, who married them, with my instructions, to be more careful and circumspect in performing his legal duties in the future. - And with my best wishes for your welfare - invoking the blessings of our Lord upon you, and your family I remain

Respectfully yours (signature)

\* \* \* \* \*

San Francisco <sup>15</sup>  
Feb. 17, 1881  
Bishop Nestor

Rev-d & Dear Sir

Being informed that you have purchased from Mr. Livingstone and others their property on Powell Street for your Church, and also that you have paid or agreed to pay for it 36 (thirty six) thousand dollars, a sum entirely out of proportion, and ten thousand dollars over and above its real market value, evidence of which can be produced that previous to your purchase of it was proffered to me by their Broker, Mr. Abrams and Twenty Six thousand dollars, and I am pretty sure it could be bought for twenty five thousand (\$25.000-00) dollars. He had it for six months previous to your purchase of it, for sale, and failed to get any offer near what he asked of the above figure. Now finding that you have agreed to pay for it ten thousand dollars more than it is worth, I deem it my duty as a Christian gentleman, and being conversant with the value of Real Estate in this city to lay the matter before you knowing that you are not a judge in matters of this character. I take the liberty of saying that you have been grossly deceived as to its value and overpaid for it to the amount of, at least, ten thousand dollars, by some unchristian, unscrupulous and designing person, who no doubt profits by the trade. Should you allow this transaction to be perpetrated after the knowledge of these facts beforehand, and in the event of its coming to the hearing of the Holy Synod at St. Petersburg, which, no doubt, it will from the notoriety it has already acquired, you, yourself is the best judge as to how that Holy body and procurums (sic) there-of should look upon you in reviewing this statement of the transaction. I am also informed that Mr. Niebaum who is now acting Consul, Commercial Representative of your Government; in this city, disapproves the purchase with this information laid before him. With all these facts stated to you and their proof at hand. I await your answer and remain

Most Respectfully your servant-  
Edward Durkin  
Real Estate Agent 422 Montgomery St. S.F.

---

<sup>15</sup> The original letter is located in the Archives of the OCA.

## REPORT<sup>16</sup>

To the Most Holy Ruling Synod  
from Nestor, Bishop of the Aleutians and Alaska,  
about the condition of the Aleutian Diocese in the year of 1880.

### The Diocesan Inspection.

On first day of the Bright Holy Days of the Holy Pascha, April 20, about midday, the ship Dora, upon which I departed from San-Francisco, entered a small bay of the Island of Unga. - Our voyage from San-Francisco to this Island had taken thirteen and a half days. - At 4 o'clock in the afternoon I went ashore, visited the chapel dedicated to the name of the Theotokos in honor of the Vladimir Icon of Her. - The church elder at this church, by the name Archimandritov, a Creole, speaks Russian very well, and as one who could read Church -Slavonic, he was assigned the duty by the local priest to serve Vespers, on the days prior to Sundays and Holy Days, which consist of the singing of some canticles, the reading of Shestopsalmie and one cafism<sup>17</sup>; on Holy Days he reads the Hours to the natives. - The church elder told me, that there are some sick people: four females, who wish to receive the Communion of the Sacraments of the Holy Christ. Immediately I accomplished that, visiting their poor dwellings (baraboras), where there is always the cramping, stuffiness and lack of neatness, that are the unchangeable conditions of their working life. - In every barabora, there is only one little window present with a little shelf over it, where Holy Icons of different sizes are put. In front of that, a small piece of wax candle is fastened, that they light only on Great Holy Days. - The sick didn't speak Russian. Therefore I had to listen to their confessions in their native Aleutian-Fox language, that I heard for the first time and therefore could not understand even one word. Judging by their heavy moaning and tears, I read to them the absolution prayers. -

With the exception of an agent of the Company and the church elder, who live in wooden houses of American construction, the rest of inhabitants - about 50 people live in baraboras. - Their hunting consists of the catching of all kinds of sea animals, mostly sea otters and seals, for their feeding they shoot birds and they are occupied by fishing. - Almost every owner of a barabora has his own baidarka. Without one there is no way around. - If any one does not have a baidarka, he has to live in great need of food. -

I noticed among the natives a good distinguishing feature of character, namely: in performing assistance to weak old people and needy poor, who do not have their own baidarkas. - The next day -

**Monday April 21**, I went ashore at 9 o'clock 30 minutes in the morning and in the chapel served Hours with a Typica. After the service I told the people a teaching sermon, explaining to them the meaning of the Holy Day of the Holy Pascha. After that I performed the burial of a woman, who died during Great Saturday. After the burial I anointed 4 babies and read the 40-day prayer to two women. - The inhabitants of the Island of Unga are members of the parish of the priest of the Bel'kovsk settlement.

**April 22**, with clear but cold weather, we arrived in a small bay of the Alaska Peninsula, where we lowered our anchor across from the settlement of Bel'kovsk, - where from the ship were visible, besides the church, wooden houses that were spread on the high shore of the bay. - Right behind the houses there are mountains, that at that time

<sup>16</sup> LC, ARCA, Container D475, Reel 301-302, pg. 520-538.

<sup>17</sup> Shestopsalmie: An all-night service like Matins begins with the reading of shestopsalmie - meaning six psalms. Between readings, troparions are sung, litanies are persistently asked. Cafisma: the word cafisma means sitting. Some parts of cafisms are known as Antiphons.

were covered by snow. On my arrival on the shore of the bay I was met by the inhabitants of the settlement, who after receiving a blessing accompanied me to the church. - The priest - Moisei Salamatov met me at some distance from the church accompanied by a religious procession. - After kissing the holy cross I followed the priest to the church, singing the Holy Day Troparion "Christ is Risen". Entering the Holy Altar, the priest said the Augmented Litany and after the benediction he proclaimed many years to His Majesty the Emperor and to the entire Imperial Family, then to the Holy Ruling Synod. - After that I came out of the Holy Altar in a stole and with a cross in my hands and said a short sermon to the people, teaching them about the meaning of the Holy Day of the Holy Pascha.<sup>18</sup> Then I gave a blessing to the people and began an inspection of the Holy Antimins, the Presanctified Gifts, the sacristy and other things. With the report presented by the priest Moisei Salamatov in the month of December of 1879, was included a request from the inhabitants of the settlement Bel'kovsk, who requested to be permitted to take apart their present church building, that tilted to one side and has become unsuitable, being too small in size for its parishioners, who come here also from other Islands.- In their petition the inhabitants expressed their wish to build a church at the same place, and at their own cost. Inspecting the church building, I found it in agreement with the expressed petition and gave them permission to take the church apart and to build a new one on the same

---

<sup>18</sup> Pascha - known in the Orthodox Church as greatest of the Holy Day. In the West the holiday is known as Easter. The name Pascha comes from a word in Hebrew in the Old Testament. Before Pascha, a seven-week lenten period is observed. Abstinence and fasting are strictly observed; these rules are most rigorously kept during the Holy Week preceding the holiday. The Church is in mourning; the clergy and everything in the church is covered with black cloth. On Holy Thursday, during Vespers, the priests read 12 passages from the Four Gospels describing the Passion of Christ while the congregation kneels with lighted candles in their hands. On Holy Friday there is the "Procession of the Entombment of the Lord". The priests and members of the congregation carry the image of Christ lying in His shroud, the Icons, the cross, the banners with holy images etc. around the outside of the church. The choir sings the requiem hymns, which are among the most beautiful of the Slavonic liturgical music. The services of Holy Saturday are filled with the expectation of the Resurrection; the black vestments are replaced by white and gold ones. Just before midnight, the church bells begin to ring. Exactly at midnight after three circuits around the church, the priest and congregation stand before the closed church doors and the priest intones CHRIST IS RISEN!- To that the parishioners answer - INDEED - HE HAS RISEN! Then the service of Paschal Matins precedes, filled with hymns of joy and gratitude to the glory of Christ and His Resurrection. After the Midnight Liturgy, the priest blesses the traditional Paschal food, brought by the people, consisting of Kulich (Paschal bread), Paskha (special cheer) and painted eggs, harn, sausage and butter. Following the services, which end early in the morning the congregation has a traditional Paschal breakfast, eating the food blessed in the church. Right after the service people joyfully greet each other by kissing on the cheek three times, symbolizing the joy of Christ's Resurrection, and they say to each other CHRIST IS RISEN - with the answer INDEED - HE HAS RISEN. There are many Orthodox traditions connected with the holiday of Pascha. Since Orthodoxy stresses brotherly love, it is traditional that on that day according to the ethics of love an Orthodox Christian has to forgive his offenders. The kiss of peace symbolizes the mutual forgiveness of sins and forging of a community freed of all gills and desires of vengeance. At that time the congregation is one - there are no social differences and the idea of sobornost' - community in Christ- is present. This is a time for good deeds; it was traditional since the days of the Byzantine Emperors, that during these days many criminals were forgiven and let out of prisons, and debts or taxes were forgiven. Some people buy birds to release to freedom. On that holiday it is especially felt that "We are children of the same Father God, and therefore we are all equal in Him. His Mercy will bless you, for fulfillment of His holy wishes: love your neighbor, as you love yourself.- And who is the neighbor? Every man..." Many of these Orthodox traditions are described by A., Tereschenko, Byt Russkogo naroda, Pascha, S. P. 1848, Book 6, pg. 87- 116.

place. - Soon after my departure from there the church was taken apart and work began immediately; they made a stone foundation, using bricks and built a new church - that according to the last news received from the Bel'kovsk settlement, is quite finished outside. The inside finishing will be done by Holy Pascha of the year 1881. -

**April 23rd** I served the Liturgy and a Moleben. At the Little Entrance I awarded the priest M. Salamatov, for his zealous service with an Epishion.- After the end of the Liturgy in the house of the priest I inspected the income-expenditure books.- Then I visited the house of the reader and the temporary school, where there are lessons from September 1st until the beginning of Great Lent.- In the summer time every native prepares wood for winter and fish, that is salted and dried under the sun.- The main occupation is the hunting of sea otters.-

**April 25th,** I visited the Protasov settlement, where there is a chapel dedicated to the name of the Icon of the Mourning Mother of God.- There were no services there.- After inspecting the church I went to the house of the church elder Constantine Dushkin (a Creole) who was permitted on Sundays and Holy Days to serve Hours for the inhabitants of the above named settlement, and to baptize babies, who upon the arrival of a priest, would be anointed with the Holy Myrrh.-



**Icon of Holy Mother of God  
Joy To All Mourning**

**April 26,** I arrived on the Island of Sannak. - The inhabitants are considerably poorer than people in the places that I visited previously, and didn't have their own chapel, where they could come together for prayer. - Instead of a chapel they use a long barabora, where I served a Moleben with a blessing of water. Then at a cemetery I read a litany for all the departed. - This Island is visited by the priest from the Bel'kovsk settlement, Salamatov, when he has a suitable opportunity and by the priest Innokentii Shaiashnikov from the Island of Unalaska. -

**April 29th,** I arrived on the Island of Unalaska. - The church is made of wood, without a bell tower. - The Altar is dedicated to the name of the Lord's Resurrection. There are enough church vessels and they are kept clean in good order. I expressed to the priest I. Shaiashnikov my personal gratitude. - The house that the priest lives in was presented to his ownership by the inhabitants of the Island of St. Paul, and by the parishioners of the Island Unalaska. - The church reader Innokentii Lestenkov, up until my arrival lived with his family in a barabora. At the end of August he moved to a small wooden house, that was built for 600 dollars, according to my order, with assistance from the Alaska Commercial Company.

After a proposal by the priest N. Shaiashnikov, I ordained on May 4th the reader I. Lestenkov to the dignity of a deacon, for his zealous service to the Church and school, leaving him with the same reader's salary.

**June 29** I ordained him to the Holy Priesthood for the Island of St. George, according to the petition from the inhabitants of that Island. -

**May 8th,** I arrived on the island of St. George. The chapel on this island was built in 1876, blessed September 26 in honor of the Greatmartyr St. George and is under the supervision of the priest, at the Island of St. Paul, who because of weak health did not

have a chance to visit the inhabitants of this Island in 1879. - Having with myself the Holy Antimins for travel and all necessary vessels for the serving of a Holy Liturgy, I, with the church elder helping, told all the inhabitants of the Island, that those who wish to fulfill their Christian duty, should prepare for the Vespers, that I began to serve at 7 o'clock in the evening. - After serving Vespers, I began the Sacrament of Confession, which continued until half past eleven o'clock at night. - Then, having read the entrance prayer, I began right away to serve the Proskomide and at half past midnight the prayers for Holy Communion were read. Then the Holy Liturgy service began. - There were 60 communicants. - After the prayer before the Ambo, I said a teaching word: how a person should live, to enter into eternal life. -<sup>19</sup>

**May 10** the church elder came to the ship together with several natives, who requested me, to ordain a local priest for them, promising to build a house for him, and to support him at their cost. I agreed with them to do that as it was explained during my visit to the Island of Unalaska. - The main hunting of the inhabitants here consists of sea seals and seals,<sup>20</sup> that they hunt during the summer in the amount of about 25 thousand head. -

**May 21st** after four unsuccessful tries because of the floating ice, we finally arrived on the Island of St. Paul and lowered anchor. - The church on this Island is made of wood built according to the American method but in the Orthodox style and without a special belltower. It was blessed May 8, 1877. - There are enough church vessels and they are kept clean and in good order.

**May 25** - I served the Lord's Liturgy with a thanksgiving Moleben in memory of the saving of the treasured life of His Majesty the Emperor, during his voyage to the World Exhibit in 1867 in Paris. At the Little Entrance, of the Liturgy I awarded with an Epishion the pastor of the church - Priest Pavel Shaiashnikov. - On this Island there are 268 souls men and women. The main income is from the hunt for sea seals, that are hunted during three summer months in the amount of about one hundred thousand animals. - Really marvelous are Your deeds Lord! These sea animals are always directed as if by some kind of a power to these two islands of St. Paul and St. George for their breeding. They come to the shore, live here for some time and breed, as if on their own estate. They are very submissive toward man so much so that an amount of these sea seals, sometimes as much as a thousand or more are obedient to just two people, one goes in front showing the road and the other is behind, watching that the herd of sea seals would not move apart but stay together. This way these people move them five miles and sometimes more to the place, where they are slaughtered by a club on their heads. Immediately their skin is taken off and put into salt. Their meat is used

<sup>19</sup> St. Innocent, during his ten years on Unalaska Island learned the Aleutian language and wrote the first Aleutian grammar and translated some sacred books. He wrote also Showing the way into the Kingdom of God, in the Aleutian-Fox language which had over 30 editions in Russian and was translated into most European languages. This work later became a source for many sermons to the natives of Alaska. Two books were included with Bishop Nestor's diary for 1879: the Aleutian Primer, Moscow 1846 and the Catechism, S. Petersburg 1847. From his diary it seems that the Bishop Nestor knew some native language.

<sup>20</sup> The Russian "morskoi kotik", "tyulen'" and "nerp" in dictionaries are all translated as the English "seals". The Macmillan Illustrated Animal Encyclopedia, 1984, describes harbor seals and northern elephant seals as sealions that live in the Alaskan waters. In Bishop Nestor's papers and diaries, he listed designations such as "kotik" - for fur seal, "matka" - female fur seals and sea lions, "morskoi kot" (sea cat) for fur seal (sometimes also called "morskoi medved'" - sea bear), nerpa - (the hair seal), sekach (male fur seal or sea lion, fully grown); then there are also sivuch (sea lion) of two types - tyulen' (a seal with a mane) and morskoi kot (fur seal) that can be a full-grown male - "sekach" or a young male (4-5 years) - "polusekach", a younger male - "kholostiak" (bachelor), and kotik (a baby seal). To avoid confusion, the common translation of seal will be used for all these types.

as food. It looks like the meat of domestic animals with the only difference, that when it is cooked or broiled, it looks dark-brown in color. -

**June 6** I arrived in Nugashak - a mountainous place, on the right side of the river Nushagak. The church is built of logs, without a belltower, with one small cupola in the center. - The roof of the church and the church porch has fallen into considerable decay. - The church is quite poor in church vessels and by its means it can't be compared to other churches. -

**June 8th**, the day of the Holy Pentecost, I served the Holy Liturgy with Vigils and at the Little Entrance I awarded with an Epishion the pastor of the church - Priest Vasilii Shishkin. I ordained church reader Vasilii Orlov to the dignity of a deacon, for his translation work of some readings from the Gospel and Epistles, into the Kuskokwim language, leaving him with the same salary of a reader as before.- The inhabitants at all times of the year dress themselves in so called parkas, that are sewn of animal skins by the hunters themselves.- The population is quite poor and exists only from their hunt, the season for which begins April 1 and ends June 1st.- The natives, who live along the shore of the sea, hunt for seals and walruses. Those, who live inside of the mainland, hunt for river beavers<sup>21</sup>, otters, deers and other animals. - From June 1st up until August 1st, they are occupied by the preparation of fish that they dry in great amounts for themselves and their families, to have enough for the entire year. - From August 1st until October 1st, the men go into the mountains, where they hunt wild animals, strictly as a matter of fact, to prepare footwear for themselves from the bagged skins of animals. The missionary priest Vasilii Shishkin, in his report book, that he keeps during his visits to settlements, that are part of his parish, wrote, that he a missionary, because of the great distance between these settlements can't visit them each year, that it is necessary to have in this Mission an assistant-missionary with a reader, who would be in charge of the Tugiak region, with the same salary as is paid the present missionary, that is 2150 Rubles and the reader - 600 Rubles a year. - With that I am completely in agreement, since I have seen myself during my visits to places at Tugiak and Ugashak, when at the same time a missionary and a reader were also with me on the ship. - They had with them two three-person baidarkas and four rowers, two rowers for each baidarka, for the return to the Mission. The distance, that was made by the ship from the Mission to the settlement of Ugashak was done in two and a half days; assuming, that every day about 180 miles were made, it follows that, for the entire time, that would add up to about 450 sea miles. - That is the distance, that the missionary has to make returning on baidarkas to his permanent place. He will need for that a minimum of 25 days. -

**August 7th**, at 8 o'clock in the evening on the schooner St. George I arrived at the Island of Kodiak. - A boat came for me from the settlement Pavlovsk, on which there were both readers of the Kodiak Resurrection church: Nikolai Rysev and Nikolai Kashevarov. - I went with them to the settlement, where I arrived at 9 o'clock in the evening. - Having stepped on the ground, I went directly to the church, entering which, singing "It is very meet to bless Thee..." I said a greeting-word and gave a blessing to the inhabitants. - the missionary Hieromonk Nikita temporarily serving in, by my order, services at the Kodiak church, at that time was not there, since he was in Kenai. Since it was a late hour, I did not begin an inspection but went directly from the church to the house of the Agent of the Alaska Commercial Company, where a temporary place was prepared for me. - During my stay at Kodiak I served all services and on August 29th during the Liturgy I ordained Deacon Petr Dobrovolski to the

---

<sup>21</sup> Morskoi bobr (sea beaver) - sea otter; bobr rechnoi (river beaver) - beaver; vydra otter) - (land) otter.



Priesthood for the authorized position at the settlement of Nazan, that is located on the Island of Atkha, according to the petition of the above mentioned settlement, who promised in their petition, to support the clergy at their own cost. -

Using the time of my stay on the Island of Kodiak, when there was good weather, I ordered the church roof painted, using oilpaint. It had not been painted before, not even once, since the time, that the church was built, that is for five years. - I ordered also to plank the corners of the church with boards; that way the unfinished building of the church at Kodiak, slowly will move to be finished. The church is very poor in church vessels and the inhabitants are not in a condition to donate anything, for, they themselves do not have anything. -

The hunt for sea animals once was considerably satisfactory, but at the present time it seems that it came to an end by itself.<sup>22</sup> This is the reason, that the inhabitants became quite lazy and since laziness is the mother to all kinds of vices; theft, drunkenness and adultery have developed considerably in Kodiak, more than in other settlements. - I will bring up one fact, as an example of to what degree laziness controls the people. - I already mentioned before about the clear and dry weather, that I wished to use and gave an order to increase the amount of carpenters, to finish more quickly the gutters on the roof, to let water flow away, and to do some other carpentry jobs. - Some carpenters did not come to work, for they did not wish to miss the time of fishing, others were occupied by domestic important jobs, one carpenter, was not busy with anything at all. In his laziness he laid in his house on a bench. - When a messenger came to his house to call him to work for the church, he asked: "and how much do they pay a day"; he was told 1/2 dollar, he waved his hand and said: "I will better myself pay half a dollar, that someone else would go to work for me."-

After my stay on the Island of Kodiak until September 2nd, I returned on the ship Dora to Unalaska. - Returning, the ship stopped at the Islands of Semenov, Peregrebnyi, Voznesensky, Sannak and Akutan, but because of the short stay I was not on shore except at Voznesensky Island, - where I found the priest from the Bel'kovsk parish - Moisei Salamatov, who came here for services. - On September 30th I returned to San Francisco.

## II CHURCHES.

There are nine parishes in the Aleutian Diocese, with nine churches; with churches that are not included in state funding there are twelve in total. All churches are built of wood. -

1) In San Francisco, dedicated to the name of the Holy Righteous Grand Prince Alexander Nevsky<sup>23</sup>. - There was no permanent church there, but only a temporary one - that was located in a rented (former Lutheran church). - After the purchase of the brick

<sup>22</sup> The records of the Russian-American Company, 1802-1867 show, that the Company planned their hunting. For example, there was an order to transfer 200 pairs of polar foxes for breeding to one of Fox Islands. (Reel #2, page 159) In another document there was an order about what animals to hunt, so that their amount would not decrease, and on some years, to exclude the islands from the hunt. (Ibid., page 182). After the sale of Alaska to the USA, it became a territory with no restrictions on hunting.

<sup>23</sup> St. Alexandr Nevsky (c. 1220-63) Was elected by the people to be the Prince of Novgorod and to be their commander in chief. He was Grand Prince of Vladimir (1252-63). He gained his name of Nevsky defeating the Swedes on the Neva River in 1240. Two years later he defeated the Teutonic Knights on the frozen Lake Peipus. At that time the entire Russia was occupied by the Mongols and the Russian Christians fought for national and cultural survival. The Mongols were viewed as a physical threat and the Roman Catholics as a spiritual threat. For His defense of Orthodoxy, Nevsky was canonized after His death by the Orthodox Church and is buried in S. Petersburg, where there is the Alexandro-Newsky Lavra - one of the main religious and cultural centers of Russian Orthodoxy.

building at Powell Street No.1713, the church was moved to this building and blessed March 28, 1881.

2) In Sitka, in the name of Archangel St. Michail. It was built in 1850 and it is a Cathedral - with three altars. A house-church is assigned to the Sitka Cathedral, dedicated to the Annunciation of the Most Holy Mother of God, that was built in 1843. It is in one of the rooms of the Bishop's House at Sitka. -

3) The Kodiak church is named Christ's Resurrection. It has three altars. One side altar was blessed to the name of the Righteous Theodore and Elisaveta on October 10, 1875. - The other one in the middle (the main one) was blessed on my arrival in Kodiak in the name of Christ 's Resurrection on August 13/25, 1880. - There is no need at the present time to bless or use the third altar and therefore it is used as a sacristy.

4) In Unalaska, the church in the name of Lord's Ascension, was built in 1858. To the Unalaska church is assigned an unfunded church at the Island of Atkha.

5) At Kvikhpak, in the name of the Elevation of the Lifegiving Holy Cross,<sup>24</sup> a church was built in 1851. To the Kvikhpak church is assigned an unfunded church in Kolmakov Redoubt, named for the Transfiguration of our Lord, which was built with funds provided by the inhabitants of that Redoubt in 1848.-

6) In Nushagak a church with the name of the Holy Apostle Peter and Paul, was built in 1866. -

7) In Kenai, a church in the name of the Dormition of the Most Holy Mother of God, built in 1841. -

8) In Bel'kovsk settlement, a church named the Lord's Resurrection, built in 1880. -

9) At the Island of St. Paul, named after the Holy Apostles Peter and Paul, a church was built with a blessing from the Most Reverend Ioann, Bishop of the Aleutians and Alaska. It is there since the day of blessing May 8, 1877. -

The churches in Kvikhpak, Nushagak and Kenai according to statements made by the clergy are old and in need of considerable repair. -

Besides the named churches, there are in the Aleutian Diocese 35 chapels and houses for prayer, namely: in Kodiak parish - 13 chapels; Unalaska - 10; in Kvikhpak - 1; Nushagak - 6 houses for prayer; in the Bel'kovsk settlement 5 chapels. -

Some of the houses for prayer and chapels are also very old, but the entire number of the above mentioned chapels and houses were built at the cost of the local inhabitants, - consequently "repair" of them will also be an expense for the inhabitants.

<sup>24</sup> After Emperor Constantine became the ruler of the entire Roman Empire, he desired to discover the whereabouts of the Cross upon which Christ had been crucified. He sent his mother to Jerusalem where she made inquires and finally three crosses were found. One of them was the Cross of Christ, the other two crosses were those used to crucify the thieves on either side of Christ. Since it was not known which Cross was Christ's, St. Helena ordered that a sick woman be brought who was told to kiss each of the three crosses. When she kissed Christ's Cross, she was immediately made well. A corpse was then brought and upon being placed on Christ's Cross the person came to life again. St. Helena and the Patriarch of Jerusalem Macarius revered the Cross elevating it so that all people around could see it. This important feast day in the Orthodox Church is the only one of the twelve great Holy Days which does not commemorate some occasion in the life of Christ or the Virgin Mary; it is observed each year on September 27th and it is a strict fast day. In churches a cross is decorated with flowers and a night Vigil served at which a prayer composed by Patriarch Macarius is sung - "Thy Cross do we adore, O Master, and Thy Holy Resurrection do we glorify."

### III CLERGY AND MISSIONS.

The level of education of the clergy in the Aleutian Diocese cannot be considered high, with the exception of the Archpriest at the church in San-Francisco - Vladimir Vechtomov, who graduated from the Kasan' Ecclesiastical Academy with the degree of a Candidate; Archimandrite Herman at the same church,<sup>25</sup> the priest at the Archangel Michail-Cathedral in Sitka Nikolai Mitropolsky, the priest at the Kodiak Resurrection Church Alexandr Dilichenski - all of them finished their courses at Ecclesiastical Seminaries with the degree of a Student; - and the Missionary of the Kenai Dormition Church Hieromonk Nikita, who finished the courses at Polotsk Cadet Corps.- The rest of the priests and other members of the clergy, did not finish courses in seminaries, or have house education. They perform the duties, which were entrusted to them conscientiously, according to their strength. - For example from the records of the Kvikhpak priest Zacharii Belkov, who received his education at home from the missionary Jakov Nezvetov, writes for August 25, 1879: that after his mission to the heathens in the Kujukan settlement, he, the missionary went down the river and having traveled six miles, was forced by bad weather to stop overnight in an open place. The next morning, when he was ready to continue his travel, two young fellows came from the Kujukan settlement, in a boat made of bark, requesting to be baptized by him, saying: *"all the night we couldn't sleep, after what you said to us yesterday. Therefore we decided to change our lives and wish to accept the Holy Baptism, have mercy on us and baptize us at once. If you will not baptize us now, we will follow you, wherever you go, until you make us Christians."* - The priest then repeated to them, those parts of his sermon, where he explained to them about the heathen and impious worship of the shamans, who only deceive them and teach them to do bad deeds, who are against God, Who created the sky and the earth and all things visible and invisible. He read to them and explained to them the ten Commandments from the detailed Catechism and after asking them another time of their sincere wish to be Christian, baptized them.

**August 26**, in the settlement of Mamtgelgmiut, - after a Typica service for the Christians and a sermon about the creation of the world and man, for all the people in general, several persons expressed their wish to take Holy Baptism. -

**August 27** the number of believers has increased, and therefore the priest prepared them all for the Sacrament of Holy Baptism and baptized 43 people men and women. - In another settlement called Anchunagmiut, where the missionary stayed for two days, teaching, and could not convert even one person, he met a severe resistance from a man of about 50 years, who was additionally a shaman. He came out of a crowd close to the missionary and said: "we have listened to you, now you listen to us; if I will be baptized now, then everyone will be baptized. - We will see if there will be any change after baptism, if so, then we will stay as you say we should be, if not, then we will live as we lived before. - And why should we be baptized, when our body gets dirty, we can take a bath in water and we will again be clean."-

---

<sup>25</sup> Bishop Nestor was very kind to people who worked for him. In a considerably short time Reverend Herman became Archimandrite, only one step away from being a Bishop. His Grace, on March 14, 1879 requested from Count Dimitrii Andreevich a Golden Pectoral Cross from the Imperial Office for Hieromonk Herman. LC, Container B39-40, Reel 34-35, pg. 301. He was kind to Rev. Dilichenski and even to Deacon Kryzanovskii, who in official correspondence to clergy in the diocese gave instructions that created the impression that he was in direct contact with most high authorities.

In the settlements of Kujnchagmiut, where Hieromonk Juvenaly was killed by the inhabitants because of their resistance to him, the missionary couldn't even convince them, to get together, to listen to his sermon, and therefore he had to move farther. -

The Nushagak missionary, Priest Vasilii Shishkin, a son of a deacon, studied in the 3rd class of the Novo-Archangelsk Ecclesiastical Seminary. - During my visit in the past year of 1880 to Nushagak, I have seen there myself the care and diligence of the priest in fulfillment of the duties entrusted to him. The reader at the mission - Vasilii Orlov, a peasant's son, studied reading and writing from the missionary abbot - Nikolai and Hieromonk Theophil. - For his work of translation of some readings from the Gospel<sup>26</sup> and commonly used prayers<sup>27</sup> to the local Kuskokwim language, I ordained him to the dignity of a deacon, leaving him on a reader's salary and duty. -

Priest Innokentii Shaiashnikov, from the Unalaska Ascension Church, a Creole, has received also an education at home. Knowing the Aleutian-Fox language he began to translate four Gospels and the Acts of Apostles, that are by now already finished. I plan to publish this translation in America, to give an opportunity for many to read the truth of the Gospels' teaching in their own language.<sup>28</sup>

On the Island of St. Paul - Priest Pavel Shaiashnikov, a Creole, the brother of Innokentii Shaiashnikov, received education at home. - He is a very modest man, who does his mission according to his conscience and he is loved by his parishioners, who during my visit of the Island informed me of that in writing. -

The priest at the Bel'kovsk settlement from the Resurrection Church - Moisei Salamatov, the son of a priest, studied in the Novo-Archangelsk Ecclesiastical Seminary. He is still a young man and he looks zealously at his duty. The parishioners are satisfied with him and like him.

Besides these mentioned priests, who are at parishes of the Diocese entrusted to me, I have ordained two priests, who are not included in the diocesan funding, according to the petition of the inhabitants of the Islands of St. George and Atkha. - On the Island of St. George, - Innokentii Lestenkoy, a Creole, who had a reader position at the church of Christ's Ascension on the Island of Unalaska; - and Petr Dobrovolski, also from a Creole family. - Both these priests will receive their support from inhabitants of the Islands. -

The connections between parishes are of great difficulty: in the summer in baidarkas and in the wintertime between the Nushagak and Kvikhpak missions by dogs. -

#### IV SCHOOLS.

The studies in the school at the Orthodox Church in San-Francisco are the same as they were reported for the year of 1879,<sup>29</sup> with only one exception, that the number of students increased to eight. In the morning, they all go to the American school to study English language, in the evening; they study Religion, Church History, Russian and Church Slavonic languages and singing at home. -

<sup>26</sup> From the Old Testament, LC, ARCA, Container C 2, Reel 38, Orlov, Ioann (Efimov) of Nushagak.

<sup>27</sup> The Prayer book was translated by Fr. Orlov and Fr. Zacharii Belkov, LC, ARCA, Container 3, Reel 38-39. These two priests made many translations into their native language, some of them after the death of the Most Rev. Bishop Nestor. Fr. Belkov made a dictionary, and translated prayers; Fr. Orlov translated prayers for the Paschal and Nativity of Christ Liturgies and some other prayers.

<sup>28</sup> Shaiashnikov, Innokentii, The Acts of the Apostles, Gospel of St. Matthew (2 transl.) St. Mark (2 transl.) St. Luke, St. John, Ibid Container 1, Reel 37. Gospel of St. Luke, Primer and prayer book (2 variat.) Ibid, Container 2, Reel 38

<sup>29</sup> The report for the year of 1879 is not included in this publication because of space limitations; it contains about the same information as those for the years 1880 and 1881.

In other places, that I visited, there are schools for children, who exist at the local expense, but there were no studies there during the summer and there was no report of the amount of students for the year 1880.

V FLOCK.

By national origin, the Orthodox people in the Aleutian Diocese consists of Slavs - Serbian and Montenegrin tribes, Greeks, Creoles and all kind of natives of the Aleutian and Indian tribes, who are separated by their languages:

- A) Aleutian-Lisij (Fox), that is used by the Andreanovs Aleuts and so called Bliznev. -
- B) Kodiak-Aleut, that is used by: Aglemuts, Kiatinians, Kuskokwimians, Agul'miuts, Chniamiuts, Malleimutes and Makugmiuts or Kwikhpaks. -
- C) Inkalits or Ungiliks, whose pronunciation differs from the Kodiak-Aleut and other tribes. It is spoken by: Nigiliks, Kol'gans, Mednovtsy and Kenaians.- Around Sitka, where the Kaloshes live.-

From documents received from the clergy (mostly - clergy reports) it is evident, that there are up until 1st January of 1880 in the Aleutian Diocese Orthodox people:

In San-Francisco .....	272	persons	men	and	women
" Sitka .....	255	"	"	"	"
" Kodiak .....	2264	"	"	"	"
" Unalaska .....	1376	"	"	"	"
" Kvikhpak .....	3106	"	"	"	"
" Nushagak .....	2552	"	"	"	"
" Kenai .....	837	"	"	"	"
" Bel'kovsk .....	643	"	"	"	"
At the Island of St. Paul ...	268	"	"	"	"
" " " " St. George. ...	359	"	"	"	"

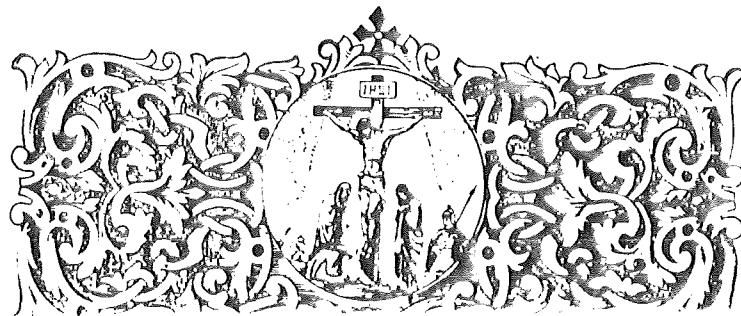
There are all-together in  
the Diocese 11.932 persons

In the Nushagak Mission 28 persons, men and women, were united into Orthodoxy from paganism, by the Sacrament of Baptism; in Kvikhpak mission 45 persons, men and women, from paganism.

The religious moral condition of the flock, as much as I have seen myself during the inspection of the diocese is quite satisfactory, however there is much, that with the Lord's help should be made better or be uprooted, but time is needed for that.

Your Holiness',  
most humble novice,  
Nestor, Bishop of the Aleutians and Alaska

February 17, 1881





Translation:

To the Ecclesiastical Administration of Alaska <sup>31</sup>  
 March 2/14, 1881  
 No. 250

For the reason of the most desperate and sorrowful occurrence for any Christian, and especially for an Orthodox Russian, the meeting today of the Administration is canceled. - At 2 o'clock in the afternoon there will be a requiem service for martyrlly killed Emperor Alexandr II. - <sup>32</sup>

Nestor, Bishop of the Aleutians and Alaska

\* \* \* \* \*

To His Eminence <sup>33</sup>  
 Most Reverend Nestor  
 Bishop of the Aleutians and Alaska  
 San-Francisco, March 3/15, 1881  
 No. 109

**Report from the Alaska Ecclesiastical Administration.**

According to the resolution of Your Grace of March 3/15 this year No. 249, following the request by the member of the Alaska Ecclesiastical Administration Deacon Ioann Kryzanovskii, the Alaska Ecclesiastical Administration has the honor to present with this a copy of the service record of Deacon Ioann Kryzanovskii of the Diocese Cathedral in San-Francisco, that was prepared by the Alaska Ecclesiastical Administration March 3, 1881.

Archpriest Vladimir Vechtomov  
 Members of the Administration Archimandrite Herman  
 Priest Alexandr Dilichenski

\* \* \* \* \*

Certificates requested by Deacon I. Kryzanovskii sent to the name of His Grace, Most Reverend Nestor, Bishop of the Aleutians and Alaska; the corrected certificate of the birth and baptism of his son Vsevolod to be given to Deacon Kryzanovskii. <sup>34</sup>

**Reference I.** At the baptism of the boy the presence of one Godparent is sufficient and at the baptism of a girl also one. - The complete service book gives information for baptism on page 7 on the reverse side.-

<sup>31</sup> The original letter is located in AARDM.

<sup>32</sup> Alexandr II (1818-81) The reign of Czar Alexandr II, 1855-81, was a time of great reforms in Russia, including the abolition of serfdom (1861) and the introduction of trial by jury, amnesty for political prisoners, the lifting of restrictions on foreign travel, the cancellation of millions of Rubles worth of back taxes, etc. Extreme conservatives attempted to limit the effects of these reforms. There was rapid growth of radicalism and of revolutionary organizations, one of which succeeded in assassinating the Czar. This was also a period of great cultural achievement in Russia with Dostoevsky, Tolstoy, Turgenyev, Tchaikovsky, Borodin, Antokolsky and many other Russians. This was the time when the American President liberated the slaves in the USA and was also assassinated.

<sup>33</sup> The original report is located in the Archives of the OCA .

<sup>34</sup> The original certification is located in the Archives of the OCA.

**Reference II.** A new certificate about a person, about whom the certificate was already given, is not given until after the presentation of a lawful proof of the loss of the other one. Vol. IX, par. 1577

**Reference III** The investigation by the clergy of the registration book of births for the year 1878 for the month of November found out that there was the signature of Deacon I. Kryzanovskii.

**Reference IV** "Whoever would during performance of his duty make a false signature.... or will register an event with a past date, or in consideration of self interest (profit) or for some other private plan breaks the rules, for recording the certification of this kind of event; in accordance with the resolution etc. Vol. II, par. 404 - the guilty are subject to lose all their rights to property and have to be sent to Siberia for their settlement there in the future and..."

March 7/29, 1881

Members of the Administration: Archpriest Vladimir Vechtomov  
Priest Alexandr Dilichenski

\* \* \* \* \*

March 5/17, 1881 <sup>35</sup>

To His Grace Most Reverend Nestor,  
Bishop of the Aleutians and Alaska  
From Priest Alexandr Delichenski

Most humble request. -

It was advertised in Tserkovnyi Viestnik, No. 28 for 1879, that the Alaska Ecclesiastical Administration, requested willing people to accept positions as priests, but only some of the conditions were explained for the priests who would serve on these Islands, such as: support of priests, distances of place of service and official conditions of service. -

Therefore having only this information, I had expressed my willingness to serve the Holy matter, not paying attention to the far distance and not assuming any kind of special conditions, characteristic only to those Islands, that would influence the service of a priest, and also the life itself on these Islands, since in the advertisements that were made by the Alaska Administration, there were no hints of any kind and no mention of these circumstances. -

Already since my arrival here in San Francisco, complete strangers have told me about the following conditions of service and life of Priests at the islands:

1. There is no regular communication, or to say it otherwise, there is no communication, since ships that go to the islands belong to the private Commercial Company, and go according to their own needs, and from the goodness of their heart they take packages and letters from the Ecclesiastical Administration, and even transport Priests, if free space is found on these ships, and they do that cost free. -

---

<sup>35</sup> The original letter is located in the Archives of the OCA.



2. You can't force the Company to take someone to there or from there, or to take even a package, or a letter; no one has that right to do that, if for some reason the Company doesn't want to do it. -

3. Having traded over there on the islands, that private Company can give goods for money, and it can also not give them; and in most cases the goods are sold by the Company in exchange for animal furs, and no one has any right to order the Company, to force them to sell the goods for money, even to members of the clergy. -

4. That the commercial, private company, in running their material matters, inconveniences the members of clergy by doing that, putting themselves into Church financial matters; that is, managing expenses in the churches, controlling the Church income and so on; in other words, the Commercial Company in all cases, even concerning the churches and the condition of life and action of the clergy; follows only its own consideration and follows only its own, commercial goals and acts according to them, and does not at all consider the circumstances, and position and necessities, that have to be a goal of Orthodoxy, since there is not even one member of that company and there is not one agent, who is Orthodox, but they are all heterodox, and among them there are even some non-Christians.- Saying, that this commercial company, is until now committed and courteous in its relations with the Alaska Ecclesiastical Administration, and will be as long as it finds it necessary, in plans for their commercial goals.<sup>36</sup> -

I have heard all this from other people and did not believe it, to such incomprehensible rumors, even more, that I have not heard neither from Your Grace, nor from Frs. Members of the Alaska Ecclesiastical Administration, any-thing of that kind; however it seemed to me quite strange, that Frs. Members of the Administration have tried in some way to avoid any kind answers, even when I asked them certain questions, concerning the condition of my future. -

But being, even for a considerably short time, a member of the Alaska Ecclesiastical Administration, I succeeded in obtaining facts to become convinced, that all that, which I have heard from other private people, and that which I did not wish to believe, is bitter truth, - is bitter reality. Now I am convinced, that there really exists such a commercial company, that for charity fulfills requests for the Administration, since to questions asked by me concerning deliberation.. about the subject: if the company now will or will not accept official packages, if the company can refuse to accept packages from the Administration?- I was directly answered that it could happen.-

Being a member of the Administration, I am convinced, that the members of the clergy that live on the islands, are not freely in control of their own property, and namely that they are forced to sell their own property only to the agents of that commercial company, and not to someone else; otherwise, these latter ones, can even refuse them their daily bread in necessity. - (see the matter of No. 348 of the Administration of 1876 in the archives, - the case of the complaint of the cleric in Kenai Nikolai Sorokovikov, when the Alaska Commercial Company refused him provisions and other necessities.)

---

<sup>36</sup> See in this book Bishop Nestor's report to the Most Holy Synod included with the financial report of Jan 18/30, 1881, No. 226. His Eminence was aware of the dependence of the Administration of the Orthodox Church in Alaska on the Commercial Co. There were possible abuses in evaluating the price of purchased bag from the natives, but there is nothing in the Bishop's diaries or letters indicating that this happened. With his diary for the last voyage to Alaska there were some kind of notes indicating numbers of seals and donations for the Church, but there is no indication from where or for what they were, except that they were substantial. These donations, it seems, were not recorded as income by the Alaska Ecclesiastic Administration.

From the same matter, I was convinced in everything, that was mentioned by me above in paragraph 4, that the Ecclesiastical Administration considered the actions of the Alaska Commercial Company unsuitable, and found it necessary to make a report to the Most Reverend Ioann on Oct. 28/Nov. 3, 1876, No. 156. I will quote the real words from that report:

*"... With this, on the grounds of many years of experience and observation, the Ecclesiastical Administration considers, that instead for lost ecclesiastic interest to be satisfied by undetermined and doubtful favors from the company, that could at any time be stopped and put our Church and clergy into a great difficulty, (what can be greater, than a non - provision of food?) it seems that, the time has come when it is necessary to determine: what the company can do for our churches and clergy, and what it can't?- What it can do for a certain payment, and what for free?- And also, does it consider itself to be uninvolved in our church interests, not to sell candles, icons and crosses, not to take away and hold church and chapel funds at their places, that all, and the like has to be under the control of the local clergy administration. The solution of these questions would form a basis for a strong independent and more understanding flow of our church matters; would reduce - reasons for those misunderstandings, that can appear between the clergy and the Company..." etc.-*

Then it is said in the same report:

*"... What would happen, if the Company in some year will refuse to deliver food for the clergy, another year will not make deliveries of church wine and other necessities for the divine services, on a third - for some reason will not provide the use of room on their ships to a priest and will not transport them to their destination, on a fourth will refuse to deliver official papers to Alaska and back?- And some case like this has already happened.- In August of this year, through the local postoffice, an insured package to the Ecclesiastical Administration was sent, it was addressed to the priest Shaiashnikov, on the island of Unalaska.- This happened before the second departure of the Company ship of St. Paul to Alaska.- Already before the departure of the steamship the postoffice delivered that package to the office of the Alaska Commercial Company; it is not known why? but the package was not accepted and the postoffice returned it to the Ecclesiastical Administration requesting a return signature of one of its members... -"*

Such cases and others like it lead to the direct conclusion, about the existence of a strong tyranny toward us in the actions of the Company and its relations to the clergy, etc.

But at the same time Kodiak was in a better condition, not just one company operated there, and it was to say a saving point, in some way; but since then, Your Grace has decided to order the clergy not to deal in any way with other commercial dealers, except with the agents of the Alaska Commercial Company, and to those agents it was not ordered at the same time to release everything necessary for the clergy, now in Kodiak it is in the hands of the same company, and therefore the conditions of life on Kodiak are the same as they are on the other islands.-

Consequently all the information, that I heard from private people, is just; since it is confirmed by the documents. I can't judge and criticize the present condition of the diocese, - this is not my obligation; but I make a bold statement to Your Grace, that when the Administration prints advertisements it has no right to keep silent about the fact of the special condition of priests in this diocese. - Since all these details were nowhere and never written and printed; therefore consequently it was not possible to know or to guess about them. - Knowing even a part of that, which I found out now, I would have never decided to go with my family away for so many thousands of vests, even more, that I had a position, where I was somehow useful and where I was liked and respected by the parishioners. -

Therefore I am encouraged to request Your Grace to release me from my appointment to Kodiak, and the other islands and to see as the guilty, those who have dragged me into such unpleasant conditions; me and my family I leave to Your Archpastoral consideration, completely in the hope, that You, as Archpastor, will understand my sorrowful condition, and will regard this matter with Christian justice. -

Your Grace's, Archpastor's and Father's  
most humble novice priest Alexandr Delichenski

\* \* \* \* \*

To the Holy Ruling Synod<sup>37</sup>  
From Nestor, Bishop of the Aleutians and Alaska  
March 9/21, 1881  
No. 258

Most humble report,

The Archimandrite of the Diocesan Cathedral in San Francisco, a member of the Ecclesiastical Consistory of Alaska, Herman (Zelernitski), on December 11, 1880 handed to me his request to release him from service in America, by reason of the weakness of his health. - This I have already reported to the Holy Synod on December 11, 1880, No. 190. The medical problem that he has is the development here in America of severe head pain. He was released by me from his position as a member of the Ecclesiastical Consistory of Alaska and also from priestly duty at the Cathedral, and was transferred directly to the city of St. Petersburg. I have the duty to report this with the most respect to the Most Holy Synod.

Yours, Holiness,  
Nestor, Bishop of the Aleutians and Alaska.

\* \* \* \* \*

March 9/2, 1881<sup>38</sup>  
To the All-Russian Imperial General Consulate in San-Francisco  
No. 257

Fr. Archimandrite Herman Zelernitsky of the diocesan cathedral in San Francisco was released by the Aleutian Diocesan Administration to Russia, according to his request (weak health). Therefore I have the honor to request the All-Russian Imperial General Consulate in San Francisco to give Fr. Arch. Herman according to the law a passport for a voyage to Russia without problems.

Nestor, Bishop of the Aleutians

<sup>37</sup> A copy of report made by His Eminence is located in AARDM.

<sup>38</sup> A copy made by His Eminence is located in the Archives of the OCA.

St. Petersburg, March 20, 1881 <sup>39</sup>

To His Eminence, Bishop of the Aleutians and Alaska  
Nestor

Most Reverend Lord,

Giving the deepest thanks for the wish expressed in Your respectful letter to me and my family, I can't express the hearty joy that I feel from the news, that the good intentions of Your Grace and the work done by You for the benefit of the Diocese administered by You, have been crowned with success that would be satisfactory to the heart full of love of the highly respected Pastor, who devoted all His life to caring for the goodness of His flock.

Sending my sincere wishes for all the best and leaving myself to Your blessing I have the honor to be with sincere respect and complete devotion

Your Most Reverend Pastor's  
most humble servant  
Samuil Poljakov

\* \* \* \* \*

Sitka, <sup>40</sup>

March 23/11, 1881

Your Grace,

I already gave everything to the post-office and then I remembered, that I did not say anything concerning the purchase of wax from the salesman L. Caplan for the amount of \$21.50 and a payment to the same seller of \$30.00 for the painting of the Cathedral roof. I paid for the wax with the church funds, for the painting of the Cathedral roof the payment was not made in expectation of Your decision - from what funds must the expenditure be made - from the local church or You will deign to send it from the Administration?

Your Eminence's most humble  
novice priest Nikolai Mitropolsky

\* \* \* \* \*

Department of the Orthodox Faith<sup>41</sup>  
Economic Division of the Most Holy Synod  
Dept. 3, Desk 3

St. Petersburg, March 27, 1881

No. 3992

To His Eminence Nestor, Bishop of the Aleutians

Most Reverend Bishop, Merciful Lord and Archpastor,

Complaints are often heard in the periodical press that there is a lack of medical help in our villages and also an insufficient amount of people, who could lend the village people, in case of sickness, the necessary advice and counsel. On the other side, also in the press there appears more comforting news, but that happens rarely,

<sup>39</sup> The original letter is located in the Archives of the OCA.

<sup>40</sup> The original letter is located in the Archives of the OCA.

<sup>41</sup> The original letter is located in the AARDM.

about the remarkable activity of some village priests in the area of protecting people's health, especially in cases when there were appearances of contagious sickness.

Recognizing such activity by priests as deserving all kinds of notice, encouragement and support, therefore having a wish to let them know that, it is my duty to request You, Most humble Lord and Archpastor, to honor me with Your information, if there are priests entrusted to Your Diocese and in general clergy people, who, besides their direct duties, were dedicating their work, in one form or another, to benefit the health and life in the villages. If there are such people, would you report to me more details about these people and their activity in that field, and also about the means, that they have in the matter of protection of population health?

Entrusting myself to Your prayers, with most the reverence and devotion I have the honor to be Your Eminence's, Most Kindly Lord's and Archpastor's,

humble servant,  
C. Pobedonostsev

\* \* \* \* \*

Imperial All-Russian Consulate in Yokohama<sup>42</sup>  
April 8/20, 1881  
No. 209

To the Administrator of the Orthodox  
Ecclesiastical Mission in San-Francisco

In October of the last year a member of the Ecclesiastical Mission entrusted to Your Grace - Priest Dilichenski with his family during his passage through Yokohama told the Imperial Consulate, that he has no money to continue his voyage to his place of service, and therefore he requested an advance to him, with his obligation to return, of the necessary 562 dollars and 50 cents for his travel.

Taking into consideration the entire difficult position of Father Dilichenski, as a person with a family, who travels with a wife and a child and having confirmed ourselves from his documents about his service conditions I decided that it was possible to give him the requested sum for which he gave his signature on an obligation, that I enclose herewith.

From this copy Your Eminence will see that Father Dilichenski promised to repay the money loaned to him to our Consulate in San Francisco.

However in spite of that, now 5 months have passed since the arrival of the named priest Dilichenski to the place of his service and he did not fulfill the obligation accepted by him and he has not repaid the money that he owed to the Consulate. Reporting the above described to Your Grace I have the honor most humbly to request You to support me in receiving the money given to Father Dilichenski.<sup>43</sup>

Consul Peli... (signature unreadable)

<sup>42</sup> The original letter is located in the Archives of the OCA.

<sup>43</sup> The original letter is located in the Archives of the OCA. In the Archives there is some correspondence about a debt of Fr. Dilichenski. Considering his lack of money, repayment took long time. The subject of his debts are not important to this publication but shows what kind of problems Bishop Nestor had.

Form 8.

No. 27 **CABLE MESSAGE.** 27  
**THE WESTERN UNION TELEGRAPH COMPANY.**

*All CABLE MESSAGES received for transmission must be written on the Message Blanks provided by this Company for that purpose, under and subject to the conditions printed thereon, and on the back hereof, which conditions have been agreed to by the sender of the following Message.*  
 A. B. BREWER, Secretary.      JAS. GAMBLE, General Sup't, San Francisco.      WILLIAM ORTON, President.

To California      Received at San Francisco  
San Francisco      April 7 36 1881  
Russian  
Bishop Nestor  
Bills for whole payment - Expedited  
to you February 25 and March  
5 old  
Pobednostroff  
St Petersburg

(See other side.)

To the Most Holy Ruling Synod <sup>44</sup>  
 From Nestor, Bishop of the Aleutians and Alaska  
 April 9/21, 1881  
 San Francisco  
 No. 272

Report.

It is my duty most humbly to send for Your Holiness' inspection the Economic Report of the budgeted sums assigned for the support of the Aleutian and Alaska Diocese in 1880. This report was made on the basis of documents and is certified by the members of Ecclesiastical Administration of Alaska.

Yours, Holiness,  
 Nestor, Bishop of the Aleutians and Alaska

<sup>44</sup> A copy made by His Eminence is located in AARDM.

n.d.<sup>45</sup>

Your Excellency

Constantine Petrovich.<sup>46</sup>

Merciful Lord!-

After receiving from You positive information by a telegram of January 24/ February 5, about permission from the Most Holy Synod to purchase the brick building, I spoke at once to the owner citizen Livingstone and on February 7/16 I moved into the brick building, into that half, which was unoccupied where I took one of the rooms of the building, to be able to better look after the work that is being done. - By March 27/April 8 that side of the building that was proposed for the church and for the apartment of the Bishop was completely finished. - In the evening of the same day there was a Vigil service and on Saturday, March 28, the day of Praising the Most Holy Mother of God the blessing of the new church took place. April 1/13 I served, and after the Liturgy I received from the post-office a package with three checks from London, for a total sum of 7858 Pounds of Sterling. - The rate of exchange on that same day was lower than normal by twenty cents. - The transaction was postponed by Mr. Livingstone and his partner Mr. Triest, who lived on the other side of the building and did not move out of there until the time when he was told, that the money was already received. -

They did not expect at all that the matter of the purchase of the building would be completed on the selected day or even during the 60 days time, and as it was found out Mr. Livingstone who wished to get additional time for his planned voyage to Europe agreed with a lawyer, in whose hands was the business of the sale of the building, to write a contract for the sale over to another person, who agreed to pay to him - Livingstone, money at his first request. - This second person gave over his right of ownership to a third person, namely to Captain Niebaum, who is a Director of the Alaska Commercial Company and who is at the same time fulfilling the duties of the Russian Vice Consul in San Francisco. - In all my life I had not encountered that kind of business! However in America such matters are considered quite normal. -

April 25/May 7 I was invited to the lawyer, to whom the owners of the building also arrived at the designated time - Mr. Livingstone, his partner Triest and Captain Niebaum, from whom the ownership should have been transferred to me, as a person warranted by the Government. - After the presentation of papers of ownership for the building, it was suggested to me to pay in full the money - 38 000 dollars and at the same time in the presence of all the above mentioned persons and the lawyer I was promised that after ten days I would receive all the necessary documents of the ownership of the building. For the full formality of the matter I was asked to present my Bishop's certification, which I myself translated into the English language.<sup>47</sup> It was given to the lawyer through the General Consulate. - After the lawyer received my certification, there appeared again some problem; namely, that according to the existing regulations the building and the lot can't be registered in my name only, since in my Bishop's certification I was named not a Bishop of California, but only of the Aleutians and Alaska. - Such a statement appeared very strange to me in comparison to our Russian laws that do not prohibit the purchase of property in any Guberniia and to live in any place where the person will find it suitable. -

The end of the letter is missing--Ed.

---

<sup>45</sup> A copy made by His Eminence is located in the Archives of the OCA.. Since the copy was not dated, it was placed here because of its contents.

<sup>46</sup> Constantine Petrovich Pobedonostsev - Oberprocurator of the Holy Synod in Russia.

<sup>47</sup> Bishop Nestor 's certification, translated by him can be found in vol. 1, pg. 23-26 of this work. The original copy is in the Archives of the OCA.

St. Petersburg<sup>48</sup>  
 April 22/May 4, 1881

Your Eminence!

As result of Your letter of March 25/April 6 of this year I consider it a pleasurable duty, for the goal mentioned in it, to send Your Grace the appropriation enclosed herewith in the amount of fifty Pounds Sterling, to the name of Mssrs. Bankers Brothers Bering and Co. in London. Most humbly I ask Your Eminence to accept the deepest assurance of my respect for You and my devotion.

Baron Stiglitz

\* \* \* \* \*

To the Most Holy Ruling Synod<sup>49</sup>  
 From Nestor, Bishop of the Aleutians and Alaska  
 April 23/May 5, 1881  
 San Francisco  
 No. 280

**Most humble report,**

In my report for the past year 1880, in paragraph 3 about the clergy, I wrote about the translation of the four Evangelists and the Acts of the Apostles, into the Aleutian-Lisiev language, which was done by the priests at the Resurrection Church, on the island of Unalaska, Innokentii Shaiashnikov. Now on the last days of April, at the meeting with the head agent of the Alaska Commercial Company, who is going to go to the Island of St. Paul, I found out, that the forms, of the Aleutian alphabet to print the translation are already made and that they came out very clearly, and there is enough money from the voluntary collection that was made among the people on the Islands to do the printing. -

For an inspection of the correct composition of the text during the printing from the manuscript, one of the inhabitants of the island will be looking, who previously recorded this translation from the handwritten to the printing type. - Therefore with my personal participation in this interesting matter, I consider that it will be possible to print this edition in San Francisco. -

Reporting this to the Most Holy Ruling Synod - I humbly ask for a blessing and permission to start the printing of this book, if there are no visible obstacles from the censorship. -

Your Holiness'  
 Most humble servant  
 Nestor, Bishop of the Aleutians and Alaska

<sup>48</sup> The original letter is located in the Archives of the OCA.

<sup>49</sup> A copy of the report made by His Eminence is located in AARDM.



St. Petersburg<sup>50</sup>  
 April 26/May 8, 1881

Your Grace,  
 Most Merciful Archpastor and Father!

Even though unfavorably formed circumstances put me a deceiving view in front of the face of Your Eminence and, denied possibility according to my strength to bring usefulness in my previous position of my service, but again I have the courage to turn myself to Your Eminence with a most humble request, that I would not dare present to You if it would be just from myself, if I had not received an agreement from others. Mr. Ober-Procurator of the Most Holy Synod, Constantine Petrovich Pobedonostsev, who was moved with his kindness and attention to my present condition, has deigned to suggest to me to turn myself to Your Eminence, in view of the vacancies in the Aleutian Diocese, with a most humble request, to accept me again into service in the Aleutian Diocese. Expressing this suggestion, His Excellency mentioned, that Your Grace is severely in need at the present time of employees, who would be useful coworkers in the Lord's field in the diocese entrusted to You by God. That kind of circumstance expresses the thought, that if Your Grace would deign to accept my request, then there would be no objections from the higher Authority to fulfill that.

I hope that Your Grace has already completely familiarized Yourself with the local conditions and characteristic differences of the country and also of the people in whose hands were the rudder of Administration, and, probably, much has become clear to You now, especially those tricks, that were practiced before among the hostile to the undermining of mutual reputation. Time has cleared for Your Eminence the moral principles of those people and without external suggestion, You Yourself, have made accordingly your position to those people corresponding to their activity and, by such facts have determined the real knowledge and relative usefulness or harm that these people bring to the diocese. Therefore, to talk about the past, that is about myself: to make excuses for myself or to accuse others, I consider as unnecessary as the Lord will wish to have, will it happen. But I have however to bring to the attention of Your Eminence the circumstance, that from the quantity of all accusations that were collected against me, those, that came for inspection, outside of the Alaska Ecclesiastical Administration, to the S. Petersburg Ecclesiastical Consistory, were completed with my full acquittal, even the notorious matter of Kashevarovs, even that one, even before my arrival here in Petersburg, was heard and it was decided by the Consistory in my favor. This circumstance gives me some right to say even one word in my defense and to guard myself from the opinion that was created with prejudice in places of my previous service. In any case, I admit in all trials that fall upon me only the hand of God, that leads sometimes by a thorny and sorrowful, but true road to salvation. At the time of the misfortunes, that fell upon me, I have had to think much over and rethink, and, only strong faith in the Lord, Who does not wish the death of a sinner, saved me from despair. I will remember as long as I live the vital lesson, and, submitting myself under God's strong hand, I, only now have the courage to raise my voice and knock at the doors of Your Archpastoral heart, not in view of material interests or some other ambitions, motives. No! from that side there is nothing have left to wish. By the Grace of the Holy Synod and by the help of Your Grace, I receive a pension, which is equal in its amount to a general's in a civil department. My service record does not deny me the right to take a position in any diocese of the All-Russian Church, if I would have found that suitable for myself. According to the laws, by taking a position except in the Aleutian Diocese, namely in Russia, I would have to deprive myself of receiving my

---

<sup>50</sup> The original letter is located in the Archives of the OCA.

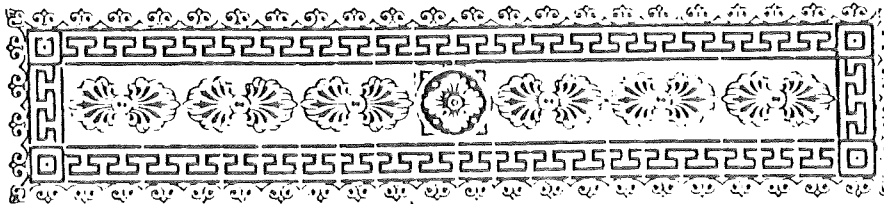
pension, since, according to the known paragraph of the statutes of law, it is prohibited, in the same department to receive two salaries. This prohibition is the only hindrance that keeps me away from receiving a position in Russia. Except this stated reason, the main motive for my request to enter into service in the Aleutian Diocese is that circumstance, that I feel an ability to bring greater benefit there by my service to the Lord's Church, than somewhere else in another place. The experience of many years of knowledge acquired by great work there, would be more useful there, where it would be more significant than here.

Your Grace! Give me the possibility to smooth out that impression which was created, thanks to a full disorder that reigned in the diocese until Your Eminence was appointed there, that after my long and trustful service, I must have appeared to the upper Administration, like a slave who was not truthful but cunning. I call upon the Lord as a witness and I bring an oath to You, Lord Bishop, that I, will use all my strength and all my abilities to earn the deserving attention of Your Grace by my service, morals and good relations with the coworking brothers. I will do my best to justify the confidence and trust of the Administration and Mr. Ober-Procurator: as a warrior dies on the field of honor, so I will die on the spot place rather than let myself step away from my duty and oath. I will not tell more. It will be always in Your power to be with me merciless, since if You would deign to notice any kind of deeds that were not in compliance, but I am certain that Your Grace would never have to use these means. First since I would never earn that; and secondly, it is hard to imagine a repetition of these disorders, that were in the past with anarchy and composition of persons: now the diocese is administered directly by Your Eminence without outside influences, consequently already there is little space for intrigue to develop its nets.

Your Eminence! If You find my request as earning attention and would not deny my acceptance again into the service in the Aleutian Diocese, would You, Holy Bishop please, express Your Archpastoral acceptance in a letter directly to Mr. Ober-Procurator C. P. Pobedonostsev. I would like also to request Your Grace that in Your regular correspondence with the most respectful Fr. Alexandr You would mention several words about this matter to let me know of Your decision. I know well a friend and acquaintance of his, Fr. Ioann Vostruzski, who will notify me about its contents.

Requesting Your Holy prayers and blessings for my undeserving self, and for my family I have the happiness to be Your Eminence's, most Merciful Father's and Archpastor's most humble novice and undeserving intercessor to the Lord,

Priest Nikolai Kovrigin



To His Eminence Most Reverend Nestor<sup>51</sup>

<sup>51</sup> The original report is located in the Archives of the OCA

Bishop of the Aleutians and Alaska from the clergy  
of the Diocesan Cathedral in San Francisco  
Archpriest V. Vechtomov and Priest A. Dilichenski.-  
San-Francisco, May 5/17, 1881  
No. 4

**Report.**

We have the honor to report to Your Grace that according to the verbal order given by You on April 30/May 12 of this year, the holy table, that was used in our church at No. 522 Greenwich St., was burned by us on the seashore and the ashes that were left thereafter, as much as possible were collected and dropped into the water.

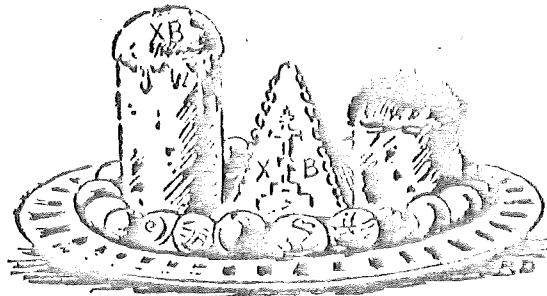
Your Eminence's most lowly novices  
Archpriest Vladimir Vechtomov  
Priest Alexandr Dilichenski

\* \* \* \* \*

To the Alaska Ecclesiastical Administration<sup>52</sup>  
May 11/23, 1881  
No. 291

Deacon I. Sobolev should be receiving a deacon's salary and receive payment for an apartment from the day of his ordination, that is from May 8/20. - Singer Randal, who is at a reader's salary, should receive a sub-deacon's salary. - Singer A. Voskresenski -a reader's salary and the person, who joined the choir and takes the place of the bass, has to be paid a monthly salary in the amount of thirty-seven dollars. He has to be informed, that he should not miss and must come to all church services. - Otherwise, there would be a deduction made from his salary from one dollar and up to three, depending, how often the cases of nonappearance would occur. - For all three the salaries should begin on May 8/20.

Nestor, Bishop of the Aleutians and Alaska



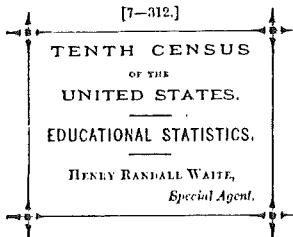
**TROPARION**

*Christ is risen from the dead, trampling down death by death, and upon those in the tomb bestowing life.*

**KONDAKION**

*Though Thou didst descend into the grave, O Deathless One, yet didst Thou annihilate the power of hell, and didst rise again as conqueror, O Christ-God, announcing unto the myrrh-bearing women: Rejoice! And giving peace unto Thine Apostles, and bestowing Resurrection upon the fallen.*

<sup>52</sup> There is a copy of this letter in AARDM.



# Department of the Interior,

CENSUS OFFICE,

*Belham Manor, N. Y.*  
~~Washington, D. C.~~ *May 11<sup>th</sup>*, 1881.

Bishop Hester,  
San Francisco,

Cal.

Dear Sir,

It is necessary to the completeness of the Statistics of Religious Organizations for the Tenth Census, that a Schedule should be filled up for each of the Greek Churches in this Country. May I ask that you will have the kindness to assist me in this matter?

I have to-day sent you 22 Schedules, and envelopes for their return. A schedule has also been sent to the Rev. Nicholas Bjering, of New York City.

Trusting to receive an assurance that I may rely on your assistance,

I am, Respectfully Yours,  
Henry Randall Waite,  
Special Agent,  
per *[Signature]*

*22 Schedules*

n. d.<sup>53</sup>

No beginning to the letter  
by contents it is to the  
Oberprocurator of the Holy Synod - C. P. Pobedonostsev,

....May 23/June 3 I received a letter of request from the priest Nikolai Kovrigin, who requested to enter for the second time the service of the Aleutian Diocese, and that he expressed this wish of his to Your Excellency.- I do not have personally anything against Priest N. Kovrigin, but I cannot give my agreement to accept him again in the diocese entrusted to me, since there are no vacancies with the exception of the Island of Kodiak, where I plan to go, on a small ship on July 1, new calendar, to ordain for that position of priest, Deacon Nikolai Rysev, as a person of good behavior who has served at the church since 1868 by the election of the parishioners, first at the position of church elder, then in 1872 he was blessed by the Right Rev. Ioann as a reader for the same church.- Last year on my visit to the Island of Kodiak I ordained N. Rysev as a deacon leaving him as before at the salary of a reader.-

June 6/18 we finally moved into the new brick building.- For the Ecclesiastical Administration and office there are suitable rooms located in the other part of the building, a place for the school and its students, where for them two bedrooms and one room for lectures were taken. With this same post I am sending reports about the basement floor to the Holy Synod, with a description of the building itself and orders given by me.- To my sincere sorrow, until now I did not receive an act of purchase for the ownership for the building, which according to the papers of the lawyers is considered as the property of Captain Niebaum, who is considered by big capitalists as very trustworthy.

The time of departure of a schooner to the Island of Kodiak does not permit for delay, therefore, I request to forgive me what I did not finish in the report to the Holy Synod, since that did not depend on me alone but on other reasons that were described above.

I gave an order for a while, as an experiment, for a payment of \$20 a month to Priest A. Dilichenski.

In the conclusion of my letter I turn to Your Excellency with a most humble request, to come into my situation, where for the reasons described in the report of the remodeling of the building for a sum of 8935 dollars and 53 cents, or one thousand eight hundred sixty two Pounds Sterling, that I can not cover from the fund of 6800 Rubles available to my hands, I therefore ask Your assistance to request most humbly, where it is necessary, to send for the incurred debt the sum of 8935 dollars and 53 cents to the Alaska Commercial Company, since until now I have been in good relations of trust with the contemporary membership of the Board of Directors of the Alaska Company, but with the change of people, there could arise a demand for an immediate payment of the debt and I could find myself in a quite uncomfortable situation.-

With a feeling of real respect and the same devotion to You, calling the Lord's blessing upon You, I remain

Your Excellency's most obedient servant and intercessor to the Lord for You  
Nestor, Bishop of the Aleutians and Alaska

---

<sup>53</sup> The original copy of this letter is located in the Archives of the OCA.

Village of Bel'kovsk <sup>54</sup>  
 May 25/June 6, 1881

Your Eminence!

I received Your letters of January 31/February 12 and the 2nd of March 12/24 of 1881 with great joy and thanks for Your attention to me, the unworthy.

By the Lord's connivance we had a sickness here and as result of it until now 50 souls of both sexes have gone up to eternity. Visited this spring were the Protasov settlement, Nikolaevskoe several times, the Island of Unga and Peregrebnyi and the Lord's services were made in all the places named. I received the certification for the Epishion. Thank You very much for it. The church with Your permission was blessed January 18 this 1881. I can tell now that it will soon be finished, and it is very good with its stability and niceness and the payment for its goes successfully, a report will be made about that. On the Island of Peregrebnyi the entire debt (\$800) was paid. On the Island of Unga not everything was paid. At the first opportunity everything will be reported. With the next opportunity the matters of the Bel'kovsk Resurrection Church will be presented. According to Your order I received sixty dollars for travel in the parish. They help very much, thank You for Your decision, also in the future I hope for Your mercy.

With this I send to You a receipt against which I request You to receive a debt to me, from the Alaska Commercial Company in the amount of \$15 and as well \$60 dollars for the other receipt for the pectoral cross, since the 800 Silver Rubles in American money constitute 560 dollars.

I think about the pectoral cross first to wait for the answer from the Holy Synod, or as You think what would be better.

Your Grace I request Your blessing and Holy prayers for myself, my family and for the entire parish.

Falling to the feet of Your Eminence I ask You to accept a wish from me, my family and the parishioners. We wish to You health, success in Your plans, spiritual peace and all kinds of earthly and heavenly blessings.

I remain with this letter healthy.

Your Eminence's, Merciful Archpastor's and Father's, most humble novice  
 Priest Moisei Salamatov

\*\*\*\*\*

Village of Bel'kovsk <sup>55</sup>  
 May 29/June 10, 1881

Your Eminence!

Excuse me for forgetting. I did not enclose in my first letter the receipt - I request to You accept with this - one for 15 and the other for 60 dollars, for the purposes that You see in my first letter.

I request again to forgive me

Your Eminence's, Merciful Archpastor's and Father's most humble novice  
 Priest Moisei Salamatov

<sup>54</sup> The original letter is located in the Archives of the OCA.

<sup>55</sup> The original letter is located in the Archives of the OCA.

To the Holy Ruling Synod<sup>56</sup>  
 From Nestor, Bishop of the Aleutians and Alaska  
 May 29/June 10, 1881  
 Most humble report  
 No 302

According to the decree of the Holy Ruling Synod dated April 5 of this 1881, published in the supplement to the official part No.14-15 of "Tserkovnyi Viestnik", I personally read the circular message of the Holy Ruling Synod, in the Orthodox church on Sunday May 10/22 this 1881. Immediately an order was made about the fulfillment of this above named decree in all the churches of the Diocese entrusted to me. About this I have the honor most humbly to report to the Holy Ruling Synod. -

Your Holiness'  
 Most humble novice  
 Nestor, Bishop of the Aleutians and Alaska

\* \* \* \* \*

To the Ecclesiastical Administration of Alaska<sup>57</sup>  
 June 10/22, 1881  
 No. 307

For the reason of my approaching departure for an inspection of the Diocese entrusted to me, I find it necessary to make the following orders:

1. During my absence, I authorize Fr. Archpriest V. Vechtomov to sign in my place in the book, for the receipt of salary, to receive the funds to make from that sum payments for the building, and to use the rest of the money for the repayment of the sum that was taken by me in advance.
2. All official papers, that come addressed to my attention, have to be opened in the presence of the members of the Administration, with the exception of those marked on the envelopes as: "secret", and they have to be dealt with accordingly; the orders have to be made as necessary by the Administration: but the secret packages have to be recorded in the incoming registration book of the Administration and they have to keep them until the time of my return.
3. After the vacation ends, that is when the students start to go to the American school, then evening classes have to be planned in this way, that during the week there would be two hours of Russian and Church-Slavonic languages, two hours in Holy history and Catechism and one hour a week of church singing and reading of the Psalter.

Nestor, Bishop of the Aleutians and Alaska.



<sup>56</sup> A copy made by His Eminence is located in AARDM.

<sup>57</sup> The original letter is located in AARDM.

St. Petersburg <sup>58</sup>  
June 12/24, 1881

Your Eminence,

Having now received Your letter of May 20/June 1 this year, I consider it a special pleasure to give to You with this, my photograph that You wished.

I have the honor most humbly to ask Your Eminence, to accept my assurance of my complete respect and devotion.

Baron Stiglitz

\* \* \* \* \*

To the Most Holy Ruling Synod <sup>59</sup>  
From Nestor, Bishop of the Aleutians and Alaska  
June 18/30, 1881, San Francisco, California  
No. 322

Most humble report.

It is my honor to report to Your Holiness, that because of the purchase by me of a building in San Francisco, donations were made for my disposition: \$1200 by the Deistvitel'nyi Statskii Sovetnik <sup>60</sup> Samuil Solomonovich Poliakov, 50 Pounds Sterling by Tainyi Sovetnik Baron Aleksandr Ludwigovich Stiglitz and 1150 dollars by a philanthropist, who wishes to remain unknown.

Totally about 2600 dollars was donated to my disposition. From this sum I gave 1600 dollars to Deacon Ioann Kryzanovskii for his travel to Russia and the remaining 1000 dollars were deposited by me as a partial payment for the remodeling work according to our needs in the newly purchased building. -

Your Holiness'  
Most humble novice  
Nestor, Bishop of the Aleutians and Alaska

\* \* \* \* \*

To the Most Holy Ruling Synod <sup>61</sup>  
From Nestor, Bishop of the Aleutians and Alaska  
June 18/30, 1881  
San Francisco, California  
No. 323

Most humble report.

Since June 6/18 the house on Greenwich Street, previously used for the Administration and school has been vacant. The school and the Administration are now located in our own building on Powell Street. Until the yearly contract expires, that is until November 1st, according to the agreement between the Administration and the owner of that house - the Administration is obligated to pay rent of 50 dollars a month, but in case during this time, the house would be rented to

<sup>58</sup> The original letter is located in the Archives of the OCA

<sup>59</sup> A copy made by His Eminence is located in AARDM.

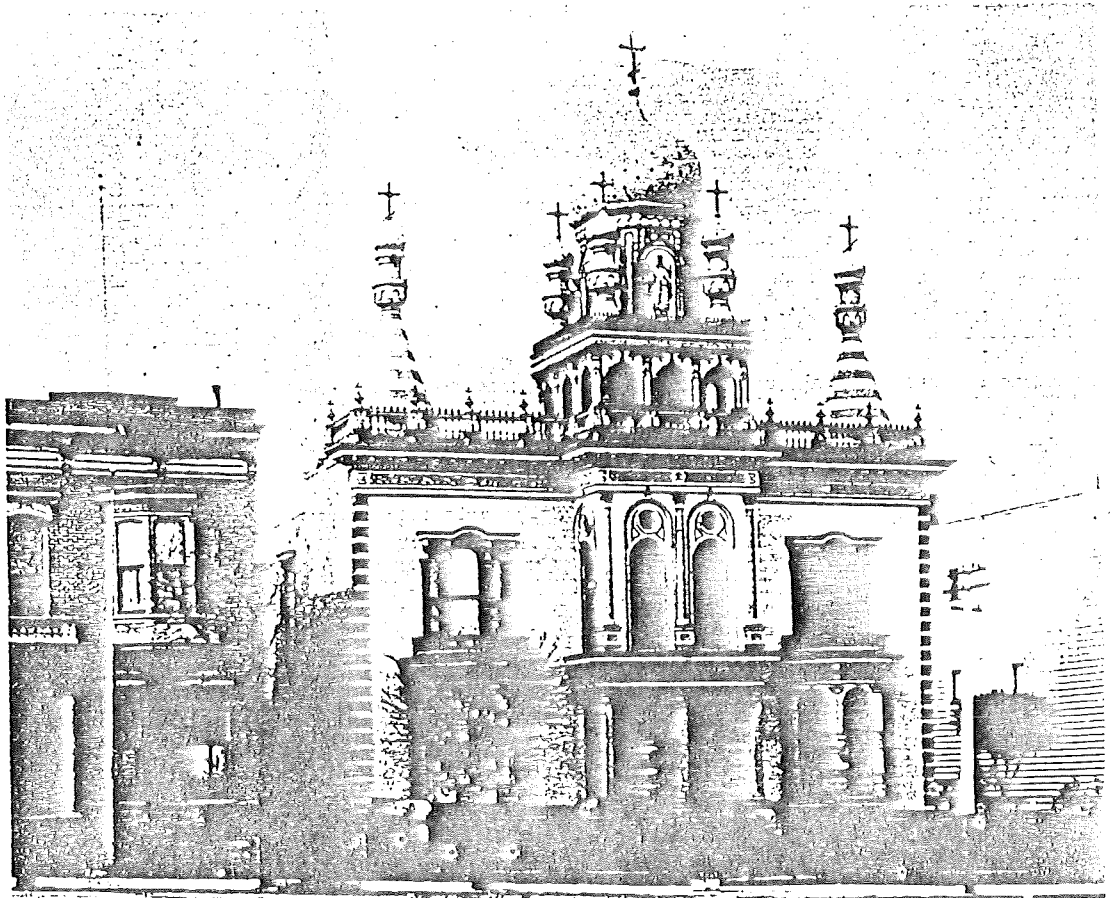
<sup>60</sup> For the ranks of "sovetniks" - advisors, see vol. I page 18.

<sup>61</sup> A copy made by His Eminence is located in AARDM.



someone, then, this rent would come to the disposition of the Administration. - The sums, that could come to the Administration from this source, and also funds remaining from the amount that was for the premises of the church, the school and the administration, and finally rent that was paid by the priest A. Dilichenski for the place in the church house. In total all together that comprises until the end of this year the sum of about 350 dollars. That will be used to cover this year's city taxes that are collected from the owners of immovable property.

Yours, Holiness  
Nestor, Bishop of the Aleutians and Alaska



THE CATHEDRA CATHEDRAL  
IN SAN FRANCISCO AT POWELL STREET  
(BEFORE THE FIRE OF 1906)

To the Most Holy Ruling Synod <sup>62</sup>  
 From Nestor, Bishop of the Aleutians and Alaska  
 June 18/30, 1881  
 San Francisco, California  
 No. 324

**Most humble report.**

After the acquisition of the brick building in San Francisco for the Church, Bishop's residence, school and Administration there will accrue yearly expenses that were not planned in the allocations in the budget for the support of the Alaska Diocese. It is not possible to determine these expenses exactly, since the percentage, that is collected from the immovable property owners by the city, and also the price for all kinds of necessities for living, such as: gas, water, coal etc. are subject to constant variation (in 1880 for example the price for coal rose from 11 dollars for a ton to 18 dollars). According to the prices this year, the amount of these expenses is as follows: the city taxes are 700 dollars, fire insurance is 250 dollars, the water bill - 156 dollars, gas -300 dollars, coal - 240 dollars, maintenance of the garden -70 dollars, the salary for the night guard, 60 dollars, water-sprinkling of the street, 20 dollars and building repairs, 400 dollars; everything in total is two thousand one hundred ninety-six dollars for the year.

According to the allocation in the budget, for the support of the Aleutian Diocese 1000 Rubles were assigned for the rent of the Bishop's quarters, 1000 Rubles for the accommodations for the church, school and Administration. Totally that makes according to the local coinage 1540 dollars. Since now this sum has lost its purpose I humbly ask the Holy Synod for permission to use it for a different, new purpose. Permit me to use it to partially cover the expenses listed above. Then, to cover the rest of the expenses in the sum of 656 dollars, I courageously humbly ask the Most Holy Synod to send in the future in addition to the sum allocated by the budget one hundred thirty seven Pounds Sterling. That would equal about according to the rate of exchange - 480 cents per Pound - 656 dollars.

Yours, Holiness  
 Nestor, Bishop of the Aleutians and Alaska

\* \* \* \* \*

June 24/July 6, 1881<sup>63</sup>  
 No. 2  
 His Eminence Right Reverend Nestor,  
 Bishop of the Aleutians and Alaska and Cavalier  
 From the Church of St. George on the Island of St. George  
 Priest Innokentii Lestekov

Most humble report.

By the proposal of Your Grace and by the duty that was laid by You upon me, I visited the Island of St. George and served there all the Lord's services in the chapel, but the chapel is not blessed by me as a church because Father Innokentii Shaiashnikov could not leave his parishioners, even for a minute, for reason of severe sickness there

<sup>62</sup> A copy made by His Eminence is located in AARDM.

<sup>63</sup> The original report is located in the Archives of the OCA.

and therefore I did not have the courage to bless it myself and was afraid to leave the Altar that would be blessed without clergy. There moisture could damage something as I found there out. Forgive me, Your Grace, for not fulfilling Your order.

I did ask the local Agent about the building of a house for the priest but could not find out from him for certain the reason that there is no building material there yet to build a house. But, the Agent - McIntyre told me that now at once the building will begin right after the hunting and fishing season.

I cannot vouch for the achievements of my son; however he advances according to opportunities at service and he can serve now under guidance as God grants it to him.

I have my duty to report about all this to Your Eminence.

Your Eminence's, Merciful Father's and Archpastor's most lowly novice  
Priest Innokentii Lestekov

\* \* \* \* \*

His Eminence Right Reverend Nestor,<sup>64</sup>  
Bishop of the Aleutians and Alaska and Cavalier,  
From the priest of the Ascension Church at Unalaska  
Innokentii Shaiashnikov  
June 28/July 10, 1881  
No. 142  
Island of Unalaska, Alaska.

Report.

I have the honor to report to Your Grace for information that the Ascension Church at Unalaska and the chapels assigned to it and also its clergy are all well.

From January 1st until July 1st of this 1881 there were 20 children of both sexes born, and from April 1st until July 1st of this year 72 people died; with the exception of 6 people all died almost from the same sickness, that is from pain in the chest and suffocation; - but at the present time, praise the Lord, this sickness has almost gone; - and during the same time in this parish the Christian obligation was fulfilled, that is 462 people went to confession and received the Holy Sacraments.

Now I am visiting the Island of Sannak with Reader Andrei Lodochnikov, I served the Lord's Holy Liturgy there under a tent, on the Holy Antimins for travel made from linen by a trader; there were over 100 souls of both sexes who received the Holy Sacraments. On the same Island there are 2 trading posts, that were also visited by me, where taking the opportunity, all the short services were performed according to the wish of the traders.

About all this I have the honor humbly to report to Your Grace.  
Your Eminence's, my Merciful Archpastor's and Father's  
most humble novice, Priest Innokentii Shaiashnikov.

---

<sup>64</sup> The original report is located in the Archives of the OCA.

Secret<sup>65</sup>

Island of Unalaska, Alaska

June 28/July 10, 1881

Most Reverend Lord,  
My Merciful Archpastor and Father,

As a secret I have to report to Your Grace quite unhappy news.

In the last year of 1880, after Your Eminence's departure to San Francisco, at the time of my visit of the Western region, the steamship "Dora" returning to the Island of Atkha brought me a letter in the Aleutian language, in which I was informed by the inhabitants, that the Aleut Samuil Zachnoy is lost without a trace and that they do not know where the person has gone. They saw him in the evening, and the next day he was no longer there. They looked for him for three days and could not find him anywhere and there is not even until today any trace of the man. However at the same time an Aleut from Atkha Zotik Izmailov came here for settlement with his four sons, widowed daughter Maria Zachnoy, who was the wife of Samuil Zachnoy, who was lost and one daughter-in law; - they lived here about seven months, quite normally, that is there was nothing of exceptional appearance, twice since their arrival here they fulfilled their Christian duty and with that there was nothing noticeable to see. During the general sickness and mortality here, the above named Aleut Zotik Izmailov also became sick, he expressed a wish to receive the sacraments that would prepare him for his coming death. He sent for me, but I was at that time also sick and was not leaving my house, therefore I requested Fr. Innokentii Lestekov to do my duty, since he felt much better than I did, to give the last rites to the sick Zotik Izmailov. Father Innokentii did that, and not long after that Zotik died. After the completion of the service for the sick Father Innokentii declared to me in secret, that Zotik at confession revealed to him the story of the killing of Samuil Zachnoy. He said that the killing was done by his second son Varlaam, who on that night hit him on the head with a stone and the hit was so strong that it killed him. At that time his father supposedly slept, or something like that; he woke him and admitted his crime to his father. The father asked him how and with what? With a stone on his head answered his son; - it is not known what was thereafter, only to Father Innokentii's question about where they put his body, he answered, that immediately the same night they dug a hole in the house under the bed and put there the body, covering it with dirt. That was the reason that he did not wish any more to live there and came here. After telling this he thanked God, that the Lord gave him a chance to repent and asked Father Innokentii to tell the story about what happened to me and requested forgiveness. He gives his son to the Lord's Judgment, he dies peacefully, granting to the Church to do as It finds best; whatever has to be done. The family also lives here now, with the exception of the widow Maria former Zachnoy, who, it is said received the blessing of her father to marry an American in another parish. This happened before her father died and at that time nobody knew about the crime of her brother against her former husband. They wished to get married here, but since it was the week of the Holy Pascha, we decided not to marry them then and she went with her brother to the Bel'kovsk parish; it is said, she married and they live well. Therefore nobody in Unalaska or in Atkha knows about the crime of Varlaam Izmailov, except of the two of us and possibly the entire family; - but I did not ask them about that awaiting Your Archpastoral instruction, considering as sufficient the father's notice, otherwise the entire matter would be spoiled before the time will come. There-

---

<sup>65</sup> The original letter is located in the Archives of the OCA.

fore I humbly request Your Grace not to leave me without taking Your first opportunity to send me instructions concerning this crime, what I should do with him, as You Yourself wish me to do, what kind of punishment must be put upon him etc?

Your Eminence's, my Most Merciful Archpastor's and Father's  
most lowly novice  
Priest Innokentii Shaiashnikov

\* \* \* \* \*

From the diary of Right Reverend Bishop Nestor for 1881.<sup>66</sup>

**June 19/July 1** At 3 o'clock 30 min. after noon on board the newly built schooner Kodiak, having a nice quiet wind, we left the pier and maneuvering to the exit of the Bay, called the Golden Gates, we entered the Pacific Ocean.- The night was clear with stars and a comet was clearly visible.- Our travel from San Francisco to Kodiak took only seventeen days and seventeen hours. During this time the weather was changing, but it can't be said that it was bad, mostly we had a favorable wind. - Also as it happened for several days we could not move forward because there was no wind at all. -

**July 7/19** at eight o'clock in the morning we came into the Bay of the Pavlovsk settlement on the Island of Kodiak. - Coming ashore, I went from the pier to the church and after the greeting words gave a blessing to the people. - In the evening I served the Vigil on the occasion of the Holy Day approaching on the next day, the Holy Day of the Icon of the Kazan' Mother of God.

On the Holy Day itself July 8, I served the Liturgy.-

**July 9.** In the evening for the occasion of the celebration of the Deposit of the Robe of our Lord in Moscow, I served a Vigil, then for lack of a priest I brought people to confession and administered the oath to Deacon Nikolai Rysev.-

**July 10.** I served the Holy Liturgy and ordained Deacon N. Rysev to the Holy Priesthood for the Kodiak Resurrection Church. After the benediction I said a short word about the priesthood in general and the obligations of the church servants to their flock, and the flock's to its pastor. - The new house for the priest is only now getting built on a stone foundation



*Icon of our Lady of Kazan'*

<sup>66</sup> The original diary for 1881 is located in the Archives of the OCA.

and in the opinion of the company agent it should be finished before September 1st this year. - I ordered that one of the church houses, repaired last year, on the account of the diocese funds, for use as temporary living quarters for Hieromonk Nikita, the missionary of the Kenaian Church who comes here to Kodiak, be used as the school and to settle there Petr Repin (a Creole) as a teacher. I promised to send a service book and instruction books to the new priest.

**July 11/23** The schooner, having been loaded with the necessary load, was ready to go to Kenai. - I moved again to the schooner so as not to miss this opportunity to visit those places, where the load would be delivered.

**July 15/27** At 7 o'clock in the evening we arrived safely at Kenai. - Almost all the inhabitants of this place had just been sick with a cough and a restriction of breathing organs. Almost all of them are occupied with hunting sea animals and reindeer. They salt salmons or in general red fish, which has a special quality from fish of the same kind in other places. - I found the missionary Hieromonk Nikita lying in bed, he had injured two toes on his left foot with a scythe. He also had a cold and was coughing badly. - The next day at 5 o'clock in the morning I inspected the church, that is in a quite old condition, the ground has settled with time on theeastern and western sides. Therefore during the next year of 1882, after the delivery of the necessary materials, it is necessary to build here a new church. - This church was built in 1845 as a chapel, then it was blessed as a church. - The new house for the missionary is being built. It is assumed that it will be finished by autumn of this year. - The house that the church-reader lives in is also very old and was built at the same time as the chapel. The repair of this house would cost much; therefore I consider that it would be more economical to purchase one of the houses that belongs to the agents of the Alaska Commercial Company.

**July 17.** The anchor was raised and we went along the shore of the bay that is named Cook's Inlet to the settlement of Alexandrovsk where we arrived on

**July 19.** Sunday at 9 o'clock in the morning. - On the first boat I went ashore, went into the chapel, served the Hours, then after finishing them I anointed seven children with Holy Myrrh, among them there were 2 young boys. At 2 o'clock in the afternoon of the same day the schooner was ready to return to Kodiak where we arrived on July 22 and after three days, having taken a load of salted fish we left to the Ocean for the return to San-Francisco, where we arrived on August 5/17. -

\* \* \* \* \*

His Eminence, Most Rev. Nestor,  
Bishop of the Aleutians and Alaska  
from the clergy of the Kvikhpak  
Elevation of the Holy Cross Church  
No. 71

Report

I have the honor to report to Your Eminence that I, undeserving servant of Your Eminence, received from Your Grace, a fortunate and valuable present from Your Archpastoral mercy, sent April 6/ 18, 1881, received June 22/10 this same 1881, and I am honored in my spirit to receive most valuable presents to me from Your Eminence the books Strannik for all 12 months, a Russian Calendar for the year 1880, Bratski (Fraternal - Ed.) Calendar and Moskovskie Viedomosti (Moscow Gazette - Ed.), one whaleboat with a mast and lath, six irons scull clamps and a rudder for it. I humbly

thank Your Grace, and for the silver-gold plated vessel with a complete set, that You deign to present to the Kvikhpak Elevation of the Holy Cross Church. For all of this we most respectfully thank Your Grace and His Very Reverence Father Archimandrite Herman. Most humbly we request Your Eminence to deliver our most humble gratitude to the Most Reverend Father for sending us books of Dogmatic Theology, that I had a luck to receive with happiness.

All this I have the honor to report to Your Eminence  
June 30/18 day of 1881  
Michailov Redoubt

Clergy } Missionary of the Elevation of the Cross Church Zacharii Belkov  
Performing duties of the church- reader of the Elevation of the Holy Cross  
Church Ioann Orlov

\* \* \* \* \*

His Eminence Most Reverend Nestor,<sup>67</sup>  
Bishop of the Aleutians and Alaska and Cavalier.  
From the clergy of the Peter and Paul Church  
at the Island of St. Paul  
July 1/13, 1881  
No. 67

Most humble report.

The clergy of St. Peter and Paul Church has the honor humbly to present to Your Eminence two clergy reports from the Peter and Paul Church, and the chapels that are attached to it, clergy and parishioners for the year of 1880.

The clergy of the St. Peter and Paul Church has most humbly to report to Your Grace about this.

Priest Pavel Shaiashnikov  
Reader Zacharii Shaiashnikov

\* \* \* \* \*

July 22/August 3, 1881<sup>68</sup>  
Island of Unalaska, Alaska

Most Reverend Lord,  
My Most Merciful Archpastor and Father,

The ship St. Paul arrived back safely on its return voyage to San Francisco, on board of which I am sending You, with the agreement of the Company Agents my son Ivan, whom I humbly request that Your Eminence take again for instruction and lead him on the road of truth. He told us much about Your kindness, love and care for him. For all that we give You our deepest thanks, and additionally I have the courage to humbly request Your Eminence not to leave our Vanya without Your Archpastoral mercy, love and care in a country strange to him, in which my wife and I have hope and comfort in Your mercy to us sinners.

Since the steamship Dora left, thanks to the Lord according to Your prayers everything is well in our region, and I am healthy with the family, and also both church serv-

<sup>67</sup> The original report is located in the Archives of the OCA.

<sup>68</sup> The original letter is located in the Archives of the OCA.

ice people, and all my parishioners are now healthy in my entire parish.

The collection of money, begun last 1880, for a printing of our Aleutian books still continues and by now we collected altogether \$ 1842. 53. The rewriting of the Gospel goes very slowly. I received the money, 25,00 dollars, that You sent with Doctor McIntyre and gave them to the proper person, to the copier - Gregorii Krukov, who requested that I send Your Eminence his deepest appreciation.

With this I bow myself to Your Holy feet and humbly request in my absence Your Archpastoral blessing and Your Holy prayers at the Lord's Throne.

Your Eminence's, My Most Merciful Archpastor's and Father's  
most humble novice Priest Innokentii Shaiashnikov

Dunalaska A. T. 19<sup>th</sup> July 1881  
Rev Nestor  
Bishop of Alaska  
Present.

Dear Sir,

Your attention is respectfully called to the copy of letter enclosed. As we have reason to believe, that the Church letter, we lately delivered at Attou, contained a business message from the Alaska Commercial Co. to their Agent at that place, we shall consider ourselves absolved from all promises contained in the copy of aforesaid letter. With the utmost esteem for yourself we are

Dear Sir

yours respectfully  
Western Fur & Trading Co.  
per Robt. King



His Eminence Most Reverend Nestor, Bishop of the Aleutians and Alaska.<sup>69</sup>  
 From the members of the Alaska Ecclesiastical Administration  
 San-Francisco, August 13/25, 1881  
 No. 291

Most respectful report.

We have the honor to send with our respect with this letter, papers received by the Administration in the name of Your Eminence:

- a) Report from the priest of the church in Bel'kovsk, Fr. Moisei Salamatov Nos. 1,2,3,6, 7,9,22,25 and 4 with the enclosure of the following documents: clergy report for the year of 1880, financial report of income and expense and funds that remained unspent and the capital of the church in Bel'kovsk and its chapels for the year of 1880; the reports of incoming funds and the capital of the Bel'kovsk Church, - reports of the expenditure of funds and the capital of the Bel'kovsk Church and reports of income and expenditures for crowns for the deceased and letters with the prayer of release;<sup>70</sup>
- b) From the clergy of the Kvikhpak mission report No. 79, with an enclosure of the missionary journal, - reports No. 54, 71, 72, 73 and 76; with the last one is an enclosure of the oath and promise and the service journal for the year of 1880 and the clergy report.
- c) From the missionary at Kenai - Hieromonk Nikita - reports No. 18, 19, 20, 21, 22 and 23 and
- d) From the clergy of the Kodiak Resurrection Church report No. 1 with an enclosure of the report of incoming church money funds and the capital of the Christ Resurrection Church for the year of 1880; a report of expenditures of the church funds in the same church, a report about income-expense and funds remaining and the capital in the Kodiak Resurrection Church for the year of one thousand eight hundred eighty and a report about the crowns for the deceased and letters with prayer of release in the Kodiak Resurrection Church from January of one thousand eight hundred eighty until January first of the year one thousand eight hundred eighty one.
- e) A sealed package containing reports with the enclosure of documents No.25 and 26.

Your Eminence's most humble novices  
 Archpriest Vladimir Vechtomov  
 Priest Alexandr Dilichenski

<sup>69</sup> The original report is located in AARDM.

<sup>70</sup> Traditionally the Russian Orthodox put a crown with a prayer written on it on the head of a deceased person, and a letter with a release of sins committed into the hands. The crown, made of a paper or cloth band with a prayer and a picture of the Holy Trinity on it, has been used since the time of St. John Chrysostom. The letter of release from sins was introduced in Kiev, then the tradition spread to the entire Russian Church.

His Eminence Most Reverend Nestor, Bishop of the Aleutians and Alaska.<sup>71</sup>  
 From the members of the Alaska Ecclesiastical Administration  
 San-Francisco, August 13/25, 1881  
 No. 293

Most respectful report.

Bishop's vestments of light blue velvet were delivered to the Alaska Administration, by the priest of the Bel'kovsk Resurrection Church Fr. Moisei Salamatov with the report of July 23/August 4 of 1881, No. 26. The Alaska Ecclesiastical Administration has the honor humbly to turn over these vestments to Your Eminence, with the addition that the parishioners of the church in Bel'kovsk have presented these vestments for the private ownership of Your Eminence.

Your Eminence's most humble novices  
 Archpriest Vladimir Vechtomov  
 Priest Alexandr Dilichenski

\* \* \* \* \*

To the Most Holy Ruling Synod <sup>72</sup>  
 From Nestor, Bishop of the Aleutians and Alaska  
 August 15, 1881  
 San Francisco  
 Most humble request.-

In December of 1880 I troubled the Holy Synod requesting that I be removed from the administering of the Alaska Diocese. - You Holiness chose to let me know concerning that petition, that my request was denied in the hope, that with the Lord's help and with the support of Your Holiness, I will conquer all difficulties, that I meet in the administering of this Diocese. -

Having in mind the word of God: the power of the Lord appears in weakness, humbly I submit to the will of Your Holiness, and do not dispute Your resolution. -

But now again I arrive at the conviction, that it is not me, the weak one, who should stand at the rudder of the Administration of the Lord's Church, that is not large, but is great in its importance standing outside the fence of Orthodoxy. - I confess sincerely, that, because of the weakness of my character, I do not have the power to be that steersman. -

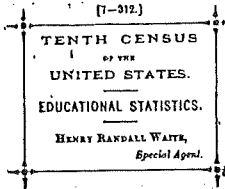
Therefore again I trouble the Most Holy Synod with my heartfelt request to release me from the Administration of the Alaska Diocese and to give me the possibility to return to Russia, where, if it will be the will of Your Holiness, I would like to receive a full order of schema, and to settle at Valaam. -

I dare to add to that; that not the will of willfulness speaks. - I am in pain that I did not justify all those hopes, that the Holy Synod had concerning my appointment as Bishop of the Alaska Diocese; however in daily experience I come to the conclusion, that, by the good will of the All-Knowing Lord, I did not receive the gift - to preside at the proper time, continuously to accuse, to forbid; with this the time has come, when my garden of grapes should be handed over, for the glory of God to another worker.

Your Holiness' most humble novice  
 Nestor, Bishop of the Aleutians and Alaska

<sup>71</sup> The original report is located in AARDM.

<sup>72</sup> A copy made by His Eminence is located in AARDM.



Department of the Interior,

CENSUS OFFICE,

Pelham Bay Hotel, Aug 15<sup>th</sup>, 1881.  
~~Washington, D. C.~~

Wesley,

Bishop of Alaska & the Aleutian Islands,

1413 Powell St, San Francisco, Cal.

Dear Sir,

I am in receipt of your promise of assistance in my efforts to secure accurate statistics of the Greek Churches in your Diocese, for which promise I beg to tender you my most sincere thanks. I regret to learn, however, that some of the Churches cannot be reached by mail until next year, and some even not until 1893.

May I ask that you will kindly fill up, as fully as possible, a schedule for each of the Churches which cannot be reached for some months to come? It is highly important that I should be in possession of the completed Schedules at as early a date as possible, even though, in order to do this I am, in the case of the Greek Church, compelled to dispense with answers to many of the questions.

Trusting that you will endeavour to aid me in this matter,

I have the honor to be,

Respectfully yours,

Henry Randall Waite

Special Agent,

per *W. H. H.*

Your Beautitude,<sup>73</sup>  
 Most Rev. Lord  
 Merciful Archpastor and Father

**June 19/July 1** at 3 o'clock in the afternoon, I departed to the Pacific Ocean on the newly repaired schooner Kodiak. - The travel from San Francisco to the Island of Kodiak continued for 17 days and several hours. -

**July 7th** in the morning we arrived safely in the bay of the Pavlovsk settlement on the Island of Kodiak. - Upon my arrival on the shore I blessed the people expecting me there and went directly to the church, where after a short word of greeting I gave a blessing to the people for the second time. - In the evening of the same day I served Vigils for the occasion of the Holy Day of the Kazan' Holy Mother of God icon.

On the day of the Holy Day itself, July 8th I served the Liturgy. -

**July 9th** in the evening, on the occasion of the celebration of the Deposit of the Robe of the Lord in Moscow I served the Vigil; after that I conducted confession and received the oath from Deacon Nikolai Rysev. -

**July 10th** I served the Liturgy during which I ordained Deacon N. Rysev as the priest for the Kodiak Resurrection Church. After the prayer before the Ambo I gave a short instruction about the duties of the priest to the flock, as well as of the flock to their new pastor. -

The new house for the priest is just being built and according to the assumption of the agent of the Company it should be finished before September 1st of this year. - One of the church houses that were remodeled last year was paid for by diocesan funds. It is for the temporary occupancy of the missionary of the Kenaian church - Hieromonk Nikita, I made an order to use it now for the school. I placed a teacher there to live who happens to be a Creole - Petr Repin. -

**July 11/23** the schooner was ready to leave for Kenai. - I again moved to the schooner so as not to lose a suitable opportunity and went to the Bay that is named Cooks's Inlet. -

**July 15/27** at 7 o'clock in the evening we arrived safely at Kenai. - I found missionary Hieromonk Nikita in bed. He had struck two toes of his left foot with a scythe. The next day I inspected the church, which I found completely decrepit and sunken into the ground on the east and west sides, - and therefore in the next year of 1882, if the Lord will bless, after the delivery of the necessary materials a new one should be built. - This church was built as a chapel in 1845 and then later was blessed as a church. - A new house for the missionary is being built, and it is expected that it will be finished before autumn of the present year. - The house that the Reader lives in is also very decrepit. It was built at the same time as the chapel, therefore there is no reason to repair that, and I assume that it is more economical to purchase one of houses that is for sale that belongs to the agents of the Alaska Commercial Company. -

In general Kenaians are busy hunting sea otters. They also hunt bears and deer.

During this year in the entire Alaska there was a quite considerable mortality, as is seen from the letter of the priest in Bel'kovsk. In a short time 50 persons men and women died- In general in Alaska and on the Kenaian Peninsula the majority of inhabitants of different settlements were suffering from a cough and congestion in the respiratory organs. -

**July 17/29** we left Kenai taking a direction along the coast to the South to the settlement of Alexandrovsk, where we arrived in the morning of

---

<sup>73</sup> A copy of this letter is located in the Archives of the OCA.

July 19/31 on Sunday. - I went ashore in the first boat, entered the chapel, and served the Hours. After finishing the service I gave instruction to the people, which was translated by an interpreter, since the inhabitants of the Kenai Peninsula understand only a little Russian. Then I anointed seven children with the Holy Myrrh; two teenagers were included in this number. - At 2 o'clock afternoon I went back to the schooner that raised its anchor and took a course toward Kodiak, where we arrived on

July 22/August 3. Three days after our arrival we took on a load of salted fish and went back to San Francisco, where we arrived on August 5/17.

With this entrusting myself to Your Holy prayers with complete respect and brotherly love in Christ I have the honor to be

Aug. 24, 1881  
Your Beautitude's Most Merciful Archpastor's and Father's  
most humble novice  
Nestor, Bishop of the Aleutians and Alaska

\* \* \* \* \*

#### CERTIFICATION <sup>74</sup>

Priest Innokentii Shaiashnikov of the Ascension Church at Unalaska in the Aleutian Diocese for his excellent diligent service in the diocesan department on this 18th day of April of the year 1881 is awarded by the Most Merciful (Sovereign - Ed.): with a Pectoral Cross given by the Holy Synod, -

This certification is given for assurance of this award with my signature and seal in the city of San-Francisco on August 16, 1881.

\* \* \* \* \*

To the Ecclesiastical Administration of Alaska <sup>75</sup>  
August 27/September 8, 1881  
No. 369

On the occasion of the feast day of the church on August 30, and also the Most triumphant day of the Namesday of His Imperial Highness, Lord Emperor Alexandr Alexandrovich of All-Russia I propose to the Administration, from the Diocesan sums to have a breakfast, with the presence of the members of the Administration, for 25 people (a la fourchette) and to allocate for that from 100 to 125 dollars.

Nestor, Bishop of the Aleutians and Alaska.



<sup>74</sup> A copy of the certification is located in the Archives of the OCA.

<sup>75</sup> The original letter is located in AARDM.

His Eminence Most Reverend Nestor, <sup>76</sup>  
 Bishop of the Aleutians and Alaska  
 from the Missionary Church of Peter and Paul in Nushagak,  
 Priest Vasilii Shishkin  
 Nushagak, August 29, 1881  
 No. 127

Most respectful report.

For the reason of continued cold, I did not make any kind of travel until the month of May, but even that trip, made from the 10th until the 20th was made without any use, even though, as much as I wished to visit the Kenaianians that live at the Malchatna River, I did not find even one person there in their settlements. That happened because that they had not returned from their hunting. -

In the month of June, I went on board the ship "Dora" to Tugiak, but the ship stayed there for not more than 4 hours, and therefore I had no time to accomplish anything, and, went from there to Ugashik, - where on arrival on June 14 I baptized and anointed with Myrrh 12 babies' souls. Then in the evening I heard confessions and served Vigils. On the 15th - the Sunday of All the Saints I performed the Liturgy. There were 254 persons including children honored to receive the Sacrament of Communion. Then I served an intercession service to the Holy Trinity, a requiem for the deceased, wedded 2 couples and visited their dwellings with the Holy Cross, and on the same day I went to the settlements to Igiashik where I arrived on the 16th. On the 17th I served a Moleben with the blessing of water, anointed 2 babies, heard confessions and in the evening I served Vigils. On the 18th I served a Liturgy at which 118 persons were honored to receive Holy Communion, then I served a Moleben to the Savior, a requiem for the departed and visited their dwellings with the Holy Cross. On the same day I went farther to the settlement Paugvick, where I arrived the same day in the evening. Immediately upon arrival I served Vigils, then heard confession and on the 19th at 4 o'clock in the morning served the Liturgy, at which 105 persons including babies were honored to receive Holy Communion. Then I served a Moleben to St. John the Forerunner, a requiem for the departed and visited their dwellings with the Holy Cross and, on the same day I returned to the place of the Mission, where I arrived safely on the 21st.

On February 12, 1881 I went to the Aleuts at Severnovsk by the way of Paugvick. I arrived at Paugvick on the 20th and on the same day I anointed 6 babies with Holy Myrrh.

On the 21st I went along the river of Nakneck and Lake Walker and on the 25th I arrived at the settlement of Ikkhagmuit. On the 24th I anointed with Holy Myrrh, blessed the water, heard confessions, in the evening I served an All-Night-Vigil and on the 25th at 6 o'clock after midnight, after reading the preparation prayers, the Typica was served. (For lack of a stove, where it would be possible to bake prosphora, the Liturgy was not served.) 124 souls including children were honored to receive the Sacrament of Communion of the Presanctified Gifts.<sup>77</sup> After that a thanksgiving service to the Most

<sup>76</sup> The original report is located in the Archives of the OCA

<sup>77</sup> The Liturgy of Presanctified Gifts is served on Wednesdays and Fridays during the Great Lent and on the first three days of the Holy Week, the week preceding Pascha. St. Gregory Dialogos considered the author of this Liturgy which consists of prayers, readings, psalms and hymns taken from the Evening Vesper services. Added are certain prayers and hymns from the Liturgy of the Catechumens and from the Liturgy of the Faithful. At this service the priest blesses the parishioners with the censer and a lighted candle.

Holy Mother of God, a requiem, 2 couples were wedded and dwellings were visited with the Holy Cross. On the same day I went over the mountains to Kaskinakh. Even though the destination seemed to be hard, I wished to gain 5 days time and shortened the road to Kashinakh this way. I arrived there on the 27th and on the 28th I began with the baptism of babies, of which 10 souls were enlightened, then I heard confessions and on March 1st at Typica (in spite of the cold in a portable tent) 109 souls were honored with Holy Communion.

On May 2nd I went from there to the settlement of Iliamna, where I arrived on the 7th. On the 8th I baptized and anointed 4 babies with Holy Myrrh, then heard confessions, in the evening I served Vigils and on the 9th at the Liturgy there were 39 souls of Kenaian and Creoles honored by receiving the Holy Sacrament of Communion. After serving a thanksgiving service to St. Nikolai and a requiem, I wedded 1 couple, then with the Cross visited their dwellings. The same day I went farther to the settlement of Kichik where I arrived on May 13th. Here I stayed 7 days for the benefit of the heathens, whom I was teaching daily and conducted services until the 18th. On that day I baptized 6 babies and 14 souls of heathens, then conducted confession and in the evening served Vigils. March 19th I served the Typica at which 98 newly enlightened souls were honored to receive Holy Communion together. After serving a thanksgiving service and requiem, I wedded 5 couples and visited their dwellings with the Holy Cross. The same day I went over the mountains to the river Malchatna to the inhabitants of the settlement of Malchatna, who are Kenaian and which for a long time I had a strong feeling to visit and now finally God brought me to them on March 22. Since they were already not all together, and, were already planning in two days to go hunting, I found it necessary not to delay them and immediately began to teach the pagans. On the 24th I heard confessions and then baptized 8 babies and in addition to that 16 souls of heathens were enlightened. In the evening I served Vigils and on the 25th at Typica there were 44 souls honored by receiving Holy Communion, including the newly enlightened. Then I served a thanksgiving service, a requiem, wedded 3 couples and visited their dwellings with the Holy Cross. On the same day I went back to the place of the Mission, and, on the way passed 2 settlements of Kiatinians at the river of Nushagak-Kakwok and Achwawik. But sorry I did not find anyone in these settlements, for the reason that they already went into the mountains to hunt. As a consequence of this I was forced in a hurry to return to the place of the Mission, where I arrived safely on April 4th. -

The Kenaian who live in the settlement of Malchatna are leaning toward the practice of shamanism, but not in such a degree as the Kiatinians or Kuskokwimians (who live at the river of Tugiak). They, that is the Kenaian - have a shaman who forecasts for them sickness and death for the person by way of a vision in dreams, he acts as medicine man for all kind of sicknesses. In my conviction they expressed a sincere wish to leave their misleading beliefs and that can happen. Therefore a missionary has without fail to visit them every year, to strengthen them in the truth of the Orthodox Faith and I will do that according to the opportunity. -

June 29, I traveled to the settlement of the Kuskokwimians on the river Tugiak, across the Lake of Aleknagik. On the 24th I passed the settlement of Vuhktuigmute, that is located on the river of Aleknagik; since the inhabitants of this settlement, at all times come to the Mission camp, therefore I did not stop here but passed it by. On the 27th I arrived at the settlement of Akuliushkalik. Upon arrival there I began with the registration of the population and then I taught people who live there. On the 28th 6 babies were baptized and one heathen was enlightened. In the evening Vigils were served, then I heard confessions. On the 29th 54 souls including the newly enlightened were honored with the Presanctified Gifts. Then I served a thanksgiving service to the Holy Apostles Peter and Paul and went by carryover through the mountains to

the settlement of Agvarik that is located on the river of the same name. I arrived there on July 4th and on the same day I began to teach them and perform services. After registration, on the 7th I baptized 5 babies and 21 heathens, then I heard confessions. In the evening I served Vigils. On the morning of the 8th at Typica 43 persons together with the newly enlightened were honored with Holy Communion; the inhabitants of this settlement made me very happy with their religious zeal. I left them the Icon of God's Mother and asked them to make a clean barabora in their settlement, where the Lord's services could be performed, during my visits there. They agreed to do that, and on the same day after blessing them I went from there along the river Tugiak to the settlement of Kishajak. I arrived there on the 12th and on that day after making registration there I began to teach and serve, continuing this until the 15th of the month. On that day I baptized 2 babies and 9 heathens. After confession in the evening I served Vigils and on the 16th in the morning at Typica 20 persons including newly enlightened were honored to receive the Holy Sacrament of Communion. On the same day I went farther to the settlement of Nushagak where I arrived on the 18th. After conducting the registration there I was teaching and serving. On the 21st 2 babies and 18 heathens were baptized. After confessions in the evening I served Vigils and in the morning of the 22nd at Typica 22 people including the newly enlightened were honored to receive Holy Communion. On the same day I went farther to the settlement of Kichangamute, where I arrived on the 23rd. This entire settlement was inhabited by pagans whom I asked to come together to listen to the teaching and for registration, but as much as I tried to talk to them to do that, they stayed deaf, not listening to God's Words, and, refused to be baptized, on the grounds, that because of a short supply of fish, they do not have free time asking me to come there next summer. May be there will be some kind of success then. Seeing that kind of resistance from them, with sorrow in my heart, I had to go away from there, losing 2 days in vain in that settlement. I went to the settlement of Tuniakhpuk, where I arrived on the 25th and on the same day I began teaching. On the 28th I baptized 5 babies and 6 heathen souls. After confessions in the evening I served Vigils and in the morning of the 29th at Typica 16 souls including the newly enlightened were honored by the receiving of Holy Communion. On the same day I went from there to the settlement of Ikalushmute where I arrived on August 2nd. After registration of the population I was teaching and performed services continuing to do that until the fifth. On that day I baptized 3 babies and 20 souls of heathens. After confessions in the evening I served Vigils and in the morning on the 6th at Typica there were 29 souls, including the newly enlightened, honored by receiving the Holy Communion. On the same day I went to the settlement of Tugiak, and, there on arrival from the 9th was teaching and serving. On the 14th I baptized 11 babies and 25 heathens. After confessions in the evening I served Vigils and in the morning of the 15th there were 264 souls altogether with the newly enlightened honored by receiving Holy Communion at the Typica. After that I served a thanksgiving service, a requiem and wedded 4 couples. On the same day I went by carryover (by reason of strong winds we did not go around Cape Constantine) over the mountains to the river Inushek to the settlement of Inushek, where I arrived on the 19th. Here after registration I was teaching and serving and on the 22nd I baptized 3 babies and 6 heathens. After confession in the evening I served Vigils and on August 23 at Typica there were altogether with the newly enlightened 85 souls honored by receiving Holy Communion. On the same day I went back to the Mission camp, where I arrived well on August 25. Thanks to the Lord I did not work in vain, since during 1880 until August 26th of 1881 the Lord has permitted me, a sinful man to bring from pagan darkness to the Orthodox Faith 81 males and 77 females; altogether 158 souls. - Until now all settlements that were assigned to this Mission were visited by me, with the exception of the settlement of Shevenagamute



that is located too far from this Mission camp at the sea - closer to the Kuskokwimians region, therefore it couldn't be visited by me until now, very sad, since it is rumored, that there is a big and populous settlement. -

Concerning the religious-moral condition of the inhabitants of the settlements along the Tugiak River, it can be said it is quite disquieting since, it's hard to eradicate the evils of the shamans' superstition, idolatry and polygamy - however, as much as I tried to convince them during my last visit, with my persuasion, even though they promised to leave all the above named sins - there is not much hope that they will reform, may be until the time, when there will be a priest living there among them, who is very important there; but just one missionary can just visit them once a year, and therefore they can't leave their pagan errors and customs; the same is with the Kiatinians. Concerning the Aleuts, Aglogomiuts, Kenaians and Kuskokwimians who live close to the Mission camp, they more or less became diligent in their obligations to the Church and get better in their religious respect. -

Concerning the school lessons, in my presence, or without me, during my absence, Deacon Vasilii Orlov was there teaching. Also 3 times every week he was busy explaining catechism, also in the school, to the inhabitants of this settlement. These lectures were attended without laziness. In general to say the Deacon, whom You ordained, now, even more than before, shows zeal and diligence, in the Church, and in missionary work. Also the church reader Ioann Orlov shows hopeful results rendering assistance in his activity.

Your Eminence, I have the honor most humbly to send this report with the enclosure of 3 registers and a list of questions and answers about this Mission, leaving myself and the flock entrusted to me for spiritual care to Your Grace's prayers, remaining in expectation of instruction from Your Grace and in hope of the Lord's help and Your Bishop's prayers, in the future to have greater success in my work.

Your Eminence's, Merciful Archpastor's and Father's  
most humble novice missionary Priest Vasilii Shishkin

1881 года

11/25 Сентября.

№ 375

Въ Анастасиинское Духовное  
Правление.

Предлагаю Правлению изъяснить  
средства на управление дома стару-  
жи и стариков, посылкою погребения  
Президентов.

Историк, Епископы Алеутский и Алекутинский. -

## Translation

To the Ecclesiastical Administration of Alaska <sup>78</sup>

September 11/23, 1881

No. 375

I propose to the Administration to find the means for the funerary decoration for the outside of the building on the occasion of the Presidential burial.

Nestor, Bishop of the Aleutians and Alaska

\* \* \* \* \*

Your Excellency,<sup>79</sup>  
Constantine Petrovich,  
Merciful Lord!  
(11 Sept. 1881)

September 3rd I received Your reverend letter of August 6th, with explanations about the matter of the purchase of the building from the citizen Livingstone. - It was painful and regretful, that I have unintentionally put You into an awkward situation concerning this building, not having found out in detail about the two thousand Rubles, that were included as apartment money for the Bishop and rent for the house for the church and school. - But this happened because I acted myself without the participation in this matter of the Ecclesiastical Administration, which is even more confirmed by the fact, that my report to the Most Holy Synod about the necessity of purchasing the building was written in my own hand. - In some way, after receiving the telegram with permission to purchase the building, the Administration was not taking any part in the action. I concluded personally all negotiations with the owner of the building - Mr. Livingstone with Vice-Consul Mr. Niebaum as intermediary. - After I moved into one of the rooms in the building, which was quickly prepared for me, living there in order to more successfully watch over the work conducted in the building, I was involving myself in all the details with consultation only with an architect, who was keeping a daily record of the number of workers, and the remodeling of the building itself. - The members of the Ecclesiastical Administration were also not taking part in that because that they were not quite familiar with the language. -

In my report to the Holy Synod of December 2/14 of the year 1880, No.181 I expressed, that I myself personally, even several times, inspected this building and that I found it quite comfortable and suitable for our necessities. In the same report I reported, that " the expenses for remodeling the living quarters, except for the church, would not be necessary, with small exceptions, and that all rooms in the building on all floors are suitably located, wonderful, roomy and comfortable, that anything more could not be wished ". -

All that which was said was reported by me as it was seen by my eyes, but when the work began, then at once everything changed. - The work began in the church, and as soon as the floor, that divided the first floor from the second was removed (which was in my proposition when I wrote my report about the necessity of purchasing a building and making there inside a church) then also the rest had to be changed. - All other remodeling in the building is listed in my report of June 18/30 of this year. -

<sup>78</sup> The original letter is located in AARDM.

<sup>79</sup> A copy of this letter is located in the Archives of the OCA.

I admit that it is all my own fault alone, and not that of the members of the Ecclesiastical Administration and in the conclusion of this letter I have to say to You according to my conscience, that with the contemporary membership that surrounds me in San Francisco I am satisfied. - In the beginning of my administration of the diocese I was misled by the Hieromonk Herman who came here with me and Deacon Kryzanovskii, who did everything that was in their power to excite me against Archpriest V. Vechtomov; as a result of all that personal denunciation I took away the title of Dean of the American Churches in 1879, about which I reported to the Holy Synod. Since that time Archpriest V. Vechtomov behaved himself perfectly well and conducted the matters that were assigned to him in the Ecclesiastical Administration, and also the duties of financial operations delegated to him honestly and according to his dignity, deserving recognition. For that I honored him this past year with a presentation of awarding him a skufia (headpiece - Ed.) that he received on April 18 of this year.- Priest Alexandr Dilichenski took according to my decision the position of the second priest in place of Archimandrite Herman, who left because of illness.- Deacon I Sobolev, (a singer) was ordained by me to Deacon Kryzanovskii's position since he left. - He, that is Sobolev is married to an American, who before entering into marriage became Orthodox and they lived well until now. - Singer Michail Mstislavskii, who is on a subdeacon's salary, is a good tenor, and is beautifying the choir; he also has the duty to oversee the students in the school. He has his living quarters in the building with a salary of ten dollars a month. - The other singer Ivan Randel (a Czech) as choir director receives a subdeacon's salary and lives in an apartment rented by him. - On reader salaries at the present time are: the prohibited deacon Vasilij Kashevarov, about whom I made a report to the Holy Synod in June of this year with an enclosure of his request to me and another singer who is a bass singer. His name is Nikifor Ptitsin (born in Sitka). He lives in an apartment rented by him with his mother. -

With all the above named people, who are working at the church in San Francisco I am at the present time satisfied. - Everyone is fulfilling his duty conscientiously and until now peacefully, without disagreement among themselves, as there was in the beginning of my administration of the diocese.

But the main reason of all disorder now consists in myself, since I positively do not have any ability to administer a diocese, as a result of a weak character, that I do not have any power to change. - Therefore I decided on the 15th of August to petition the Most Holy Synod for the second time, to give permission to me to settle not on the Aleutian Islands, as that wish was expressed in my first request, but at Valaam, where I could in humility and obedience to all monastery brothers, achieve forgiveness for my sins, that have angered the Lord during all my life.<sup>80</sup> -

*S<sup>t</sup> Petersburg.*

*General Pobedonostzeff  
Procurator of Holy Synod*

81

*Mozno li sluzhit panihidow po  
Presidente vse sluzhat answer  
paid*

*Nestor. -*

<sup>80</sup> The end of the letter to the Oberprocurator is missing

<sup>81</sup> Request for permission to serve a Panihida for the President.

To the Ecclesiastical Administration of Alaska<sup>82</sup>  
 September 12/24, 1881  
 No. 377

I found it necessary to send a telegram, to solve the question: if we can serve a requiem service for President Garfield.<sup>83</sup> It was 8 dollars and 90 cents with a return answer, that has to be paid by the Administration from the Diocesan funds.

Nestor, Bishop of the Aleutians and Alaska.

\* \* \* \* \*

84

Form B.

No. 492 **CABLE MESSAGE.** 1102

**THE WESTERN UNION TELEGRAPH COMPANY.**

All CABLE MESSAGES received for transmission must be written on the Message Blanks provided by this Company for that purpose, under and subject to the conditions printed thereon, and on the back hereof, which conditions have been agreed to by the sender of the following Message.

A. R. BREWER, Secretary. JAS. GAMBLE, General Sup't, San Francisco. WILLIAM ORTON, President.

To California St Received at St  
Russian Bishp nestor sloujite panihida 4 43 pm Sept 23, 1881  
Slogom Pobedonostzeff  
11 Petersburg  
1 gr

(See other side.)

<sup>82</sup> The original letter is located in AARDM.

<sup>83</sup> Nastol'naia kniga dlia sviashenno-zerkovno-sluzitelei; S.V. Bulgakov; Charkow, 1900, p.1247.  
 It is permissible to conduct a service for a non-Orthodox person who is alive, praying for a blessing for him from the Lord and hoping for his unity with the Church. But the matter is different with a deceased non-Orthodox person; he is not accused, but it was his wish to be outside of the Orthodox Church until the end. Metropolitan Filaret of Moscow, in response to requests from relatives and friends of deceased Lutherans, permitted prayers; not in churches, since they had not joined the church but only at Proskomide and requiems performed in homes. The Synod permitted priests in vestments to go with the deceased to the grave. This is the reason that Bishop Nestor had to request permission from the Synod to serve a requiem for the President.

<sup>84</sup> Serve the Panihida in God's name.

Kenai, September 12/24, 1881 <sup>85</sup>

Most Reverend Lord!

I have the honor to inform You that a boy was found here, an orphan Creole, Stepan Darin, who is 16 years old. He knows the Russian and Kenaian languages considerably well. At the present time he lives in the house of Fr. Nikita as a servant, and in his free time he studies to read and write. I hope that Fr. Nikita will during the winter teach him all good things, probably that was the reason he took him to his house, since You, Your Eminence wished to find two boys for the Unalaska school, from among that kind of boys, who would know Kenaian and Russian languages. Concerning another boy, one was not found who would be of great abilities. Maybe the Lord will help us to find one next year.

I have the honor to inform You about all this.

Your Eminence,

I request You with my family for Your Archpastoral blessing.

Your Eminence's most obedient servant

Feodor Demidov

\* \* \* \* \*

Nushagak <sup>86</sup>

September 16/28, 1881

Most Reverend Lord,  
Merciful Archpastor and Father!

With this I have the honor most humbly to bring to the attention of Your Grace, that the flock entrusted to me, the unworthy undeserving one, in the Nushagak Mission is well. The little silver box for the preservation of the Holy Presanctified Gifts was received by me yesterday in order, and also a Doctor's pocket medical bag.

Your Eminence! I am puzzled about the little box. You, having indicated its price, did not indicate receipt of money for it, and I ask You to deduct the money for it from my salary if that can be done during the next 1882 year.-

Concerning the Doctor's pocket medical pharmaceutical inventory - there is no material for smallpox, and if that is possible I request You to send it to me.

Your Eminence! Concerning my son Innokentii, if You would offer him an ecclesiastical position, I and he will accept it according to Your proposal in Unalaska, if you would deign, we will accept with greatest gratitude.

With this, requesting Your Archpastoral blessing upon the flock at the Nushagak Mission entrusted to me, the unworthy one and upon me and my coworkers: Deacon Vasilii and Reader Ioann Orlov.

Unworthy Priest Vasilii Shishkin

<sup>85</sup> The original letter is located in the Archives of the OCA.

<sup>86</sup> The original letter is located in the Archives of the OCA.

To His Eminence Most Reverend Nestor,<sup>87</sup>  
 Bishop of the Aleutians and Alaska and Cavalier  
 From the priest of the church of the Elevation of the Holy Cross in Atkha  
 Petr Dobrovolski  
 September 25, 1881  
 No. 12

Report.

I have the honor most humbly to send to Your Grace, a most humble request from the community of inhabitants of the Nazan settlement for permission to build a new church.

Your Eminence's my Merciful Archpastor's and Father's,  
 most lowly novice Priest Petr Dobrovolski.

\* \* \* \* \*

Sitka<sup>88</sup>  
 Russian October 7, 1881

Your Eminence,

Yesterday I received Your letter of September 17/29 and today I write an answer to it.

I will write short and clear answers to Your letter since the steamship is in a hurry.

About the purchase of the house that was offered by Mr. Schmieg, there is nothing to talk about - simply to say that it is not a suitable matter.

Until now I did not send the certification statement for the church houses because I did not have that possibility since the majority of my best parishioners are absent. Now little by little they are coming home for the winter and I suppose, that I will have the possibility to send to You the certification statement for the church houses after a short time.

The house that I live in can be described as good for nothing. If 1 1/2 or 2 thousand dollars would be spent for its repair, then it would stand another 40-50 years. Probably the members of the Ecclesiastical Administration felt offended by us for our report that was sent with the last mail because of a salary transfer. But You would not believe how difficult it is for us to owe to the Jews, and it is not possible not to owe since we receive a check after a period of two months - such as for January, February and March we received the check in March - for April, May and June - we received it in May - July, August, September - we received in August - only for October, November and December - we received it on time (October 17).

I will send to You with the next mail the list of students in our school with an indication of the subjects taught there.

There is no exceptional news here. Forgive me that I write so briefly.

Requesting Your prayers,  
 remaining Your most lowly novice N. Mitropolsky.

The enclosed herewith "Statistics of religious organizations".

---

<sup>87</sup> The original report is located in the Archives of the OCA.

<sup>88</sup> The original letter is located in the Archives of the OCA.

To His Eminence Most Reverend Nestor,<sup>89</sup>  
 Bishop of the Aleutians and Alaska  
 San Francisco, October 15/27, 1881  
 No. 308

Most humble report  
 From the members of the Alaska Ecclesiastical Administration.

According to the resolution of Your Grace of October 13/25 this year of 1881, No. 385, that followed the request of the inhabitants of the settlement of Nazan sent in the name of Your Eminence dated September 25 this 1881, the Alaska Ecclesiastical Administration with most respect offers herewith the certifications. -

Members of the Administration  
 Archpriest Vladimir Vechtomov  
 Priest Alexandr Dilichenski

\* \* \* \* \*

His Eminence Most Reverend Nestor,<sup>90</sup>  
 Bishop of the Aleutians and Alaska and Cavalier  
 From the priest of the Ascension Church at Unalaska  
 Innokentii Shaiashnikov  
 October 16/4, 1881  
 No. 159  
 Island of Unalaska, Alaska Territory

Report.

Two lists of children male and female, that are studying to read and write at the Unalaska public school are as follows:

- 1) For the year of 1879
- 2) for the year of 1880;

With this I have the honor with the greatest respect to send to Your Grace one copy, and the other 2 copies are kept for safekeeping at the church houses.  
 About this I have the honor most humbly to report to Your Eminence.

Your Eminence's,  
 My Most Merciful Archpastor's and Father's,  
 most lowly novice, Priest Innokentii Shaiashnikov



<sup>89</sup> The original report is located in the Archives of the OCA.

<sup>90</sup> The original report is located in the Archives of the OCA.

Sitka, October 30/November 11, 1881 <sup>91</sup>

Your Eminence!  
Be well.

According to Your letter with this mail I send to You a report about the condition of the schools at Sitka. - I do not know, if the condition of the school in the former main port of the Russian Company will be satisfactory to the Holy Synod or not; but we can't do better at Sitka with the present conditions.

I request You - if You will find it possible - to give Your opinion about me in relation to my request sent in Your name about the pension.

About the debt to the salesman Caplan I am sending the Administration a report with an enclosure of an order from the Administration dated May 16/28, 1875; from which it can be seen, that I conducted transactions with Caplan not without any reason - and the financial income and expense reports that are being sent by me, show that I did not take anything extra Mr. Caplan told me, that Fr. Kovrigin showed him an order from the Administration, by which it was directly assigned to him (Kovrigin) to take money for the use of the church from Caplan and to hand out checks to this salesman in the name of the Administration (Kovrigin was then with Fr. Shabalin in Sitka),- only to my regret I can't find this order and by necessity have to restrict myself by sending only the order to the Ecclesiastical Administration referring to the name of Fr. V. Shabalin.

Your Eminence! You know well the condition of matters in the Administration during the time of the so to say anarchy in our diocese - from the time of the departure of the Most Reverend Ioann until the arrival of Archpriest Vechtomov. It is not surprising, that this mix-up also happened as a result of disorder in the Administration.

I enclose herewith a P.S. to the letter of Kryzanovskii sent to me. You should read it and You will understand - naturally that is an exception and I can not support myself on it ... I request You to return to me that piece of paper.

Requesting Your blessing and prayers for me, my wife and children,  
remaining Your most lowly novice  
Priest N. Mitropolsky

\* \* \* \* \*

His Eminence Most Reverend Nestor, <sup>92</sup>  
Bishop of the Aleutians and Alaska  
From the priest of the Archangel Michail Cathedral in Sitka  
Sitka, November 12/31 October, 1881  
No. 20

Report.

I have the honor to report to Your Grace, that on the Island of Sitka there are now two schools - one is a public one - in one of the buildings that belongs to the American Government - the other one is private at the house of the Priest.

In the public school the American and Russian children study American and Russian languages, - reading, writing, Arithmetic and Geography and the girls besides that study needlework.

<sup>91</sup> The original letter is located in the Archives of the OCA.

<sup>92</sup> The original letter is located in the Archives of the OCA.



There are 30 boys and girls in this school - the school and the Lady-teacher are supported by money that is collected monthly from the parents of the students.

In the private school there are 7 girls and 9 boys, - Russian and one girl- Jewish. They study to read and write Russian and American languages, Arithmetic, Geography and Religion. The Priest teaches the Religion - and the Church-reader Andrei Kashevarov teaches the rest of the subjects.

Textbooks such as for example "Primer" and "Primary of Christian teaching" are in satisfactory quantity at the Cathedral. The students use them free - the students buy the other necessary instruction books themselves.

The students pay the heating of the schoolroom but they study free.

I have the honor to report all this to Your Grace in this report.

Your Eminence's, most humble novice  
Priest Nikolai Mitropolsky

\* \* \* \* \*

To His Eminence Most Reverend Nestor,<sup>93</sup>

Bishop of the Aleutians and Alaska.

From the priest of the Archangel Michail Cathedral in Sitka

Sitka, November 12/October 31, 1881

No. 21

Most obedient request.

Affirmed by the Sovereign February 1858 statutes of the Siberian Committee, that were announced to the Senate by the Holy Synod, about the provision to the Clergy of the Kamchatka Diocese of certain rights and advantages concerning pensions, additional salary, travel and other support.

In the paragraph lettered "B" concerning pensions and support for service in the Kamchatka Diocese it is said: 10, For service by the clergy in the Kamchatka Diocese assign a pension in the following amount: a person in service without discredit for ten years should be entitled to a pension in the amount of half of his salary payment; for fifteen years of service - three quarters of salary, and for eighteen years - full salary - not depending on the amount received during service during any time, as long as he remains in service in the Kamchatka Diocese. Those who were laid-off from service, or those who left Kamchatka for other dioceses, keep their right only for the pension, in that amount of final salary, that they were receiving during their last period of service.

The right for such pension should be given to:

- a) All clergy, who served in the region of Kolyma, Ust'jansk and Ozhogin;
- b) Missionaries: in America, in Asia and the Amur region;
- c) Deans at: Novoarchangelsk, Amur and Verchojansk and
- d) The priests of Yakutsk traveling churches; to clergy serving at the Kamchatka, Ochotsk region and Gizhig, the pension should be established only for those who came to these regions from other dioceses, and for those who were born there in the Kamchatka Diocese, who serve in these regions, the pension should be established only for those, who during their service would be responsible in special appointments; such as: Missionaries, Deans or Members of the Ecclesiastical Administration. Then all other clergy, who serve in places that were not named above or those who have not had the above named positions, do not have a right to a pension; but instead of that, those who

---

<sup>93</sup> The original letter is located in the Archives of the OCA.

came there from other dioceses: to Verkhoyansk and Viljuisk region, at Oimekon (Yakutsk region) to Amur and America (in the latter one anywhere from the coast of Asia) who served in the named places without discredit and who served usefully for seven years, should receive as a one time payment one half of their received salary, and then for each five years, that were served in that region, such payment should be repeated; the clergy that was born in the Kamchatka Diocese, after they served the above indicated time, should receive not half, but one third of their salary.

**Remark:** At the time of establishing rights for payment of additional salaries and support, the service should be taken into account: those who were transferred from other Dioceses - since the day of their arrival to the place of their new service, and those who were born there - from the day they began their service, that has privileges for additional salary or support. The allowances are as follows - for travel and other moving expenses the allowance should originate from the amount of the sum, that is yearly established from the treasury for travel and support of the Ecclesiastical Department, and pensions and support for the service should be made from the funds of clergy pensions controlled by the Holy Synod.

Based upon all described above, from the statutes of the Siberian Committee affirmed by the Sovereign, I have the courage to humbly request Your Eminence, that You would ask the Holy Synod to establish for me a pension for my ten years' service to the Lord's Church in America.

With this I am enclosing my service record for the year of 1881.

Your Eminence's, Merciful Archpastor's and Father's  
most humble novice  
Priest of the Archangel Michail Cathedral in Sitka  
Nikolai Mitropolsky

Note: Received on Nov. 20/Dec. 2, 1881

Sent to the Ecclesiastical Administration for investigation and discussion. -  
Nestor, Bishop of the Aleutians and Alaska. -

\* \* \* \* \*

The service record from the Archangel Michail Cathedral at Sitka  
Priest Nikolai Mitropolsky for the year 1881<sup>94</sup>

Who namely, where and what studied, when and by whom in what dignity was elevated, to what place, what kind of special assignments had and has, when and with what was awarded, whom he has in his family:

Priest Nikolai Egorov Mitropolsky, son of a church-reader from the Kaluga Guberniia. 35 years of age. After finishing study courses at the Bethany Ecclesiastical Seminary, graduated with a certification of first class with the title of a student. - 1868

By wish of the Most Holy Synod went with His Eminence Ioann, Bishop of the Aleutians and Alaska to America. Aug. 15, 1870

On arrival in San Francisco, by resolution of His Eminence received the duties of a church reader in the local house-church, as inspector and teacher in the school at the Bishop's house. Oct. 1870

---

<sup>94</sup> The original document is located in the Archives of the OCA.

Ordained by His Eminence Ioann, Bishop of the Aleutians and Alaska to the dignity of a deacon with an appointment as a member of the Ecclesiastical Administration of the Aleutian and Alaska diocese. March 25, 1873

By the same Most Reverend Bishop ordained to the Priesthood to the church of Saint Blessed and Great Prince Alexandr Nevsky, that is at the Bishop's house in San-Francisco in America. Dec. 30, 1873

By the resolution of the Administration transferred to Sitka as a replacement for the punished Priest. Sept. 18, 1875

For zealous service in the Lord's Church was awarded with an Epishion. Jan. 1, 1877

For excellent zealous service in the Diocese Department was awarded in the name of the Sovereign with a head piece the "skufia". April 20, 1880

Has a certification signed by the Most Reverend Ioann, Bishop of the Aleutians and Alaska.

In his family there are: wife Maria Petrova 28 years

their children: Nadezhda	8	"
Ksenija	7	"
Georgii	5	"
Maria	4	"
Ioann	2	"
Julia	5/12	"

\* \* \* \* \*

Village of Bel'kovsk <sup>95</sup>  
November 1/13, 1881

Your Eminence,  
Most Merciful Archpastor and Father!

This 1881, I received from You three letters, with great thanks I had the honor of reading them several times. For Your wishes to us, the unworthy, the Lord should send You the blessings of His Most Holy Spirit.

The people have requested me to send Your Grace their gratitude for Your acceptance of vestments, and they request You not to forget them in Your Holy prayers.

The church is now ready. If the Lord will give health in the next year in the spring we think of painting the entire floor. The Divine services are made, the school is now open every day.

I am sending for Your judgment the Statistical Report with my report.

Your Eminence, I have the courage again to ask You. Should not the church reader Petr Kashevarov be sent to Unalaska for his ordination to a deaconship or as You would order to do that - people wish to have in their parish a deacon.

Father Innokentii Shaiashnikov in secret told me, that to the Aleut Varlaam Ismailov, according to Your decision, has been given according to the regulations of our Church, a punishment, for deliberate manslaughter; as such at the present time to stand for four years outside of the church, the next twelve years, to stand in the entrance on the church porch, then for four years at the entrance to the church in the doors being there among the faithful. In case of a fatal sickness he should be given the last rites, but in

<sup>95</sup> The original letter is located in the Archives of the OCA.

case he gets well again he should fulfill the punishment, that was laid upon him by the Church. Since for almost 20 years he will not be in church - how should this be done? He wants to get married, and marriage has to be in church, would You give a suggestion; or should the marriage be postponed until the time when the punishment will end? This Aleut came for settlement to the Island Peregrebnyi - to the Bel'kovsk parish.

Besides this Your Eminence herewith I send a list of things that belong to the widow of A. N. Kedrolivanski, not all things were sent, since she owes us much, I will let You know about that sometime. The things that were left are as follows:

- 1 Ivory brooch in a golden mounting
- 1 pair of gold earrings - with golden cluster without stones
- 2 cufflinks, golden with black design for sleeves
- 1 golden ring with 3 diamonds
- 1 pair of earrings with stones and gold clusters
- 2 gold pins in the shape of leaves

10 Dollars that were deposited by Your decision can be returned to her or sent to us. I agree to anything that You will do.

About the Cross - as You deign to do, I will not bring it up anymore; even though the people ask me to report it to You as a request. I serve in the Bel'kovsk parish as a priest already 6 years and it was not without benefit, as You know.

Your Eminence, I humbly request You, could You help my mother in respect to a pension? My father served as a priest for 20 years in the parish of Atkha.

I myself, wife and daughter request Your blessing and Holy Prayers and wish You to be in good health for many years.

Forgive me for frankness and a badly written letter, I do as I can do.

If You go to Unalaska next year, and You will not come to us, then would it be possible for me, a sinful one to go to Unalaska to meet You? Would You give me Your permission to do that?

Your Eminence's, Merciful Archpastor's and Father's  
most lowly novice, most sinful  
Priest Moisei Salamatov

\* \* \* \* \*

Island of Unalaska<sup>96</sup>  
November 3/15, 1881

Most Reverend Lord,  
My Merciful Archpastor and Father!

In the evening upon my return from my voyage through the Makushin Isthmus, I had the honor to receive a most respected letter from Your Grace written to me, an unworthy one, on August 8/20 this 1881 year, and delivered by the Alaska Commercial Company, on September 21/3 this year. Included was the Pectoral Cross with certification requested by Your Grace, from the name of the Most Merciful (Sovereign - Ed.). For that I bend my head to the feet of Your Eminence and bring to Your Grace my most humble gratitude; with this I also humbly request You to pray for me, that I would wear this Cross always on my chest with honor and that I would earn it. I also thank Your Eminence for Your congratulations to me with the receiving of the Pectoral Cross and the blessing that You sent me, my family and my parishioners to whom the news was announced after the Divine service in church and they were happy and thankful.

<sup>96</sup> The original letter is located in AARDM.

I humbly thank Your Eminence, for Your Archpastoral advice, in relation to my request, that I have to take as a guideline, for that person, about whom I reported in secret to Your Grace; but before I received the letter from You that person with his entire family moved to the Bel'kovsk parish, to the Island Vosnesenie (Ascension Is.) and therefore I was forced in secret to write about him to the local Priest Father Moisei Salamatov, according to Your instruction and with my request, that he should be cautious and not make it public, to not embitter him, and to put upon him, according to Your Eminence's suggestion, punishment that is according to the Church, for a known duration of time, naturally, excepting in case of death not to leave him without last Christian rites that are consoling, that is to give him the Holy Sacraments of the Body and the Blood of the Lord; and at the same time to watch him, how will he carry the punishment put on him: would it be with free will, and would it not be hypocritical? And also that he would give to that person suggestions not to lower himself but to fulfill his Christian duties, especially, that he would yearly clear his conscience before his Spiritual Father.

During the last period of time it seems this person began to suffer spiritually, and began himself without questioning to reveal his crime, to me, and to Fr. Innokentii, in agreement with what his father told about the matter, that he did it exactly that way, deliberately, that is that he murdered his relative and buried him in the ground; - he suffers about that now very much and tells: let the Church handle it as it has to be done, I agree to everything, only I would like that the Lord would forgive me for the crime.- It is possible that this circumstance forced them to come here to Unalaska from Atkha, and now I think, the same thing forces them to go away from here to the Island of Vosnesenie, for that murder, was known to the entire family; and here rumors about them, of a murder committed by them were spreading, which forced them to go farther away.<sup>97</sup>

Concerning the plan for the chapel in Sannak, You suggested to send it to Atkha to Fr. Petr Dobrovolski for consideration. The last connection with Atkha was before the plan was brought to Unalaska, therefore the wish of Your Eminence was not fulfilled. I showed this plan to the Toen and the elders from over there, who happened to be here, on their way to the Island of Sannak, to hunt for sea otters. They liked this plan, saying they would be happy with it, that for its fulfillment they are going to the hunt with their priest's agreement, that whatever God will send them, they will donate to build the new church in their region. I supported their plan and gave them encouragement. I only feel sorry for them, that they do not hunt all together for just one but for several Companies. One Company gives them encouragement to hunt, the other one... for example it could be brought up: on the Island of Sannak they all live together in the same settlement but it is not allowed them to visit each other. They do not often come here; they do not show themselves often, sometimes they do not show themselves at all and go away, sometimes it is not possible to catch them, to talk to them, naturally not all of them do that, but those who do that are those who do not listen to their elders, the same happens here, but it occurs in a different way.

For the building of a new chapel on the Island of Sannak the building material was sent together with the contractor, lately during last days of October. Therefore the Agent of the Company says: the building will begin in December or in January and he assumes, that the chapel will be finished before spring. - For an addition to the Altar at the Upper Place, I have together with the contractor made a little plan, where there will be one window in the front and two steps, that would be higher than the Altar floor. At

---

<sup>97</sup> Many travelers wrote in their memoirs about the absence of crime among the Aleuts, that crime, like disease and drunkenness, was brought to them. St. Innocent wrote: *"... In this region, as before, there is not even word of crime, nor even of transgressions. The priest, the district chief and the leaders in all localities praise the Aleuts highly..."*

the entrance to the chapel the width is 10 and the length 8 feet. I think that this would be enough. We decided to build this not earlier than spring, when there will be a better time to do it. As it is now Your contractor definitely does not have time to do it. He began only now to build Your house, and his work goes forward fast, it seems that it is good and strong. Your Eminence, would You excuse us, it could seem to You that our demand for materials for the church is superfluous, but we consider them importantly necessary, and therefore I ask Your Eminence to deign to satisfy our request. I also have the courage to ask You for some things we did not ask for before that we would like to have here for a Bishop's service: *Dikiri* and *Trikiri*, a pair of silver or copper plated fans, an *Orletz* and a full vestment for a deacon; and if You would find that necessary, would You order that as opportunity permits, if You find this request suitable to give Your permission.<sup>98</sup>

The public school here is active; the children study the Russian language, reading, writing, and since last year until this spring they study English. Their teacher of English language is working in the Company and therefore he does not always have the opportunity to teach the children, as is the case this summer. But in the winter he hopes that he would be able again to teach the children. The children study English language diligently, so much that some of them can already read English, they can explain themselves and write; with that their teacher - Nikolai Gray, is doing his best, so that the students would understand somehow the English language.

Would You, Your Eminence permit me most humbly to thank You, that You did not leave my son Vanya. I am happy that he lives with you and that he is healthy. May God give him in the future: health, obedience and accomplishments in his studies, and that remains our parental blessing upon him.

Mr. Niebaum, Agent of the Company and Mr. Smith who is the local collector at this station, with his wife send to Your Eminence their sincere respect and greetings with wishes to You of health and hope to see You here in Unalaska in 1882. My parishioners also send Your Grace their deepest respect and humbly request, Your Eminence, Your Archpastoral blessings in absence, and equally my family does the same. - I also beg You, do not let our daughter Maria, without on occasion Your Archpastoral advice, she no long lives with Mrs. Armstrong, with whom she left to go to San Francisco for the winter; she should return, on the steamship Paul, or possibly on the steamship Dora, or when You would deign to come here, then on that ship we would her to come.

Your Grace, I feel sorry, that I can't now fulfill one matter, I wished that I could, but what can be done? Namely: the Statistical questions that were sent are all in the English language and I can't answer them, since I do not know the English language. I hope that during the wintertime I will prepare these answers with help from Mr. Grey. Right now he positively does not have any time and therefore it has to be delayed. I beg You to forgive me for this.

---

<sup>98</sup> Worshipers at a Divine Service at which a bishop serves are blessed with candles. The double candleholder used is called a *dikiri*, representing the two natures of Christ, human and Divine. The candleholder for three candles is called a *trikiri*, representing the Holy Trinity. When a bishop serves, a small circular *orletz* is used. It is a rug, that only a bishop may stand on during the Divine Service. The eagle soaring over a city pictured on that rug denotes the bishop's rule over his territory; the eagle represents the loftiness and purity of the bishop's teaching. The eagle rug, spread for the bishop to stand on, signifies that by his life and teaching, the bishop must emulate the eagle, soaring above earthly things and aspiring to heaven.

*Ripidy* or fans are used at Divine services served by a bishop or an Archimandrite (who received a blessing from his bishop to use them at the service). The fans, round at the top, are on long holders, and show an angel standing at the Holy Altar. They are carried by the subdeacons at the Entrances and the reading of the Gospel.

After all this I bend down my head to Your Archpastoral feet and humbly beg from You Archpastoral blessings in absence and Your Holy prayers in front of the Lord's Altar.

Your Eminence's, my Merciful Archpastor's and Father's  
most humble novice, Priest Innokentii Shaiashnikov

Two enclosures in the native and Russian languages<sup>99</sup> for the Unalaska parishioners:

\* \* \* \* \*

## The rules for cleanliness and primary necessary medical information.

The most important for the person, that helps him in health, is cleanliness and niceness. Everyone who wishes for himself health and recovery from all kind of wounds on the head, the hands and the body is obligated to keep clean, to wash himself with warm water.

All wounds on the lips and on the head of children come from being dirty, therefore the first assistance to children is to wash them in boiled water.

Scurvy has spread widely here in Alaska; for a long time the mouth is swollen and decay appears, the first help, would be - to wash the mouth about 4 times a day with warm water. It would be good for mothers and children to do that.

Here are some rules:

In the morning, when the children are asleep, sweep the dwelling, wash yourself, and wash the dishes well. The children should be washed before being fed. They should rinse their mouths, comb their hair, cut their nails and then give them food.

The plates, spoons and knives should not stand unwashed for three days, but every time after eating. - You and the children should not be allowed to sleep in clothes, do not go in the same shirt for 2 or 3 months.

It is damaging for anyone to sleep in footwear.

To wash wounds: for dandruff it is necessary to use tar-soap. For the wounds buy Magnesium for 5 cents to pour over them.

If a sickness appears then before the arrival of a doctor such measures should be taken:

If there is a bad stomach ache, make a clyster using warm water adding to it some soap or oil. For an old person; take a big spoon of bitter salt that can be bought in the store for 5 cents, for a child from 1 year up - 1/4 of a spoon.

If there is diarrhea, you have to drink mint in good boiled water and make compresses on the stomach.

Headache, make compresses with cold water mixed with vinegar, put a mustard compress at the back of your head, if there is a store, buy 3 grams of xinacatine. You should eat only a little and the food should be light.

Tooth ache. Wash the aching tooth in water mixed with salt, and in Alaska heat up seawater and wash the tooth. Put iodine on cotton or alcohol and put it over the aching place. You can put also chloroform or nastoyka<sup>100</sup> of opium. Keep your teeth in warmth.

<sup>99</sup> These documents are located in the AARDM.

Burns. Caused by fire or gun: the best remedy is to rub some sulphite mixed with olive oil and potato flour, put this mixture over the burn wound. It would be good to rub the wound with unsalted butter.

Burn by hot water. If it's not a bad one, quickly put the hurting place into salty water or rub with alcohol.

Blood from the nose. Put the person down on the ground and pour cold water over his head, at the same time press his nose.

Bleeding from cuts, the best remedy is carbolic acid, 15 drops into one glass. Wash the wound and the bleeding will stop. You can put over the wound carbolic Vaseline (put Vaseline on a leaf, or use if there is a colodium).

Шлагисигал адан, каях итаних угадснл акалсига -  
гнл акалгн.

Итангисусах кангүх аглмлаган нан ангагилл нан  
анүхтананах ахүх амалисигах каях амалихтам малса,  
маллх кангүх ишил анүхтананах каях амалан уфахматийн  
амсахтан анүхтананах, каяхгилл, галл, атилл каях  
үлешл даван тийн амалисигаталлх каях тангал үелсн  
ишил гүхтасагусалсн аснах. Аншкдун атиган каях  
калгилган даван унххтам малсанаган усунгилл кикагнал  
илан тийдин ахүхтакун, маллх итаних угадснл уав  
тангал кахлүхтанн гнл гүгалагнл.

Укнсах уан амаскам илан агага улмисагусана амалчлан  
агаллх тийн үлешл каях снхна, итаних снслснх, уав үлшл  
ангаллн илан тангал үелсн нан гүхтала. Анан уакун  
малснган илдун каях аншкдундун гнл мангилгалманн-  
кун.

Килгал аншкдун саганн аслн, улан наган кикагна  
гүхскалх, инакатдун каях тийдин кулалх, каях  
калудан гүхсн амаллх, Аншкдун каях каях  
кулалх, агаллгнл нагнн илүмалсн, итүлх,  
калалгннл килүлх, акада гнлн аман каяхлх.

<sup>100</sup> A kind of liqueur made of fermented berries or other things.



Freezing. Bring the frozen person into the entrance room, take his clothes off and rub him with snow. Give him salty water or wine to drink, when signs of life appear, bring him into the house.

Rheumatism. Rub the place that aches with kerosene at night. A good remedy is "winter green oil". Keep the feet always in a warm, dry place.

Drowning. Using your finger, clean the mouth from any mucus or sand and keep the mouth open. Cover the feet with dry warm cloth and rub the stomach and under the arms with a poultice. Call a doctor immediately.

When there are venereal sicknesses for example syphilis, that spreads easily, suggest to the sick persons to go to a doctor immediately, mention that through one sick person hundreds could become sick.

#### Small suggestions.

Honor and listen to older people, then when you become old you will be honored.

Do not wish evil to someone, then no one will wish evil to you.

Love and preserve your faith, language and nationality.

Avoid drunkenness since it's a horrible dragon.

Avoid evil people, to avoid becoming evil yourself.

Preserve your young years.

Teach your children to become smart, that they would be kind.

Honor the commandments of your parents.

Do not give an oath falsely against your neighbor.

Do not steal anything for it will not do any good.

Better to be poor but honest, than rich but stupid.

When you are at sea remember God.

When you go for a day take bread for a week.

Do not forget God in poverty and in wealth.

Without God's help, you cannot make a step, with God you can travel the entire world.

Love your neighbor and help the poor.

In trouble do not dance yourself and do not let your wife do that for God would not be pleased.

If you commit treason to your faith and church you will not find peace in your heart.

Do not live as you wish to, but as the Lord commanded it.

Do not spit into a well, it could be that you would have to drink water from it.

Be hardworking in summer, to have enough to eat in winter.

Store away more fish in the summer, in winter it will be very useful.

Do not spend your hard earnings in vain.

Card playing and the pool room etc. bring a man into poverty.

Return a loan honestly.

Before begging around, work and earn for yourself.

Who is lazy is also hungry.

Do not spend your time looking for hours in company stores, with your mouth open.  
Sit at home and use your free time for yourself.

Do not have hope in the company, since there is no love toward you, but only for your money and fox furs.

If you are called to work, you have to work honestly.

Be polite to every one. Do not throw your things away and do not steal someone else's.

When hunting preserve the catch of others, as you do your own and give the catch of others to whom it belongs.

From your work and your working time use some of your work for the church and God.

Love the church community for it is a power and a help to the poor.

Sunday is the day for God, not for hunting and fishing. Honor this day for prayer and bring thanks to the Lord.

Honor the clergy and you will be well.

Do not hide anything, do not lie, steal, debauch; by doing those things you are hurting the old Toion.

Toen, be wise and judge honestly.



**Tlinkit fishhooks**

To His Eminence, Most Reverend Nestor,<sup>101</sup>  
 Bishop of the Aleutians and Alaska and Cavalier  
 From the priest of the Resurrection Church in Kodiak  
 Nikolai Rysev  
 Kodiak 4/16 November, 1881  
 No. 10

Report.

Since the time that Your Eminence left Kodiak, everything is well in the entire parish, there are no sicknesses. -

With the blessing of Your Grace from July 29 until October 4th in the entire Kodiak region all Christian services were performed by me, with the exception of services in the Katmai settlement and on Cape Douglas, which are located on the Alaska Peninsula. I have not had a chance to go there. Next year as soon as there will be an opportunity, I have the intention with the Lord's help to go there. -

The Alaska Commercial Company through its Agent Mr. McIntyre took the job of melting the three bells, each one separately: one of 26 puds 11 lbs. in English weight that is 946 lbs., the second 5 pud, 26 lbs. = 203 1/2 lbs., and the third one 4 puds, 05 lbs. = 148 1/2 lbs., all-together 1298 English pounds. They would do it on the condition that the payment to the Company for the remelting would be made here in Kodiak and the transportation to S. Francisco and delivery back would then be free. - Until today 32 dollars and 50 cents was collected by subscription. I hope during the winter to collect even a little more, however some responsive Americans were found for subscription. - How much the cost of remelting the bells would be here locally can't be decided even approximately. -

Mr. McIntyre proposed to sell these bells in San Francisco and for the money received to purchase new bells. I would like to offer the agreement to do that for the goodwill examination of Your Grace. -

In some of the chapels in different settlements of Kodiak American bells do not correspond to their prime purpose, they have much more cast iron and during the ringing of the church bells they make a sound like a hit on a board. -

Last autumn I received through Mr. McIntyre on several occasions a verbal request from the inhabitants of Nuchek, to visit them for the performance of necessary services. I have the courage to inform Your Eminence about that in expectation of Your resolution. -

I have most humbly the honor to report all this to Your Grace. -  
 Your Eminence's, Most Merciful Father's and Archpastor's  
 most humble novice Priest Nikolai Rysev



<sup>101</sup> The original report is located in the AARDM.

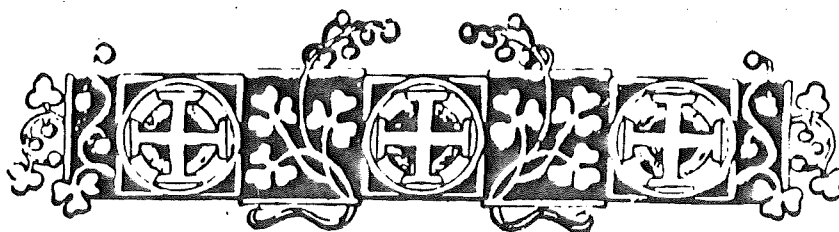
Ministry of Foreign Affairs  
 The All-Russian Imperial  
 General Consulate in San-Francisco  
 November 19/21, 1881 <sup>102</sup>  
 No. 485

To Most Reverend Nestor,  
 Bishop of the Aleutians and Alaska

The All-Russian Imperial General Consulate is sending herewith, to Your Eminence a "subscription list, No. 36224, for the collection of donations to build an Orthodox church at the base of the Balkans, for the everlasting memory of soldiers, that fell in the war of 1877-79", <sup>103</sup> and has the honor most humbly to request Your assistance in the collection of these donations to build the above described church and after the necessary circulation of this document, to return it, and also the donated money, to the office of the Consulate.

The All-Russian Imperial General Consulate requests You to notify about receiving the subscription list. -

Consul General Olarovsky



<sup>102</sup> The original letter is located in the Archives of the OCA. There must be a mistake in the date, since at that time the difference between the Julian and Gregorian calendars was 12 days.

<sup>103</sup> In 1875 the Bulgarians, Montenegrins and Serbians revolted against Turkish oppression. The Turks crushed these revolts and the Russian Emperor Alexander II (1855-81) who traditionally considered Russia as the Protector of the Balkan Orthodox people demanded that Turkey make reforms. The rebellion had evoked great sympathy among Russian intellectuals, many of whom adhered to Pan-Slavism. As a result, several thousand Russian volunteers had joined the Serbians in their rebellion. After Turkey refused to make reforms in the Balkans, Russia declared war in April of 1877 and quickly won, concluding with the treaty of San-Stefano in 1878 by which the Balkan Slavs received independence. Russia obtained border areas in the Caucasus and southern Bessarabia; Rumania which jointly fought with Russia was compensated with Dobrudja; Serbia and Montenegro received territory and recognition along with Rumania as fully independent; Bosnia and Herzegovina received some autonomy. By the treaty signed by Count Nicholas Ignatiev, Bulgaria received autonomy. (The seal which was used for the treaty of San Stefano and an Order of St. Andrew, the highest award in Russia - are now in the possession of the Russian priest Fr. Dimitrii Ignatiev, who is a pastor of a Russian church in Frankfurt, Germany)

The treaty of San Stefano never went into effect for the Austro-Hungarian Empire; Great Britain and Germany were forced to reconsider the treaty at the Congress of Berlin led by Count Bismarck. Serbia, Montenegro and Rumania retained their independence. Russia held the southern Bessarabia and Caucasian gains. But Serbia and Montenegro lost some of their acquisitions. The Bulgaria created at San Stefano underwent division into three parts, one of which went under Turkish control. Macedonia received only some reforms. Great Britain, which was not even in the war, was granted Cyprus, and Austro-Hungary acquired rights to occupy Serbian territories. The Russian and Slavic Orthodox people were shocked by such a treaty and the hostility toward them from other Christian nations; and this became the beginning of Russian hostility toward the Germans. They were shocked that the Pope of Rome gave his blessing to the Turkish fleet to fight a Christian Russian nation. The practice of the Roman Pope blessing a fight against an Orthodox nation had become by that time almost a tradition.

His Eminence Right Reverend Nestor,<sup>104</sup>  
 Bishop of the Aleutians and Alaska and Cavalier  
 From the priest of the Ascension Church at Unalaska  
 Innokentii Shaiashnikov  
 November 18/30, 1881  
 Island of Unalaska, Alaska Territory

Report.

As a consequence of the decree by the Alaska Ecclesiastical Administration of May 15/27 of this year 1881, No. 210, with this I have the honor most humbly to send to Your Grace the answers to the questions requested on the form that was sent with the decree, from the official Statistical Committee of the United States, which were given according to the questions, based on books and other documents, that are kept in the Archives of the Unalaska Ascension church, according to possible approximate accuracy.

About this I have humbly the honor to report to Your Grace

Your Eminence's my Merciful Archpastor's and Father's.  
 Most humble novice Priest Innokentii Shaiashnikov

\* \* \* \* \*

Island of Unalaska<sup>105</sup>  
 November 23/Dec. 5, 1881

Your Eminence,  
 My Most Merciful Archpastor and Father!

Thanks to the Lord for Your prayers; after the departure of the steamship Dora, we are all well; I am with the family, my coworkers, and my parishioners everywhere; only after the departure of the named steamship two young children here at the settlement died as result of the usual sickness.

On this occasion I send in the name of Your Grace on the schooner "Czar" of the Alaska Commercial Company, a report in the English language to the questions that were asked by the Statistical Committee of the United States. The answers are with approximate preciseness according to the books and other documents, that are kept in the Archives of the church and were made with the help of Mr. Nikolai Gray; - I request Your Eminence to accept that favorably.

The Divine services are always conducted every Sunday and on Holy Days, the school also: the Russian and English. - The same Nikolai Gray teaches the English language and writing diligently to the children. My coworkers are diligently teaching the children the Russian language and writing. Two of them, boys read the Hours and the Psalms during the Divine Service.

Your house in Unalaska is being built by a master with great care; it seems to be very strong and nice.- At the present time the roof is covered with shingles.- This house in Unalaska is visible, by its foundation and by its form, and especially when it will be finished and painted. Even when there was in the summer only a foundation even then Mr. Rear-Admiral Aslanbegov and the other officers admired it and said that: it would be great for them to come here, when You

---

<sup>104</sup> The original report is located in the Archives of the OCA.

<sup>105</sup> The original letter is located in the Archives of the OCA.

would be living there, and especially Mr. Admiral, as he is Your acquaintance. - Yes, Your Grace! It was very delightful for all of us after such a long time, to see among us Russians, with whom we prayed on the Holy Day of the Transfiguration of our Lord, - and it seems that it was also a pleasure for them ... It seems that the local inhabitants will not soon lose the memory of this meeting, and especially of Mr. Admiral, who was friendly to all people here and tried to do his best to be pleasant to everyone, visiting their houses etc.

Humbly I request Your Eminence not to leave our Vanya and his sister Maria without Your beneficial advice on occasions.

With that falling to Your Holy feet I humbly request Your blessing, for myself with my family, and for my parishioners. In Your prayers do not forget me, a sinful one, in front of the Lord's Altar.

Your Eminence's, my Most Merciful Archpastor's and Father's  
most humble Priest Innokentii Shaiashnikov

\* \* \* \* \*

106  
The Veterans' Home Association  
OF CALIFORNIA.

C. MASON KINNE, Departmental Commander G. A. R. PRESIDENT.	
W. S. ROSECRANS . . . . .	First Vice-President.
JAMES COBY . . . . .	Second Vice-President.
W. A. PHILLIPS, TREASURER.	J. J. LYON, SECRETARY.
TRUSTEES:	
W. S. ROSECRANS	JAMES COBY
C. MASON KINNE	GEO. C. SWART
J. C. ROBINSON	R. M. AIGAR
W. A. PHILLIPS	H. K. MCKENKIN
T. J. KNIFE	D. M. CAMDEN
J. J. LYON.	

HEADQUARTERS: "Nucleus House," MARKET AND THIRD STS.

San Francisco, Nov 24<sup>th</sup> 1881

Res<sup>d</sup> Sir

We beg leave to acknowledge  
the receipt of Twenty Dollars  
to this Home. Accept thro us  
the thanks of the Old Veterans

Respectfully Yours  
W. S. Rosecrans  
A. E. Low  
Per Secty

To His Eminence Most Reverend Nestor,<sup>107</sup>  
 Bishop of the Aleutians and Alaska  
 From Priest Alexandr Dilichenski  
 November 30/December 12, 1881

Most humble report.

With this I have the honor most humbly to enclose money for Your Eminence, - two hundred fifty dollars and five cents (\$250 5/100), that were collected by me, according to Your Grace's instruction from the parishioners and received from the clergy and employees at the Alexandro-Nevsky Cathedra Cathedral in San Francisco for building an Orthodox Cathedral at the base of the Balkans.

Your Eminence's  
 most humble novice  
 Priest Alexandr Dilichenski  
 \* \* \* \* \*

Sitka, December 1/13, 1881<sup>108</sup>

Your Eminence,

I, my wife and Your Godson congratulate You with the coming Holy Day and we wish You the Lord's blessing according to Your own wish.

In the present year the Lord has honored me, an undeserving one, to bring into His beneficial Church about 70 people, men and women of all ages from among the local savages. The newly united make me happy by their diligence to the Lord's Church - but here also like everywhere - was an obstacle for a reason that I want to talk about here.

The New-York Presbyterian Society established here in Sitka a missionary orphanage for 30 Kaloshian boys.<sup>109</sup> Some of these boys who were in that house and school wished to get baptized in our Church - naturally I did not refuse that. In the beginning they like the other children diligently came to our church, then I noticed, that not even one of these school children appeared at the Divine Services. When I asked two of them for the reason - one of them with tears in his eyes told me that they are not permitted to come. I wrote a note to the inspector of that school with the following contents:

*"Mr. Austin  
 Dear Sir,*

*"Some of the Indian children who are educated in the school put under your care, were regenerated in our Church.*

*I heard that your word takes away the mother's milk from these suckling children. If it is true Please do not kill in them the childish love to their Mother from whom they were born, and do not deprive them of the food for which they thirst."*

<sup>107</sup> The original report is located in the Archives of the OCA.

<sup>108</sup> The original letter is located in the OCA Archives.

<sup>109</sup> In 1881 Dr. Jackson secured for the Presbyterian Mission the former Lutheran church. Thirty single beds were put in the dormitory, added were a bath room, a kitchen, dining room, two store-rooms, reading room and a hospital room... the surgeon of the Jamestown each morning attended and prescribed for sick Indians... There were twenty - five boys in the home, all comfortably dressed in blue denim overalls and jackets.. The much needed organ had been sent by Captain Beardslee.. At the end of the year of 1881 there were thirty boys in the home. The boys fished and salted seven barrels of salmon for the winter, had worked in garden, in hospital grounds, raising vegetables-cabbages, potatoes, and so on for the winter. Wright, J. M. ATA, pg. 183-189.

But I did not receive an answer to my letter and I do not see these children coming to the church. I request Your Archpastoral advice about what I should do now? Should I leave the children so that they would not come to Him or should I do something more serious?

Requesting Your blessing and prayers I remain Your most humble novice.  
Priest N. Mitropolsky

PS. A rumor spread around here, that You are leaving our diocese - could that be true?..

\* \* \* \* \*

Ministry of Foreign Affairs <sup>110</sup>  
The All-Russian Imperial General Consulate in San-Francisco  
December 2/14, 1881  
No. 499  
To His Eminence Most Reverend Nestor,  
Bishop of the Aleutians and Alaska.

I have the honor to notify Your Grace that the money \$260 05/100 (two hundred sixty dollars and five cents) sent by Your Eminence with Father Alexandr Dilichenski, which was collected among the people here to build an Orthodox church in the Balkans, was received by me and that it will be sent to the destination.

Consul General Olarovsky

\* \* \* \* \*

San-Francisco, <sup>111</sup>  
December 2/14, 1881

The Lord's blessings to the Lord's-Priest Nikolai Egorovich with his family!

I received your letter of October 30/November 11, and also "the information" about the schools only it is not complete, in the information there are only numbers, but there are no names and no first names of the students. It would not have been superfluous to have a column when and who entered the school and what kind of success are made in Religion and other subjects. -

I received your request with the service record, where it is indicated, that you were ordained as a priest only in 1873, therefore it does not add up to ten years of service and therefore I made a decision not to grant you it before the proper time arrives for you to receive a pension and then I will sent it to be inspected by the Most Holy Synod.- That you came as a co-traveler with the Bishop in the year of 1870 does not mean that you can be for that assumed in service as a clergy-member in the Aleutian Diocese, and in the resolution of the Siberian Committee there is no mention, that all priest and church servants are entitled, but it is said there that only clergy and priests are entitled to a pension.

Concerning your claim about your debt to the salesman Caplan with your enclosure of a PS from Deacon Kryzanovskii, it does not prove, that you have dealt in your actions completely according to regulations. - Who doesn't know the actions and intrigues of Deacon Kryzanovskii. - He sent his letters to every one supposedly defending the right matter and if it would be taken into a closer inspection of the meaning of his letter then immediately it could be seen that he is trying to start some kind of trou-

<sup>110</sup> The original document is located in the OCA Archives.

<sup>111</sup> A copy of this letter made by His Eminence is located in the OCA Archives.



ble, to sow disagreement, and then he himself would be outside of what he started, washing his hands off, being full of malicious joy. - This is the kind of opinion I formed about Deacon Kryzanovskii during my two-year administration of the diocese. -

Your matter with the salesman Caplan is now under investigation by the Ecclesiastical Administration. - And I am returning the PS of Kryzanovskii to you. -

On the occasion of the coming Great Holy Day of the Nativity of Christ and the New Year accept my sincere good wishes and the blessing from above. -

Nestor, Bishop of the Aleutians and Alaska

PS. To the kind and good Andrusha my blessing and best wishes on his earthly road. - I thank him for his zealous work at school.

\* \* \* \* \*

To His Eminence Most Reverend Nestor,<sup>112</sup>  
Bishop of the Aleutians and Alaska  
San Francisco, December 14/26, 1881  
No. 324

Most humble report from the members of the  
Alaska Ecclesiastical Administration.

Most humbly we have the honor with this to send for the inspection of Your Eminence the promises with oath that were received by the Administration from the clergy of the churches in the Aleutian Diocese: Peter and Paul located on the Island of St. Paul,- Unalaska Ascension, Nazan on the Island of Atkha, Nushagak Missionary, Bel'kovsk Resurrection, Archangel Michail on the Island of Sitka and Kvikhpak Missionary.-

With all this we have the honor to add, that from the clergy of the Resurrection at Kodiak and from the Dormition of the Mother of God at Kenai the Administration did not until now receive the oath and promises. -

Members of the Administration:  
Archpriest Vladimir Vechtomov  
Priest Alexandr Dilichenski

\* \* \* \* \*

To the Most Holy Ruling Synod<sup>113</sup>  
From Nestor, Bishop of the Aleutians and Alaska  
December 22, 1881  
No. 395

Most humble report.

Most obediently I enclose herewith for the Most Holy Ruling Synod the oath and promises, that I collected from the church clergy in the Diocese entrusted to me: Peter and Paul, that is located on the Island of St. Paul, Ascension Church on Unalaska, - the Church of Kazan' on the Island of Atkha, - the Missionary Church at Nushagak, - the Ascension Church in Bel'kovsk, - the Archangel Michail Church, that is on the Island of Sitka and the Missionary Church on Kvikhpach.

Obedient servant of Your Holiness,  
Nestor, Bishop of the Aleutians and Alaska

<sup>112</sup> The original report is located in the OCA Archives.

<sup>113</sup> A copy made by His Eminence is located in the AARDM.

Kodiak Dec. 30/1881, Jan. 11/1882 <sup>114</sup>  
 His Eminence Most Reverend Nestor,  
 Bishop of the Aleutians and Alaska and Cavalier  
 From the priest of the church at Kodiak  
 Nikolai Rysev

Report.

Vasilii Kashevarov, according to the decision of Your Grace, was sent to the Island of St. George. I requested the cook Edward to watch for him during the travel from S. Thompson to San Francisco. -

With this I have the honor to report to Your Eminence, that everything in the entire Kodiak region is well. -

After the distillation of vodka in Kodiak was abolished all the Holy Days are well observed by the parishioners as by true Christians and I am happy, that at every Divine service there is a considerable amount of them coming. - For that thanks to the Lord and to those who work toward the destruction of this poison in Alaska. -

Your Eminence's  
 Merciful Archpastor's and Father's  
 most humble novice Priest Nikolai Rysev

\* \* \* \* \*

To the Ecclesiastical Administration <sup>115</sup>  
 December 31/January 12, 1882

For the year 1881, there were budgeted 6800 Rubles in Silver or (5168 dollars). - Additionally to this sum, there should be added different income during the year, in total all together 405 dollars and 85 cents. - In this way the total sum is 5573 dol. and 85 cents, with the remains of which we can manage freely. After the subtraction of expenses, 4350 dol. the remaining sum should be about one thousand two hundred dollars and I propose it as proper for the Administration to pay this remainder to the Alaska Commercial Company for materials, that it used to build dwellings for clergy in different parts of the Aleutian and Alaska Diocese.

Nestor, Bishop of the Aleutians and Alaska



<sup>114</sup> The original report is located in the OCA Archives.

<sup>115</sup> LC, ARCA, Cont. D469 - 470, Reel 298, pg 24b.

# 1882

To the Holy Ruling Synod <sup>116</sup>  
 From Nestor, Bishop of the Aleutians and Alaska  
 January 5/17, 1882  
 Most humble report

December 29, on the third day of the Holy Day of the Nativity of Christ someone came to me to tell that there were no prosphoras<sup>117</sup> for the Liturgy service. Immediately I sent someone to the pastor - Archpriest Vechtomov with an order to find out the reason of this circumstance, saying that they should serve Hours and Typica, which is served on the military ships of the fleets where even though there are priests, there is no suitable travel church. - I listened to the service myself and actually have noticed mistakes, but could not stop them in time. - The next morning I received from the priest A. Dilichenski a report about the pastor of the church, Archpriest Vechtomov to which I wrote my resolution: "The Archpriest has to give me a written explanation", after which I gave the report to Archpriest Vechtomov. - Today January 4/16 I received a written answer that together with the report received from the priest A. Dilichenski I send for consideration to the Most Holy Synod, and with that I beg in the name of our Lord God to remove me from the duty of Administration as a person who is not capable, not knowing the Laws, since with my weak character, that I myself am incapable to change, I involuntarily become a violator of the Law, - and I am afraid that I can become the reason for a wickedness that increases more and more. -

With all that I have the duty to witness to the Most Holy Synod, that neither in the activity nor in the character of Archpriest Vechtomov did I witness anything blameworthy.

Your Holiness', most humble novice,  
 Nestor, Bishop of the Aleutians and Alaska

\* \* \* \* \*

To the Most Holy Ruling Synod <sup>118</sup>  
 From Nestor, Bishop of the Aleutians and Alaska  
 January 15/27, 1882  
 No. 19 Most humble report

Enclosing with this two copies of the Records of the remaining allocated funds that were assigned by the budget for the support of the Aleutian and Alaska Diocese in 1881, I have to ask to explain to me my following perplexities:

1) In the 2nd note of the report, sent now by the Economic Administration to the Alaska Administration with the allocation for the 1st half of 1882, as a guideline for the Administration, it is said, that all financial remains from the sum of (29109 Rubles) that possibly could remain unspent, but were allocated according to paragraph 1 for the support of the Bishop's cathedra, are by this allocated to the complete control of the Diocesan Administration, with a restriction, that these remaining funds would not be carried over

<sup>116</sup> A copy made by His Eminence is located in the AARDM.

<sup>117</sup> Prospora - The Altar Bread, used for the Sacrament of Eucharist, is made from pure wheat flour, round, in 2 layers, signifying the two natures of Jesus Christ. A four-pointed cross is stamped on top, thus dividing it into four parts, each part is marked with the following letters: IC, XC, NI, KA - (NIKA - "by this sign conquer"). See the picture in vol.1, pg. 34

<sup>118</sup> A copy made by His Eminence is located in the AARDM.

into the column of personal salaries there, but would be spent for repairs of churches and buildings or for additions in the vestry etc.-

Does the power of this decision cover also the remainder of funds allocated for 1881, there are 2236 dollars and 23 cents left, or was this decision made only concerning funds of 1881 to be transferred into the sum of support of the Diocese in the 2nd half of 1882? - From my viewpoint I find it necessary to state, that, this sum can be paid to the Alaska Commercial Company as payment for materials and work in church buildings that was done by that company in the Diocese according to the contract that was approved by the Holy Synod; by doing that the payment, the mortgage interest, that I promised to pay to that company starting in 1882, would be considerably lowered for the benefit of the Diocese. -

2) The salary, that is allocated by the budget for 2 helpers at the church and building, and for a 3rd servant at the school is so insignificant (for each one 320 Rubles, or 20 dollars a month per worker), that there is no possibility of having good service, and even more than that, there are no quarters for all 3 helpers in the church building. - Therefore the Administration until now used the services of one married person - a man who is honest, not drinking and of good behavior. His wife served as a cook for the students and also repaired and cleaned their clothes for them. He also looked after the cleanliness of the second half of the building, where the school and Administration are located, and also the church. He also performs all kinds of other services, looks after the safety of the property in the building and manages the sales of candles at the church. - For this work this family was receiving until now 60 dollars a month, that is about the sum that is equal to the allocated salary for all 3 servants. -

Can we keep this order for the future, or, according to the budget it is necessary to have 3 helpers? -

3) By the way for the mission at Kvikhpak 600 Rubles were allocated to hire workers who would catch fish. -

Until now this money was not sent to the Kvikhpak mission. It was either added to the 6800 Rubles, or it was used for the necessities of that mission. - In 1880 out of that money a whale boat was acquired by the Administration on my order for the travel of the clergy on the rivers in their missionary activity. - In 1881 this sum remained untouched. - How should this sum be spent in the future? I think that it would be useful to use it for the necessities of that distant mission, according to my own disposition. - This mission more than any other one, needs improved housing for the clergy, school support; a substantial sum is needed there for travel (dogs have to be kept for the wintertime, a tent has to be taken on travel to hide in the lifeless steppe at night from the inclement weather, and during the day from violent snowstorms). -

4) According to the budget allocation there should be two lay readers in the Kvikhpak mission. - Since there was no accommodation in 1881 for two lay readers there was in Kvikhpak one missionary and one lay reader on active duty. - Whereas, in San Francisco for a solemn service to the Lord it is necessary to have, according to possibility, a good choir, since in the eyes of Americans, especially non-Catholics, who sometimes come to our church in larger quantity, than the Orthodox people do, a tuned and harmonious and nice singing, according to my opinion, is the only accessible means for a step up, that they not noticing it themselves, can get into the spirit of Orthodoxy. This is the reason that from the beginning since I arrived in America I did my best according to possibilities to support by all means available to me a superb church choir. Having that on my mind, in 1879 I kept on my own account a baritone, who was in the Slavianski Choir (and also 3 other people). Then in 1880, when my private means did not permit me to have those expenses, and when, at the same time, the Holy Synod was about to make a decision about the prohibited deacon Vasili Kashevarov, according to which he would have to leave San Francisco and therefore the salary and apartment expenses

for the second reader at the San Francisco cathedral could at any day be eliminated: having that on my mind I again invited the baritone to the choir, but he was paid, during the time that Vasilii was receiving his salary, with the salary of the second lay reader of the Kvikhpak mission.- Those funds were not sent there in 1880 nor for the entire 1881. This order remained for the entire 1881.

Since the indefinite position of Deacon Kashevarov can continue in 1882, I am forced to disturb the Holy Synod with a request to solve my perplexity: can the existing order concerning the payment of the salary allocated to the 2nd reader in the Kvikhpak mission to the fourth singer at the Cathedral church continue for 1882? -

5) During the transfer of the salaries to the clergy it is necessary to have insurance for the sums that are sent. - It is calculated according to the distance, waterway, and season of the year and the kind of ship that is used to send the salary. The insurance premiums for those sums are considerably high; about 120-150 dollars a year. - The Administration until now paid these premiums from the salaries of the receivers. -

How should those premiums be dealt with in the future, - should they be paid as before from the salary of the clergy, or should it be paid from the 6800 Rubles? -

I have the honor with this to state, that until now there were no expressions of any dissatisfaction with the existing order from the clergy. -

Yours, Holiness,  
Most humble novice  
Nestor, Bishop of the Aleutians and Alaska

\* \* \* \* \*

To the Ecclesiastical Administration  
18/30 Jan. 1882  
No. 20

Additionally to recently received festival vestments, it would not be superfluous to have an inexpensive complete Bishop's vestments, made of suitable brocade, or of the same material as priest vestments, and therefore I propose to the Ecclesiastical Administration, to order from the manufacturer V. Sytov a full set of Bishop's vestments shown in the catalog as No. 55, and also covers from the same material for the Holy Table, the oblation table and for the Analoj.<sup>119</sup> Additionally to that order an order should be given requesting funeral covers for the Holy Table, oblation table and Analoj, according to the catalog No. 41, and at the same time send money to him, one half or two thirds of the value of this order, which should be recorded in the books in the list of funds as expenses for the sacristy.

Nestor, Bishop of the Aleutians and Alaska

\* \* \* \* \*

To the Ecclesiastical Administration<sup>120</sup>  
January 21/ Febr. 2  
No. 26

I propose to Archpriest Vechtomov to bring all bankbooks to the Savings Union Bank to have registered in them the interest earned for the second half of the year 1881.

Nestor, Bishop of the Aleutians and Alaska

<sup>119</sup> Analoj - a high table, usually with a sloped top, used as a Gospel stand, or as a stand for icons.

<sup>120</sup> LC, ARCA, Container D475, Reel 301-302, pg. 462 b.

To the Ecclesiastical Administration<sup>121</sup>  
 January 21/ Febr. 2  
 No. 27

I propose to the Administration on Monday, Jan. 25/ Feb. 6 to invite Deacon I. Sobolev and with his participation to choose a carpet to cover the floor in the Altar of the Cathedral. -

The bill that will be received for the carpet and the work to put it in, I propose to pay from the 6800 Rubles. After I receive my salary for months of April and May I will repay the sum that would be spent for the carpet from my own money.

Nestor, Bishop of the Aleutians and Alaska

\* \* \* \* \*

To the Most Holy Ruling Synod<sup>122</sup>  
 From Nestor, Bishop of the Aleutians and Alaska  
 San Francisco, California, January 25/February 6, 1882  
 No. 29

Most humble report

According to the by-law No. 360 of the Ecclesiastical Consistories it is my obligation most humbly to report to the Most Holy Ruling Synod about the conditions of the archives of the Alaska Ecclesiastical Administration as follows:

Until now the archives of the Administration have not been brought into order. The reason for this is, partially, the insufficient personnel, that serves in the Administration, and also, - and this is the major reason, - the frequent moves of the archives. As it happened, the archives were sent in parts from Sitka to San Francisco. Here due to frequent changes of the Administration office, it was also transported from one building to another. With this the expense of apartments should be taken into consideration and therefore the archives were often located between dividers of a small room, in a niche or in a closet. -

Now, after the acquisition of our own building, there is a chance of bringing the archives into order. During the coming summer at a time when there will be less work at the Administration office, I have delegated that to V. Vechtomov, who, accepting this project, told me, that it would not be possible to finish this work in one summer.<sup>123</sup>

Yours, Holiness

Nestor, Bishop of the Aleutians and Alaska.

<sup>121</sup> LC, ARCA, Container D475, Reel 301-302, pg. 462.

<sup>122</sup> A copy made by His Eminence is located in the AARDM.

<sup>123</sup> This Archives, that contained documents of the cathedral in San Francisco, parishes in Alaska and missionary work in the beginning of this century up until the time of the transfer of the Diocesan Administration to New York was partially brought to Minneapolis MN, after a seminary was opened there. The major part was transferred in 1905 to the new diocesan cathedral in New York at 97th St. where it came under the control in 1925 of the so called "Living Church", whose administrator, Metropolitan John Kedrovski, transferred part of the Archives to the Library of Congress. Those documents are now microfilmed and are available on 401 reels as The Alaskan Russian Church Archives. Another part was sent to the University of Minnesota and later transferred to the Archives of the OCA. The last part of these Archives was transferred from the St. Nicholas Cathedral to the OCA Archives in 1991. The documents that were sent to the seminary in Minneapolis, partially were transferred to Chicago with the establishment of the diocese of Chicago and Minneapolis and some were kept in the Deanery archives, part of which is now in the AARDM. In April of 1906, the documents, which remained in San Francisco, were destroyed along with all other church possessions during the earthquake. It must be noted that during transfers and preservation in different places many documents were either lost or became part of private collections.

To the Most Holy Ruling Synod <sup>124</sup>  
 From Nestor, Bishop of the Aleutians and Alaska  
 San Francisco, California  
 January 25/February 6, 1882  
 No. 30

Most humble report

According to the by-law No. 343 of the Ecclesiastical Consistories it is an obligation of a Bishop to report to the Most Holy Ruling Synod the progress of work done at the Consistory.

I have the honor most humbly to let the Most Holy Synod know, that the delivery of such a report from the Alaska Diocese is impossible. -

The Alaska Ecclesiastical Administration consists of two members, its office has one person. To add someone to the number of personnel of the Administration is not possible because of a lack of people who have the right to take this position. There is also no money to add a person in the office (according to the budget 75 cents a day is allocated for the salary to manage the business of the Administration) nor are there people who are able to do the work that is required. Therefore due to a shortage of people, occupied in the Administration and in the office, it is positively not possible as matters are done to observe here all forms and reports that are established in the area of administrative management. And besides that, to keep that kind of an arrangement in this case would not be suitable because of the unique position of the Alaska Diocese on the territory of a foreign state which makes it imperative for the members of the Administration to have a lot of business with banks, the custom-house, sales companies and with the city administration. - Therefore, the administrative management of the Alaska Ecclesiastical Administration is completely simplified, in comparison with the forms of administrative management in religious schools. There is also a lack of secretary, registrar, and department heads and at the same time the duties of the secretary have to be done by everyone, not excluding the Bishop himself, and there is a considerable amount of that work (for example, the Archpriest composes and rewrites the record books, in 1881 there were fifty of them and he maintains also the income and expenditure books of the Administration). With the position of non-observance of the forms of administrative management that were established for Ecclesiastical Consistories on the grounds of the above listed reasons - it is naturally not possible to send reports about the management of the Administration to the Most Holy Synod in accordance with the established forms. -

But in accordance with the existing form of administrative management in the Administration I have the honor to report to the Most Holy Synod, that in 1881 there were no inquiry or judicial matters. There were also no economic or organizational matters unfinished due to fault of any of the serving personnel. There were 384 incoming papers, 188 magazine articles, 349 papers were sent out, 50 financial records, 7 orders.-

Your Holiness',  
 Most humble novice  
 Nestor, Bishop of the Aleutians and Alaska

---

<sup>124</sup> A copy made by His Eminence is located in the AARDM.

Sitka, January 28/Feb. 9, 1882 <sup>125</sup>

Your Eminence,

Your letters of December 29/81 and of January 10/82 I received on January 28/February 9, 1882 and since the steamship doesn't stay here too long, I am answering on the same day.

I thank You for Your suggestion concerning the oppression of the newly enlightened by the Presbyterian community. I was thinking myself also, that nothing can be done by force; I tried to talk to the pastor, that he should not use force against the conscience of those, who still are nourished by milk - but the result remained 0, - however only in relation to him. Concerning the Koloshians, they seem to like our Church more. In spite of that the bosses (authorities) with a stick in hand force the Koloshians to school and church, - and in spite of that they opened the "Sitka Mission Home". The Koloshians themselves come to me and ask to be baptized. This year I already baptized three people and there is hope for a greater quantity. <sup>126</sup>

Our church rose in the eyes of the Koloshians since a recent fire here in Sitka. <sup>127</sup> You naturally remember, the big building near my house on the road toward the house of Sokolov. At the time when You were here in Sitka - it stood empty - but later it became a missionary house, where there were: pastor, students, church and school. That building burned down. During the fire, many Koloshians came to my house and worked as the Russians did, some of them helped carry out the contents of the house - the others carried water and defended the house from the approaching fire. After the fire burned out, I overheard a discussion on the subject of the fire. Some among the Koloshians were making speeches, where the main subject was that, the Russian church is a better one and more just, that in spite of the nearness of the burning building to the Russian church - God did not permit it to be burned down. I met many Koloshians the next morning after the fire and they told me, that they all "were praying, that your barabora (house) wouldn't burn".

Glory to the Lord that we all are still alive, however we are not completely healthy. Rheumatism began to trouble me and I am concerned that it will develop further - and there are no doctors here at the present time. My wife is already in bed for the fifth day.

Requesting Your blessing for myself and my family I remain Your most lowly novice.

Priest N. Mitropolsky

<sup>125</sup> The original document is located in the OCA Archives.

<sup>126</sup> That was the time when some of the western Christian missions were opened in Alaska. In some places the population of entire settlements was Orthodox, but in spite of that the missionaries came. Before the end of the century there were 12 different denominations competing there. All had in their own way been attracting the local population. For example the Salvation Army began by the organization of a band. In the AARDM Archives there is literature of that time and original correspondence on the subject of missionary activity by the Presbyterians who used Governmental financial and other help, claiming that: *"...When Alaska was delivered to the United States, the Russian schools and churches were for the most part closed; the Russians, with other Europeans who had been in the employ of the fur company, returned to Europe; the Lutheran minister retired with his flock... the Church seemed not to think of Alaska as a part of "all the world" covered by her divine commission... The land was left without law, government, teachers, preachers, schools or charities"*. Wright, J.M. ATA, pg. 50-51,

On the basis of this kind of information, spread among the religious organizations and officials, these missionaries considered the Orthodox Church and its mission in Alaska as nonexistent, and therefore looked upon their activity as necessary.

<sup>127</sup> On January 24, during a very cold night at 6 o'clock in the morning the building was entirely destroyed by fire but the boys carried out all possessions. Wright, J. M. ATA, pg. 190, After this William G. Morris, an U.S. Customs official at Sitka gave an old barrack to use. Ibid, pg. 193



Sitka, February 9, 1882<sup>128</sup>

Your Eminence,

In December of last year I received information from the Ecclesiastical Administration through Fr. N. Mitropolsky, that I will receive the money deserved by me next year from Priest Belkov. Now almost two months (new calendar) of the next year have passed, and there is no money whatsoever. I can not speak as a learned person, and therefore excuse my simplicity. It is said "that a full stomach does not believe a hungry one". They are well, sitting in a house with lots of money and in complete comfort, and I here have to nourish myself with mussels (if I can find them) even knowing, that there is money in San-Francisco - but no one trusts the house. I have heard, that in San Francisco there are some kind of houses - that take money and then they even pay you money for keeping your money safe. It is sinful and Godless if Your Administration does the same. I am a poor, old and sick widow - one help for me - that is the help of my nephew Priest Belkov; could it be that they want to hide or to keep my money in that big house? This is my complaint to Your Grace - would You force them to send me my money.

Bless me - Your Eminence  
Ulita Sacharova

\* \* \* \* \*

To the Most Holy Ruling Synod<sup>129</sup>  
From Nestor, Bishop of the Aleutians and Alaska  
January 31/February 12, 1882  
San Francisco, California  
No. 34

Most humble report

Including with this the Report of churches and priesthood of the Aleutian and Alaska Diocese, it is my duty to make the following explanation:

- 1) This report is made according to information from the clergy for 1880, since due the reason of local peculiarities of travel, the clergy, with the exception of the clergy in San Francisco and Sitka, can deliver their information for 1881 no earlier than the second half of 1882.
- 2) In San Francisco the salaries of a subdeacon and one lay reader are paid to the singers, two of whom perform also the duties of lay readers. Personally I find this situation suitable in that respect, that tuned and harmonious singing is extremely necessary to keep a reverent spirit in visitors to our church, who do not understand completely, or who understand only a little the language of the service to the Lord. Therefore, in 1880, and also in 1881, in addition to the 3 singers at the church in San Francisco there was a 4th one, who was paid with the salary of the reader of the Mission at Kvikhpak, where there was until now no living accommodation for the second reader. This 4th singer I invited, considering, that with the expected receipt from day to day of the travel money for the prohibited deacon V.

<sup>128</sup> The original letter is located in the OCA Archives.

<sup>129</sup> A copy made by His Eminence is located in the AARDM.

- Kashevarov, for his departure to Russia, the position of the second reader at the Cathedral of San Francisco would be vacant. -
- 3) In 1880 in Kenai actually there was no priest, even though Hieromonk Nikita was listed for that place. In 1880 Hieromonk Nikita performed the duties of the priest in the parish at Kodiak, where there at that time they had no priest of their own. When I visited Kodiak I ordained a priest for Kodiak. Now all priest positions are filled. -
  - 4) In 1880 at Unalaska one of the readers was ordained by me to the priesthood on the Island of St. George, the inhabitants of which requested me to do that, having given the obligation to build at their own cost living accommodations for the priest and to support him. In 1880 and in 1881 this priest sometimes visited the Island of St. George, but mostly he lived in Unalaska, where he performed according to necessity, the duty of the reader. - When the living place at the Island of St. George is finished for him he will leave Unalaska, and another reader will be assigned to his position.
  - 5) In 1880 for the Island of Atkha I have ordained a separate priest according to the wish of those islanders. I have honored the request of the inhabitants of Atkha for the reason that they have promised to support their priest at their own cost. Besides, the connection of this Island with Unalaska, to which this church was assigned, is considerably difficult.

In conclusion I find it important to report, that the inhabitants of the village Nazan on the island of Atkha have requested me since September 15, 1881 to give them permission to build a new church instead of the old one at their own cost. They presented to me neither an estimate nor a view of the façade of the planned building, nor the plan itself. They did not even mention if it is possible to form a building committee from the parishioners to build a new church. - In consideration, that the observance of all conditions instructed by law, that are obligatory in Russia when a new church is built, here in America, especially in the Islands, can not be fulfilled for lack of knowledgeable technicians and architects, and also due to the peculiarities of the climate, and to the consideration that there are no means at my disposition to force the citizens of a foreign state to observe the laws of the All-Russian Empire, especially in those cases, when the matter concerns neither the essential interests of Orthodoxy, nor the interest of the All-Russian Empire. Therefore I plan to give permission to the inhabitants of the settlement of Nazan on the island of Atkha to build a new church at their own cost, without exact observance of all formalities, that are prescribed in such cases by the law of the All-Russian Empire, but with the condition, that all work would be done when possible under the observation of a priest, who should also watch that the building when possible would correspond in its outside view, and also in its internal plan to its designated purpose. The priest when the work is finished will give me a report of the funds, that were spent to build the church. - In general in the future I would like to observe in such cases the same arrangement, if Your Holiness approves. -

Yours, Holiness,  
Nestor, Bishop of the Aleutians and Alaska.

To the Most Holy Ruling Synod <sup>130</sup>  
 From Nestor, Bishop of the Aleutians and Alaska  
 January 31/ February 12, 1882  
 San Francisco, California  
 No. 35

Most humble report

It is my duty to send with this the Report about schools for the children that are at the churches in the Aleutian and Alaska Diocese for the Year 1881. - I have the honor to add to this, that in the present year there will be a school open also in Kenai. There was previously no place for it or a teacher. - Then with the Lord's help, I plan to start to work on more or less definite and identical programs for teaching in all schools of the Diocese. -

Yours, Holiness,  
 Nestor, Bishop of the Aleutians and Alaska.

\* \* \* \* \*

### REPORT<sup>131</sup>

To the Most Holy Ruling Synod  
 From Nestor, Bishop of the Aleutians and Alaska,  
 about the condition of the Aleutian Diocese for the year of 1881.

#### I ORGANIZATION AND ADMINISTRATION.

In the year of 1881, the Alaska Ecclesiastical Administration consisted of two members: 1) Archpriest - Vladimir Vechtomov and 2) Priest Aleksandr Dilichenski, who took the position of the second Priest at the church in San-Francisco since the day of departure to Russia of Fr. Archimandrite Herman, who was satisfied with the salary and apartment funding until April 1/13 of this year of 1881. -

The members of the clergy: Deacon Ioann Sobolev, ordained from the singers on May 8/20, 1881 (to the position of the laid off, and by his request relocated to Russia Deacon Ioann Kryzanovskii, who was satisfied in salary and apartment until April 1/13, 1881, and who also received for his travel with his family, traveling money in the amount of 1600 dollars) - Deacon I. Sobolev has the position of overseer of the sacristy. - The singers: Ivan Randel (a Czech) is choir director; Michail Mstislavskii sings in the choir and has the duty of inspector of the students in the school, (both of them receive a subdeacon salary); prohibited to serve Deacon Vasillii Kashevarov and singer Nikifor Ptitsyn, receive a reader's pay. All named persons fulfill the duties entrusted to them well, without error. -

There is no trusteeship in the Aleutian Diocese. The Archpriest's widow Alexandra Ivanova Kedrolivanski receives a pension from the funds, sent by the Holy Synod.

#### II THE DIOCESAN INSPECTION.

In 1881 I visited the Island of Kodiak, Kenai and the settlement of Alexandrovsk. - In Kodiak, July 10/22 I ordained Deacon Nikolai Rysev to the Priesthood for the Kodiak - Resurrection church. In Kenai I inspected the church and living quarters for the priest and the reader. - The church is very old; therefore next spring it would be necessary to

<sup>130</sup> A copy made by His Eminence is located in the AARDM.

<sup>131</sup> LC, ARCA, Container D475, Reel 301-302, pg. 538 b-544 b.

begin to build a new church. - A new house was built for the priest-missionary; about midsummer of 1882, I hope to purchase a house, for a suitable price, from the Agent of the Alaska Commercial Company for the reader. - In the settlement of Alexandrovsk I inspected the chapel, which I found too small and crowded and the inhabitants of this settlement requested a blessing to carry it to another place, that would be more suitable. They will do that at their own cost and I gave them my blessing to do that. -

After my return to San Francisco on Sept. 21/Oct.3 I sent Archpriest Vladimir Vechtomov and a reader for services to the city of Portland (State of Oregon), located 600 miles away from San Francisco, who served there all the necessary services, then returned on Sept. 30/Oct. 12 to San Francisco.

### III CHURCHES.

There are nine parishes in the Aleutian Diocese, and there are in them nine churches; including those unfunded by the State there are a total of twelve. - All the churches with the exception of San Francisco are built of wood. -

1) The church in San Francisco is dedicated to the memory of the Righteous Great Prince Saint Alexandr Nevsky. It is located in one half of a brick building at Powell St. No. 1713, that was purchased for the money sent by the Most Holy Ruling Synod. It was blessed March 28, 1881.

2) In Sitka, in name of the Archangel St. Michail. It was built in 1850 and it is a cathedral, with three altars. To the Sitka cathedral is attached a house church, dedicated to the Annunciation of the Most Holy Mother of God that was built in 1843. It is located in one of the rooms of the Bishop's house at Sitka. -

3) In Kodiak, named Christ's Resurrection, with one altar on the right side dedicated to the Holy Righteous Theodore and Elisaveta. -

4) In Unalaska, the church in the name of the Lord's Ascension. It was built in 1858. To the Unalaska church there is attached a church unfunded by the State at the Island of Atkha, which at the present time has its own priest - Petr Dobrovolski, who was ordained by me in 1880, during my inspection of the Diocese. -

5) In Kvikhpak, in the name of the Elevation of the Holy Lifegiving Cross, built in 1851. To the Kvikhpak church is attached the church unfunded by the State in Kolmakov Redoubt, named the Transfiguration of our Lord, which was built with the funds of the inhabitants of that Redoubt in 1848.-

6) In Nushagak in the name of the Holy Apostle Peter and Paul, built in 1846.<sup>132</sup>

7) In Kenai, in the name of the Dormition of the Most Holy Mother of God, built in 1841. -

8) In the settlement of Bel'kovsk, on the Peninsula of Alaska - it was built in 1880, and

9) On the Island of St. Paul, named after the Holy Apostle Peter and Paul, built in 1877.

The churches in Kvikhpak, Nushagak and Kenai were old and with the exception of the church in Nushagak are now rebuilt. -

Besides the named churches there are in the Aleutian Diocese 37 chapels and houses for prayer, namely; in the Kodiak parish 13 chapels; Unalaska 10; Kvikhpak 1; Nushagak about 6 houses for prayer; in Bel'kovsk 7 chapels, out of which two were newly built on the Islands of Vosnesensky (Resurrection Is.) and Sannak. - All chapels and houses for prayer are supported at the cost of the local inhabitants. -

### III CLERGY.

At the church in San Francisco: Archpriest Vladimir Vechtomov, who finished his courses in the Kazan' Ecclesiastical Academy with the degree of a Candidate; Priest

<sup>132</sup> In Rt. Rev. Nestor's report for 1880 it was stated that it was built in 1866.

Alexandr Dilichenski, who finished the courses at S. Petersburg Ecclesiastical Seminary with the degree of a Student; the priest of the Archangel-Michail Cathedral in Sitka Nikolai Mitropolsky who finished his courses in the Bethany Ecclesiastical Seminary with a certificate of 1st rank, with the degree of a Student. - The missionary of the Kenai Dormition Church, Hieromonk Nikita, who finished the courses in the Polotsk Cadet Corps. The other priests and members of the clergy, are either with unfinished courses in seminaries or people, who were educated only at home, with the exception of the prohibited to serve deacon Vasili Kashevarov, who finished a complete course in the Yakutsk Ecclesiastical Seminary with a certificate of first rank and the degree of a Student. -

#### IV SCHOOLS.

In San Francisco the school exists since 1874 on funds sent from the Most Holy Synod. - In the present year there are eight boys - students there, who from 8 o'clock in the morning until 3 o'clock in the afternoon, with some breaks between for lunch are in the public American school; where they study all subjects in English language, according to a program, that corresponds to our third-ranked schools, and from 5 until 6 o'clock in the evening they study Religion, Russian Grammar and Reading in Russian and Church-Slavonic language. - They are taught by Archpriest V. Vechtomov and Priest A. Dilichenski. - Once a week there is a singing lesson. - On Saturdays at the Vigils and Sundays at Liturgy students are singing, fairly much in harmony, forming their own special choir with 1st and 2nd altos and a light baritone.

In Sitka - there are two schools. - One public, that is located in one of the buildings, that belong to the Government of the United States. It was opened in 1879.<sup>133</sup> The other - is a private school, at the house of the priest and it began in 1880. - In the first, American and Russian children study: Reading, Writing, Arithmetic and Geography, - and the girls, besides that, learn needlework. - There are all together 30 boy and girl students. The school is supported by a monthly collection from the parents of the students. - In the private school that is located in the house of the priest, the students learn to read and write Russian and American, Religion, Arithmetic and Geography. - Religion is taught by the priest and all other subjects by the reader- Andrei Kashevarov. - The heating of the classroom is charged to the students, who study without cost. -

<sup>133</sup> The beginning of regular studies in American "public", but in reality Presbyterian missionary, school went through several stages: Dr. Jackson arrived in Alaska with Mrs. McFarland whom he left on Wrangel. There in August of 1877 she opened a school with thirty students. Wright, J. M. ATA, pg. 122. Soon there were two schools and a home for girls there. In 1879 a physician and Rev. S. Hall Young arrived and a church was organized. Before that Mrs. McFarland conducted services by herself. Ibid pg. 137, 146. In Sitka the school was led by Fanny E. Kellogg and Rev. John G. Brady. The school had fifty students but in December of 1878 Miss Kellogg married Rev. Young of Fort Wrangel and after her departure the school at Sitka was closed. Ibid pg. 163, 167, 171. In Autumn of 1879 Mr. Alonzo E. Austin came from New York as a teacher. Ibid pg. 171. After this Captain Beardslee and other officers took part in student recruitment for the school at Sitka. Finally in February of 1881 Captain Glass of the Jamestown proclaimed compulsory education for all Indian children between five and nineteen years of age. Parents were heavily fined for children's non-attendance - a blanket or imprisonment. The school attendance immediately jumped to 271 children. Ibid, pg. 182. A policeman lived with students in the dormitory. The use of native language by students was in every way discouraged. Their training was not planned to educate them as future leaders of their people but as workers for future business in Alaska. Therefore there could not be in the near future any more Etolins or Netsvetovs, ship captains, priests or teachers but only laborers. Even after 1884, when an appropriation of \$25,000 was secured for educational purposes in Alaska from the U.S. Government there were only a few "public" schools there and more than thirty thousand other natives were left without government educational instruction. John J. Underwood, Alaska An Empire in the Making, NY. 1920, pg. 304.

In Unalaska the school began in 1876 and is located in the house, that belongs to the Alaska Commercial Company. - In school there are 47 boys and 27 girls, who learn reading and writing in Russian and American languages, - Religion and Church-Slavonic singing. - The teachers in this school are the local priest Innokentii Shaiashnikov and the reader Andrei Lodochnikov. - The American language is taught by a young man N. Grey, who serves in the Alaska Commercial Company. -

In Nushagak - the school opened in 1878 and is located in the old missionary building. - There are 10 boys and 9 girls studying there, who even though they are diligent in their studies, accept literacy with great difficulty due to their lack of knowledge of Russian language. The classes are during the year, with the exception of from February 1st till September 15th, because all the inhabitants, except the old people, go as whole families to hunt. Therefore the students forget during that time much of what they learned in the winter months. - There is no person in this mission who could teach the children American language. -

In Kodiak - the school exists since 1878 and there are 9 boys and 7 girls there. Religion, Russian language, Arithmetic and penmanship. - The teachers are: the local priest and reader, and at times of their absence for service in other settlements one of the parishioners - Petr Repin is in charge of school matters. Once upon a time he served at the American Company. - The English language is not taught, - for lack of a teacher. -

Kvikhpak - the school exists there since 1881. - Their 11 boys and three girls gather for primary education in Russian language, which come here to the Mission, from the surrounding settlements. -

At the Island of St. Paul - the school exists since 1876 and it is located in the house, that belongs to the Alaska Commercial Company. - In this school students mainly study American language. All children of the Island beginning at age 7 study under the guidance of an Aleut Panteleimon Buturin, who received his education at the cost of the Alaska Commercial Company. - The local priest and the reader teach the Religion and Russian language. - There is no report sent about the number of students there for the last year. -

In Bel'kovsk settlement the school has existed since 1879 and is funded by the means of the local inhabitants. - There are all together 48 students there, of them 28 are boys and 20 girls. The subjects are primary - Alphabet, short Religious history with Catechism, penmanship. - For reading they use mostly the New Testament in Russian translation and the Book of Psalms in Church Slavonic. - They study singing by ear. - The teachers are the local priest and the reader. -

## V SHORT OVERVIEW OF MISSIONARY ACTIVITY.

The missionary of Kenai Hieromonk Nikita, after I left, and as soon as he became well from his severe sickness, departed from Kenai after a Moleben, aboard two baidarkas with a reader, at the end of the month of July, visiting the settlements of Kustashina, Tujunak and the settlements along the river Sushitna, where he served all services, then he returned to Kenai. On September 27 he went again on the road, visiting the settlements of Kassimovo, Nenilchik, Laidinsk and Sel'devo. - In these settlements, shamanism was quite developed, but the missionary hopes, that with the Lord's help and yearly visits to these places, this kind of superstition will disappear. - In the Laidinsk settlement even at the present time lives a hardened shaman, who openhearted Kenaians and Aleutians fear, that he would bring some kind of harm upon them, as revenge if they would leave him, and mostly they do not invite the missionary to come for assistance, having there already another Orthodox missionary. -

The missionary of Nushagak Priest Vasilii Shishkin in June of 1880, on board the ship Dora visited Tugiak, Ugashek and the settlement of Nugiachik, and in February of

the present year 1881, by baidarkas, he visited the settlements: Paugvik, Ikchagmiut, Kashkinak, Nichik and the settlements along the shores of the River Molchatna.- The Kenanians, who live in the settlements of Molchatna still keep shamanism, but not in such a degree, as it is with Kiatinians and Kuskokwimians, who live along the river Tugiak.- Among the Kenaian the shaman foretells sickness and death to people, supposedly on the grounds of dreams, that he sees. He also (the shaman) is busy healing people from all kinds of sickness. - After some persuasion by the missionary, who explained to them the evident fraud, the inhabitants expressed a sincere wish to leave their misguidance. For their strengthening in the truth of the Orthodox Faith, they should be visited every year. - Then the missionary visited the settlements Vichtuligmiut, Akuliushkalik, Angvonyk, Kashaiak, Naliatak, Kashangmiut, Tunuiuchpak, Ikaliugmiut and Igushek. - In all the above mentioned settlements from August 25th, 1880 to August 26, 1881, there were enlightened by Holy Baptism from heathenism eighty one men and seventy seven - women. - All together one hundred fifty eight persons men and women. With his report he sent also the following prayers, translated by him, from Russian into the Kvikhpak-Kuskokwim language: the "Lords prayer", "Thy Resurrection, O Christ", The Paschal Hymn, "The Resurrection from the tomb", "For mine eyes have seen Thy Resurrection" and the Prayer to the Holy Trinity.- The results.

ВОСКРЕСЕНИЕ ТВОЕ, ХРИСТЕ СПАСЕ,  
Укүйлахань Няльнять, Христусайь Анихтурь-  
ета, Аврилать итгохтуть киланть кийкитни; чи-  
ли хуйккута нуямь кийкани ийккхкуть, чи-  
хилькутмыкь ичкккхитмыкь Няльнять ишйи-  
луть.

ХРИСТОСЪ ВОСКРЕСЕ ИЗЪ МЕРТВЫХЪ,  
Смертью смерть поправь, и есица въ гробѣхъ  
жизнь даровавъ.

Христусайь укүйхтуть тукумалъсейныкь, туку-  
мыныкь туку тульяхюку, иккунунь кукумалъ-  
кунунь укүйв тайлахуку.

ЕКСАНОСТИЛАРТИ  
ПЛОТНО УСНУВЪ.

Киймыныкь куйхтукъ (кауилъчи) тухиче-  
айь тукумалъсеи Аийюкайь чили Гусудайь ш-  
кшювани иригъ укүйлахань Няльнять, Адимайь  
маккуку ньонселъхикань, чили чичкхийгауку  
туку; Пасхайь ньонпихъккунилъкукь, чийь  
Анихтурь!

ИКОСЪ.

Еже прежде солнца, Солнце зашедшее.

Имя Чукави икхитымь икхити Няльнять,  
твиныхни кукурнувь туони, шулахилуку улу-  
йкукь, киймалъсеи, кийлахунь иккитни Маруну-  
сидеть ишнать, чили иллитъ плэмунунь конах-  
тукъ; Уккуть, Имя! Тийи, тыкылахомыкь  
милкутихунуть кийга укваниймилъкь чили ку-  
кумалъсеи, укүйхти кийгань иччгилъсеи Ад-  
имамь, иккитилъсеи кукурни. Улхарихунуть,  
натарадуть кийлахунь илхунийибууть чили чи-  
китиухтукуть, чили уллахунуть иккитиухтукуть,  
ишкхухуку лымийунилъкутунь, тийкомь ич-  
руютан ичручмалъсеиунь; чили Кийлакта, чили  
иттунухтукуть; Кики Аакотухти, миктань; ич-  
чугилъсеиунь тайлахуку укүйишми.

И НАМЪ ДАРОВА ЖИВОТЪ ВЪЧНЫИ,  
повлаиомел Его тридневному воскресению  
Чили хуйккутунь тайга, укүйв йукхилъкь,

Pages from a prayerbook with translation into Kvikhpak-Kuskokwim language.

will show during inspection there how exact and usable his translation is for the inhabitants of that region. - I can see a great difference between the languages of the tribes. Therefore without previous preparation and study one of them can't understand the other. - For an example I will use Lord, have mercy. - In Aleutian-Lisiev (Fox): Agoguk tin sismido and in Kvikhpak-Kuskokwim: Gdepudak naklikikut.

At the church of the Righteous Saint Great Prince Alexandr Nevsky, there was enlightened by Holy Baptism, before entering into matrimony Olga Luedke, from the sect named: "Free religion", where there is no recognition of the priesthood, or any of the rest of the sacraments, except of a sermon by mouth by an artful orator, who took upon himself the part of preaching of how people should live, - and use all the blessings sent down from the Lord, as the Creator of the Universe.<sup>134</sup>

<sup>134</sup> Rt. Rev. Bishop Nestor made the following footnote:

"The priest of Sitka's Archangel- Michail Cathedral - Nikolai Mitropolsky in his report wrote,

ставлены, достигнень въ соединеніе вѣры, и въ разумъ непретупный Твоея славы: яко благословень еси во вѣки вѣковъ, Аминь.

**БЛАЖЕННЫ :**

**I.**

ВО ЦАРСТВІИ Твоемъ помини насъ, Госноди, егда приидеши во Царствіи Твоемъ.

**II.**

БЛАЖЕННІИ нищій духомъ; яко тѣхъ есть црствіе Небесное.

**III.**

БЛАЖЕННІИ плачущій: яко тишшеи тител.

**IV.**

БЛАЖЕННІИ кротцы: яко тишшеи вельдѣтъ землю.

къльняныкъ Ангильныкъ, лѣита къвѣкута аннх-тувачишѣйткутъ, алыкъвагачишѣйткутъ тыммѣитни: къвѣкута тавкынь лѣитъ вингаурѣичи-къмтхынь тыммѣитни-лю въкъхныкъ, Аминь.

**А Ж И Г Л И Т Ъ :**

**I.**

ПѢХТУРЪЯ къвѣна арѣюнь, пакманіи нунавни лѣитъ.

**II.**

ЛЯГІНАХЪКУТЬ лѣичикъльгѣтъ, лѣита пакманіи выгачикутъ.

**III.**

ЛЯГІНАХЪКУТЬ плютыкъльхытъ, лѣита пакманіи нѣйхчикутъ.

**IV.**

ЛЯГІНАХЪКУТЬ въкаюишѣтльхытъ, лѣита нунакихтынь пакманіи уляхчикутъ.

Pages from a prayerbook with translation made into Anglomiut-Kuskokwim language.

**IV FLOCK.**

In ethnic differences the Orthodox people in the Aleutian Diocese consist of Slavs: Serbs and Montenegrin nations, Greeks, Creoles and different native nations of the Aleutian and Indian origin. -

From the documents sent by the clergy, it is evident, that this many Orthodox people are counted in the Aleutian Diocese on January 1st, 1881. -

In San-Francisco .....	250	persons	men	and	women
" Sitka .....	256	"	"	"	"
" Kodiak .....	2296	"	"	"	"
" Unalaska .....	1412	"	"	"	"
" Kvikhpak .....	3321	"	"	"	"
" Nushagak .....	2497	"	"	"	"
" Kenai .....	834	"	"	"	"
" Bel'kovsk, settlement.....	666	"	"	"	"
On the Island of St. Paul ...	279	"	"	"	"
" " " " St. George..	87 <sup>135</sup>	"	"	"	"

There are all-together in \_\_\_\_\_  
the Diocese 11.898 persons

*that by the Lord's Grace, during the year 1881, he had enlightened by Holy Baptism seventy persons, men and women from the Indian nation (Kolosh), but, that by this Lord-pleasing deed, he met considerable resistance from the Presbyterian missionary, who forbids children, who have already received Holy Baptism, and who attend his school, to go to the church on Sunday and other Holy Days."*

<sup>135</sup> Rt. Rev. Bishop Nestor made the following footnote; "In the past year, by mistake, a combined result was entered for the Islands of St. Paul and St. George."



The religious-moral condition on the Island of Kodiak and on Kenai, according to reports by local priests, became visibly better. - Drunkenness of the Islanders is less. In this respect, the Government of the United States is helpful by sending at different times a customs ship (the Revenue steamer - Richard Rush). - The commander of this ship has instructions and power, to deal with those people, who are occupied, in the delivery and sale of alcohol, harmful to health and peace. - The degree of adultery among the Islanders is decreasing under the influence of clergy who is constantly around, but there is quite a lot that has to be done to eliminate it completely. -

January 1882  
 Your Holiness,  
 most lowly novice,  
 Nestor, Bishop of the Aleutians and Alaska

\* \* \* \* \*

To the Ecclesiastical Administration <sup>136</sup>  
 Febr. 3/15, 1882  
 140

From the funds of our church that are in my possession, I send to the Administration twenty - five dollars, that were sent to the businessman Sytov, paid out of state funds for Sunday vestments received by our church.

Nestor, Bishop of the Aleutians and Alaska.

\* \* \* \* \*

To the Holy Ruling Synod <sup>137</sup>  
 From Nestor, Bishop of the Aleutians and Alaska  
 February 10/22, 1882  
 San-Francisco  
 No. 44

Most humble report.

I enclose herewith with this letter a report with the quantity of heathen souls, that were enlightened in the Alaska Diocese by Holy Baptism in the year of 1889. I have the honor to report here about conditions, that surround the activity in North America of the Orthodox missionaries. There are here in the Alaska Diocese three churches, that are really missionary; Kvikhpak, Nushagak and Kenai.

The Kvikhpak mission spreads across the area between 60 and 72 degrees N. Latitude and 140 and 165 degrees W. Longitude. The Nushagak mission is separated from the Kvikhpak by the river Yukon, it is located between 152 to 162 degrees West Longitude and 58 to 62 North Latitude. The Kenai mission is located between 145 to 152 degrees W. Longitude and 59 to 62 North Latitude. These huge areas by themselves are already an obstacle for successful missionary activity, and that obstacle becomes even greater with the lack of any kind of satisfactory roads for communication, the severe climate, the scarcity of population and the multiplicity of tribes. The Kvikhpak missionary has to travel in the summer on a baidara (a baidarka of large size) and in winter with dogs; the missionaries at Nushagak and Kenai have used baidaras to cross

<sup>136</sup> LC, ARCA, Container D475, Reel 301-302, pg. 465b.

<sup>137</sup> A copy made by His Eminence is located in the AARDM.

sounds, that they have to carry on their own shoulders at isthmuses. How difficult this method of travel is can be seen from the fact, that the missionaries have to take food with them for the time of travel for themselves, and for their escort, also tents, to hide from bad weather, or to find shelter at night time in the wild steppe. - These climatic conditions in the Alaska Territory create difficulties and are responsible for the lack of success of the teaching there of the Lord's Word.

In the settlement of Ikogmiut, for example, where the Kvikhpak missionary lived (61 Degrees N. Latitude and 161 Degrees W. Longitude) there is from November until April a terrible cold (in December the temperature drops to - 19 degrees Fahrenheit), in April, September and October there are storms there, in the winter - snow blizzards. The river Yukon is free from ice for only 3 months. In addition to all of these unfavorable conditions the trapping and fishing trade forces people for more than half of the year to be outside of their definite place of living. There is a different character of language among the tribes (Eskimos, Indians and Aleuts) the languages of those tribes are divided into many dialects, that are incomparable among themselves. An Aleut of one region can not understand an Aleut from another region. - All that combined together makes it quite unfavorable for the success of the missionary activity there. And therefore reporting about the quantity of heathen people who were enlightened by Holy Baptism in 1879/1, I would allow myself, despite the small quantity to speak about Apostles. - We would have worked in vain if there would not be the Lord's Grace. - With the goal of counteracting in the future the above described unfavorable conditions for missionary activity there I came to the conclusion that it is necessary to have schools in these missions. Can anything be done there additionally - I can not tell? However I think that after my visit this year to Kvikhpak if that will be the Lord's wish, I will definitely answer this question. -

Sitka has its own obstacles to the missionary success of a priest among the Indians of the tribe Stachin (Kolosh). Sitka in climatic respect, and inconsideration of the means of communication (a ship departs from San Francisco on a specific date every month for Sitka) is in a more favorable situation, than the other above named missions. But that is also the reason that more attention is directed to that area by the American Christian Missionary societies, that open there their schools, organize orphanages, and teach trades to the local population. For example I heard from Archpriest V. Vechtomov, who visited Sitka in 1878, that 250 miles from Sitka, there is an Indian settlement Mettiv Kottiv, where the inhabitants until 65 were completely wild people. At the present time in this area there are nice buildings, and a large church, that can hold up to 2 thousand people. There is a firmly established school, a sawmill factory was built there and ships are built there. All of these successes of civilized and manufacturing life for the population is owed to the energetic activity of an Episcopal missionary Donken, who is financially supported by the missionary society in London. On the Island of Wrangell (in the settlement) 200 miles away from Sitka, the Presbyterian missionary Young has established a school, that had attendance in 1878 of 150 children of the savage population. He established an orphanage for girls, who were dressed, supported by the mission and in addition to all that when they get married the mission gives them a dowry. The schoolteacher there is provided with housing, heating and light and receives a salary of 1000 Dollars. The lady who supervises the orphanage was paid 600 Dollars. These people consider that they do not receive adequate salary and have petitioned for an increase in it. - These examples show descriptively the reason of a sad situation among the Indians around Sitka and therefore Orthodoxy has not had big conversions. The heterodox missions do not spare financial means to achieve their goals; therefore for Orthodoxy to compete with them in all respects would be very hard. There is a hidden main reason for their success and for our weakness: in the eyes of a

savage man a religion always will appear more attractive when it provides him with the most material benefits.

In conclusion I find it necessary to touch on the position of Orthodoxy among the Christian heterodox societies here in America. At the present time no conclusion of any kind of solid success for Orthodoxy should be made on account of these societies. There is here now a fascination with picture performances that started not long ago in the mass of the American population<sup>138</sup> and a process of religious unity around Roman Catholicism and out of it would be quite unreasonable to assume that it will end in a triumph of Orthodoxy here. From the pamphlet of a Catholic priest Hecker, that appeared in New York in 1879, named: "The Catholic Church in the United States. Its Rise, Relations with the Republic, Growth and Future Prospects", it can be seen, that Catholicism in America has attracted 106 thousand Indians into its membership by a method of propoganda. This is the result for the entire time since the discovery of the continent. The significant growth of Catholicism in America occurs by way of immigration. According to information from the same pamphlet, 500 thousand Catholics emigrated from Canada to the United States of America during the last 30 years, until 1875; from Germany - one million two hundred thirty seven thousand, from Ireland - two million. During the past years America yearly accepted from Europe up to 600 thousand immigrants; two thirds of them were Catholics. Therefore the entire amount of Catholics here in the United States of North America reaches according to the words of Hecker up to 7 million, but does not give any right to speak about the success of Catholic propoganda here in America. This conclusion is even more just, that Catholicism in North America owns huge means, spiritual and material. According to information given by the same Hecker, in North America Catholicism has 11 Archbishops, 57 bishops, 5650 priests, 5720 churches, 77 seminaries, and 525 ladies' academies. - The real estate of the Catholic Church in North America in 1870 was evaluated at more than sixty million dollars. Finally independent of all these means, Catholicism in North America, like everyone else, possesses the ability, to adjust to the circumstances. Last Sunday, for example, according to a report to me by the Archpriest V. Vechtomov, in the local Catholic churches here, for the occasion of the approaching Lent, it was announced that the following groups of people do not have to observe the Lent: - "the sick, persons who have not reached the age of 21, workers, doctors, lawyers, and in general those people whose occupation is intellectual work, and people over the age of 60", in other words that includes everyone. - (By not achieving a religious unity in Catholicism, the American people - naturally cannot fulfill this process for the triumph of Orthodoxy. -)

Concerning the direct relations of Orthodoxy to the followers of different sects of Protestant direction here in America, it would be enough to say, that the main principle of these sects is - denial of authority in the sphere of Church teaching and denial of ritualism, - there is at the present time no reason to calculate any kind of solid sympathies from these sectarians for the benefit of Orthodoxy. Praise the Lord that our Church already by its existence here comes to the attention of people: it is looked at, people find goodness. I have heard more than once references from members of the Episcopalian Church of their respect toward us. It would be wished, naturally, to explain in front of Americans about Orthodoxy, its life, pureness and abundance of manifestation through Gifts from the Lord's Spirit, in comparison to the other religious teachings existing here. With such a goal the printing of a magazine in English language would be most beneficial. But the time for that has not come yet. We do not have a solid knowledge of the local religious literature, nor material means, that could

---

<sup>138</sup> Mr. Brady made missionary tours from Sitka by canoe to Honyahs and the Kootsnoos taking with him a magic lantern with pictures of Scripture scenes and views of the Holy Land. Wright, J.M. ATA, pg. 170.

be spent for this. At the present time it is only in its founding stage (from the sale to churches of books and other materials, that began in 1878 by Archpriest Vechtomov; some percentage is deducted from that money and at the present time there is already 2500 Dollars from these sales in the Cathedra). Therefore, we should be satisfied at the present with references made by the heterodox, people who are strangers to us about Orthodoxy. As a benefit of such references made I will allow myself to make a reference to a pamphlet of an Episcopal Priest Miel, known to me personally, who printed it in 1880 in Philadelphia, naming it: "The Episcopal or Protestant Catholic Church". The author among other things said there:

*"... The Eastern Church, - is the Mother of all Churches, that possesses great workers and establishers, the Church of Sts. Athanasius, Basil, Chrysostom, - it is now awakening from its lengthy sleep. It seems that the Lord is preparing the establishment of this Catholic - Ecumenical Church, when the Christians of the entire world will raise with their lips the triumphal song "Te Deum to the throne of the Most High".*<sup>139</sup>

Your Holiness'  
Most humble novice  
Nestor, Bishop of the Aleutians and Alaska

\* \* \* \* \*

To the Ecclesiastical Administration<sup>140</sup>  
10/22 February, 1882  
No. 46

Because of an early departure of the ship to the Aleutian Islands, I have to order some items for the Bishop's house and school, to send them to Unalaska. It is important for me to have a tent for travel and other items that are not less important for the road. Therefore I request the Ecclesiastical Administration to withdraw for this, from the fund of 6800 Rubles, that are kept in the safe, seven hundred dollars and to deliver them to me.

Nestor, Bishop of the Aleutians and Alaska

\* \* \* \* \*

To the Ecclesiastical Administration<sup>141</sup>  
February 15/27, 1882  
No.47

I propose to the Ecclesiastical Administration to make subscriptions to youth magazines: "Semija i Shkola" (Family and School), for the older and younger ages; "Det-skoie chtenie" (Children's reading), "Semeinye vechera" (Family evenings) for older children and teenagers and "Rodnik" (Water spring).

Nestor, Bishop of the Aleutians and Alaska

<sup>139</sup> Translation from Russian to English made by the editor.

<sup>140</sup> LC, Container B 39-40, Reel 34-35, pg. 208.

<sup>141</sup> LC, ARCA, Container D 475, Reel 301-302, pg. 466.

To His Eminence, Most Reverend Nestor,<sup>142</sup>  
 Bishop of the Aleutians and Alaska  
 From the Alaska Ecclesiastical Administration  
 Feb. 16/28, 1882, San-Francisco  
 No. 44 Most humble report.

The Alaska Ecclesiastical Administration has the honor most humbly to present for Archpastoral inspection a "Report" showing the use of the treasury funds in the Aleutian and Alaska Diocese for the month of January of 1882.

Members of the Administration: Archpriest Vladimir Vechtomov  
 Priest Alexandr Dilichenski

### Report

with indication of the use of treasury funds by the Alaska Diocese for the month of January of 1882

I. From 1881 there remained on January 1, 1882 in cash sums three thousand one hundred forty three dollars and sixteen cents. (\$3143 16/100). Besides there was in January in cash an income of: Nineteen thousand, one hundred seventy two dollars and thirty one cents (19172 31/100). All in total in income there was in January in cash on hand, together with the remaining funds twenty two thousand three hundred fifteen dollars and forty-seven cents (\$22315 47/100).

II. In January a total of: two thousand and seven hundred ninety eight dollars and twenty-one cent s (\$ 2798 21/100) was spent in cash.

Then February 1st of 1882, there remained in cash the sum of: nineteen thousand five hundred seventeen dollars and twenty-six cents (\$19 517 26/100).

This sum was witnessed and was found on hand.

Members of the Administration:  
 Archpriest Vladimir Vechtomov  
 Priest Alexandr Dilichenski

\* \* \* \* \*

CUSTOM HOUSE,<sup>143</sup>  
 San Francisco, Cal.  
 Collector's Office  
 March 1, 1882

To the Consul General of Russia - San Francisco. -

Sir,

In reply to your request for permission to ship certain quantities of port wine to Alaska for use of the Russian clergy, in the communion services of the Church, you are respectfully advised that, the prohibition hither to existing in regard to shipments of wine and beer to Alaska has been removed, and the prohibition is confined strictly to the language of the Statute, vis. "distilled Spirits"-

Consequently no objection on the part of this office will be interposed to the proposed shipments.

I am very respectfully Ed. B. Jerome  
 Specl Deputy Coll.-

<sup>142</sup> The original letter and report are located in the OCA Archives.

<sup>143</sup> LC, Container B 39-40, Reel 34-35, pg. 390.

To the Ecclesiastical Administration <sup>144</sup>  
 February 22/March 6, 1882  
 No.62

I propose that the Ecclesiastical Administration make timely reports:

- 1) of all persons, who were and were not at Confession and Communion;
- 2) of new born, married and deceased, according to the latest information available and to send those to me for a timely report to the Most Holy Synod.

Nestor, Bishop of the Aleutians and Alaska

\* \* \* \* \*

To the Ecclesiastical Administration<sup>145</sup>  
 February 23/March 7, 1882  
 No.64

For the anniversary on March 1, of the unforgettable Emperor Alexandr II, I propose to the Ecclesiastical Administration to make on time a wreath of white flowers with greens, and if it would be possible, some other ornaments, that would be suitable for that day. - The expense for this item has to be recorded in the column from the 6800 Rubles. -

Nestor, Bishop of the Aleutians and Alaska

\* \* \* \* \*

To the Most Holy Ruling Synod <sup>146</sup>  
 From Nestor, Bishop of the Aleutians and Alaska  
 February 24/March 11, 1882  
 San-Francisco, California  
 No. 66

Most humble report.-

Sending with this the record book of the Orthodox people in the Aleutian and Alaska Diocese who were at confession and who received Holy Communion, according to the latest available information, I have the honor to inform, that the considerable number of persons who did not keep their Christian obligation can be explained either by reasons not fully known to me, or by coincidental unfavorable circumstances. -

A considerable number of people who did not come to Confession and Holy Communion is especially noticeable in the Kvikhpak Mission. I cannot say with confidence how that phenomenon can be explained, but assuming I think, that here, besides the known unfavorable conditions for priests' activity - such as: lack of roads for communication, severe climate, a dispersed and unsettled population that roams from place to place, - there could also be a case of some kind of special reason, for example, such as sickness of the priest. To explain this phenomenon, the Administration, with my approval, has demanded from the Missionary in Kvikhpak a detailed explanation to this question, but no answer can be received sooner than August of this year. With the intention of avoiding the possible reoccurrence in the future of that kind of sad situation I find it quite necessary to learn the matter of that Mission directly personally. Therefore

<sup>144</sup> LC, ARCA, Container D 475, Reel 301-302, pg. 467.

<sup>145</sup> LC, ARCA, Container D 475, Reel 301-302, pg. 465.

<sup>146</sup> A copy made by His Eminence is located in the AARDM.

I plan in the present year, if that will be the Lord's wish, to go there myself to that unfriendly region. -

The considerable number of people who did not come to confession and Holy Communion in the Kenai Mission and in the Kodiak parish can be explained essentially that, for both parishes in 1880 there was only one priest, who naturally did not have the possibility of visiting all Orthodox people, who were assigned to one or another church, to confess and give them Holy Communion. - In July of the last year I ordained a separate priest for the parish in Kodiak. Therefore in the future, I hope, that in these parishes, this sad event which is described by the enclosed report will not be repeated.

For complete clarity of the reported information I have dutifully to add about the Orthodox people, who live in San Francisco. In the column of the report that is enclosed there are no numbers indicated for San Francisco that would show how many people did not fulfill their duty of confession and Holy Communion. - That is explained by the reason that the clergy positively does not know the amount of Orthodox people, who live in San Francisco, besides this, there is no positive information about those people, who, - come, and belong to the church, - do they really belong to our church. - To satisfy their religious necessities the majority of them do not come to us. Usually they do not go to church (the exception to that is the first day of Pascha and the Nativity of Christ). They often have names that are heathen such as Aristotle, (Socrates), Pythagoras or they were fictional. Very often it happens, that we find out about the existence of one or another Orthodox already at the end of his life, at the time when 20-30 funeral carriages arrive at the church for a funeral procession. But even in the last moment of his earthly existence it happens, that the priest does not take any part. Some Orthodox person would register himself with some Mutual Aid Society where he pays one or two dollars monthly, - and after his death his body is carried into the hall of that society and he is buried with prayers according to the Rites of that society, the members make a more or less luxurious funeral procession, and at the end of all that the orphaned family receives a considerable assistance of 200 -1000 dollars, according to the amount of payments that the deceased made. - There is already not much for an Orthodox priest to do at such burials, even though it happens, that some kind of zealot would call the priest to the deceased requesting him- " to perform quickly the requiem service, before the members of the society gather"<sup>147</sup>. - What is the reason hidden there for this sad occurrence? Is this the fruit of negligent pastors, the irresponsibility of persons, who do not know their pastoral duties well, the assignment of a pastor? Putting my hand on my heart I can say, that this is not the case. In the beginning of my service here, when I arrived in San Francisco about 15 - 20 people were coming to our church for Liturgy, (there were almost no parishioners coming to the evening Vespers). I was told at that time, that we have to acquire our own decent church; then the Orthodox people will come to it. Now with the Lord's help and by the wish of Your Holiness there is such a church here. But what happens? Still there are always not more people coming here. The eyewitnesses tell me, that at the time of my predecessor, Most Reverend Ioann, it was a usual event, that there were only one or two parishioners praying in the church. - The reason for this is to be found, according to my opinion, in the parishioners themselves. Who are they? The majority of them for one or another reason were forced to leave their country, they broke their family relations, they became used to pursue the means of daily bread; to do that without religion. - The constant meetings in the New World with the same kind of homeless wanderers, who live outside of any

---

<sup>147</sup> The burial of the deceased starts with a service of Panikhida. The Orthodox deceased is present at the Holy Liturgy during which believers meet the Resurrected Lord and all who live in Him. The funeral service is served together with the Liturgy. The custom of serving the Liturgy before the funeral service in the Orthodox Church is the influence of Roman Catholicism and is not old. Rev. T. Hopko, The Orthodoxy, N.Y. 1989, pg. 102-105. Translation from Russian by the Editor.

kind of religious parish, nominally, reinforces the mass of our Orthodox people here in the conviction, "that religion - is the occupation of the priests and hypocrites". -

Yours, Holiness,  
Nestor, Bishop of the Aleutians and Alaska

\* \* \* \* \*

To His Eminence,<sup>148</sup>  
Most Reverend Nestor, Bishop of the Aleutians and Alaska  
From the priest of the Resurrection Church in Kodiak  
Kodiak  
No. 6 Report

Most Humbly I have the honor to report to Your Eminence that:  
1. Since the beginning of January of this year an epidemic began in Pavlovsk Harbor, which was probably brought from San Francisco by the schooner St. George. There is coughing with colic pains, headache and pain in all joints, - from this sickness died:

*In Pavlovsk Harbor:*

Adults: 11 persons, who all received from me their last rites with the exception of one woman, who I found dying as I entered her dwelling.  
Minors: 9 children

*On the Island of Lesnoi (Woody Is.)*

Adults: 9 persons, 2 of them received last rites; the others did not receive them because of the complete impossibility of the connection from Lesnoi to the Harbor and back.  
Minors: 2 children

*On the Island of Afognak:*

Adults Aleuts: 16 persons  
Minors: 5 children

*In the settlement Uzkiy (Elovyi Is.):*

3 Adult women (consumptive)

*In the settlements of Karluk*

*Uganuk*

*Tri Svyatitelya*<sup>149</sup>

*Orlovo*

*Kuliudinsk*

Even though there was the same infection - sickness, thanks to the Lord there were no deaths;- and there is no information from the settlements that are far away.- At the present time this epidemic has ended.-<sup>150</sup>

<sup>148</sup> The original report is located in the OCA Archives.

<sup>149</sup> On some maps there is an incorrect translation from Russian. "Three Sviatitelia" is - Three Luminaries or Saints, Vasillii the Great, Grigorii the Theologian and Ioann Chrysostom; on some American maps the name is translated as "Holy Trinity".

<sup>150</sup> After the purchase of Alaska, the Russian hospitals were closed; for many years there was no medical cares for the native population. When new hospitals were built, they were few and "the Northern Indian and Eskimo is slowly being wiped out of existence. Statisticians estimate that, at their present death and birth rate, the whole race will be exterminated in less than one hundred years". John J. Underwood, *Alaska An Empire in the Making*. N.Y. 1920, pg. 307.



2. On February 9, a storm coming from the NW damaged, among some other houses, the house where the Creole Alexandra Kashevarova lives, tearing away the entire roof and two rows of logs from the kitchen. For lack of boards the entire kitchen was taken apart, - and the entrance and hall were covered, with some boards that were collected and the bricks from the stove that were still usable were transported to the church. -

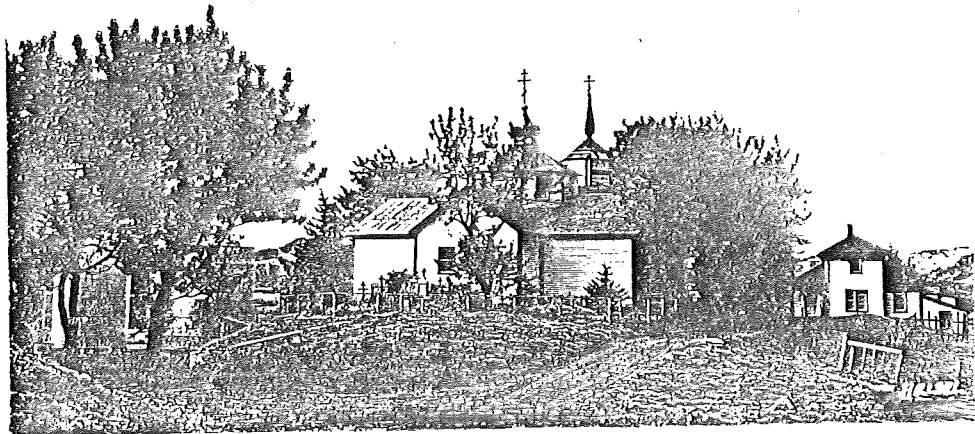
3. The church reader- Alexandr Petelin with his mother moved to the house occupied by Fr. Nikita because the roof and logs were carried away from that house also.

Your Eminence's, Merciful Father's and Archpastor's  
humble novice  
Priest Nikolai Rysev

Note: received May 3/15, 1882

sent to the Eccl. Administration for information

Bishop Nestor of the Aleutians and Alaska



Russian Orthodox church at Kodiak.

March 8, 1882<sup>151</sup>  
Tokyo, Japan

Your Eminence,  
Most Reverend Lord,  
Most kind Father and Archpastor.

I wish very much, that this letter would reach You during the Holy Days of the Great Christian Holiday. In any case, it will be in San Francisco during Thomas Week. Lord, accept a sincere son's greeting of the Resurrected Savior; that He Mercifully would give comfort and peace to Your greatly suffering and greatly patient spirit. With my deepest sympathy I learned from the letter of Your Eminence to our Fr. Vladimir about Your continuous difficult service. If there is hope, that Your kindness and lack of malice would win over the intrigues and other wicked powers, then there could be found comfort with a temporary sorrowful and difficult condition; but if there is no hope for that, then, naturally, spiritual peace can be found only by achieving that which Your heart and soul wishes. May the Lord help You to comfort Yourself and Your flock for their well-being

<sup>151</sup> The original letter is located in the OCA Archives.

and salvation, by ways known only to Him. Maybe at least the Holy Days will bring You comfort; our Kiril Vasil'evich and Maria Nikolaevna (Struve) will be with You during the Holy Days, at least during the first days. We feel a great feeling of loss ourselves after the departure of such kind, friendly and lenient Leaders and protectors.

Most humbly I thank Your Grace for Your Fatherly love to my unworthiness. In my turn I feel toward Your Grace deep thankfulness and a son's only feeling of gratitude, and with these feelings I keep the loving duty - to pray to the Lord God for peace, health and Your well-being. Your precious gift to me, a belt from Solovki, I wear every day and that reminds me of Your love.

With the deepest feelings of sincere gratitude to You and with a son's love and devotion I kiss Your Holy Hand and request Your Pastoral blessing and prayers, I remain,

Your Eminence's,  
Most humble novice and child in Christ,  
Archimandrite Anatolii

\* \* \* \* \*

His Eminence, Most Reverend Nestor,<sup>152</sup>  
Bishop of the Aleutians and Alaska  
From the Member of the Administration  
Archpriest Vladimir Vechtomov  
March 10/22, 1882

Most humble report.

Having heard the proposal of Your Eminence of March 8/20 of this 1882, No. 67, on the subject - if the participation of an architect is necessary or not during the work, when the brick wall that divides the church building into two halves will be broken through, and during the work of remodeling the living quarters in the basement floor of the 2nd half of the church building, we, - the Members of the Administration, - have divided opinions. - Expressing my opinion, that the discussion should not deviate from the questions proposed by Your Eminence for discussion, I have the honor to express the following:

1. The participation of an architect, at the time, when the wall in the church building will be broken through, is extremely necessary: since with inexperienced workmanship and without control by an expert this break through can become the loss of the entire building. -
2. Before beginning the work to remodel basement level - to make in it habitable accommodations, it is important to contract an Architect, to be able to make an estimate for materials and work needed.
3. After this an estimate would be prepared to have a final discussion about the work proposed. Then it will also be seen if it is necessary for an Architect to be present there and oversee the work that will be done, or if it could be given over by recommendation of the same Architect, to some kind of an experienced and honest contractor. -

With this I hold it as my duty to add, for the information of Your Grace, that according to the estimates collected by the Administration (for the exactness of which, natu-

---

<sup>152</sup> The original letter is located in the OCA Archives.

rally, the Administration can't be responsible) the material and work in the basement level will cost not more than three hundred fifty dollars. This sum consists of the following numbers:

2000 ft. boards @ 3 cents a foot	\$60.00
20 beams @ \$ 1.00 dollar ea.	\$20.00
3 doors	\$30.00
Painting and cleaning	\$60.00
Fabric to cover boards before wallpaper	\$37.00
20 pc. of wallpaper @ 25 cent ea.	\$ 5.00
Caulking	\$ 2.00
Assembly for doors	\$15.00
Nails and screws	\$20.00
Work, counting 15 workdays	\$45.00
Total:	<u>\$294.00</u>

I assume that 350 dollars will be completely sufficient for material and work, in case of expenses unforeseen by our estimate. There is in excess of the 294 dollars an additional sufficient sum, namely - \$ 56 dollars, since instead of 3 doors, it is possible that it would be necessary to purchase only one door, since a pair of doors that are available, could be used for our purpose. Then with the covering of the walls with fabrics and paper, the area for painting will get smaller.

Your Eminence's, most humble novice,  
Archpriest, Member of the Administration, Vladimir Vechtomov

\* \* \* \* \*

To the Holy Ruling Synod <sup>153</sup>  
From Nestor, Bishop of the Aleutians and Alaska  
March 12/24, 1882  
No. 69

Most humble report.

Sending with this the record of births, weddings and deaths in the Aleutian Diocese, according to the last information received by the Administration I have the privilege to ask the Holy Synod to solve my perplexities that occur due to the uniqueness of the conditions of Orthodoxy in the United States of America. -

Concerning marriages my perplexities are as follows:

1. According to the laws of the Republic, persons, who wish to enter into marriage, have to receive from the provincial court (county court) permission (License) to get married. In that permission the names of the groom and bride are registered and certified, that they wish to enter the bonds of marriage and are of sufficient age to do that. Since there is no possibility to receive from the majority of people that are wedded in San Francisco, according to the rites of the Orthodox Church, either birth certificates, or any other documentation, then, since the time of my predecessor, Most Reverend Ioann, it came into practice, and it is until now, the practice to request from the people,

---

<sup>153</sup> A copy made by His Eminence is located in the AARDM.

who wish to get married, a License. This License and the signatures of the witnesses in the Registration books are the only documentation, according to which the marriage is accomplished. But the License does not deal with the question, if there is any relation between those to be wedded, which prohibits them, according to the canons of our Church, from entering the vows of marriage. Besides that, with the lack of the passport system and the registration of most people in a definite one of the parishes, the presentation of this information to the County Court is based only on the verbal words of the interested persons. Therefore a question arises: can the same order that was practiced be permitted in the future? If it has to be changed, then namely according to what conditions can the marriages in San Francisco be performed? -

2. In the Republic of the United States of America, handing out the marriage License gives the right to perform the marriage, to any judge, justice of the peace, Preacher of the Gospel on a basis equal to a marriage performed by an Ecclesiastic (clergyman), registering finally every marriage act, after its completion by someone into a special registration book. Only with the observance of these conditions is the lawfulness and validity of the marriage accepted as a lawful marriage by the state. Therefore the entire task of the Church concerning the marriage, that way, became only that of giving a blessing for a matrimonial cohabitation, that is if it was wished by the parties entering into the conjugal union. - Therefore, in some of the churches in the diocese, for example in San Francisco, there was never a usual book kept, and all formality from the Church was limited only to an announcement in the Cathedral (in cases where the clergy in time was forewarned about the wish of some people, who had planned to marry), and the signatures of the witnesses of the marriage act in the Registration books. Besides that to manage the usual investigation book would be difficult for the clergy, since now, when the marriage is registered only in the Registration book and it is a necessary to get signatures of witnesses, the citizens of America look at this formality as some kind of extortion by the clergy, threatening in some cases to perform the wedding outside of the Orthodox Church. -

I am asking for an explanation: should this order be kept also in the future, or should the clergy of all churches be obligated without fail to make the registration in investigation books? If the investigation is considered necessary: then on the basis of what kind of data received about the person to be wedded should the exact information be taken to be put into the form of investigation book?

3. With the custom existing among the natives in some parts of the diocese, especially in the Nushagak and Kvikhpak Missions, of entering into marriage cohabitation with some level of relation, which is completely prohibited from marriage by the canons of the Orthodox Church. The custom is rooted in the small number and isolation of these tribes. Therefore it becomes necessary to refuse a church marriage to the majority of the population there and to tolerate unlawful cohabitation. Could that be solved for a while, in deference to the newly united Christians in these regions, by lowering the demands of the law and enforce the prohibition only to three levels of physical relationship. - (Among parents and children, between brother and sister?) This temporary leniency would considerably help in increasing the influence of the Church on the hearts of the weak, those who are still not strong in the Christian faith, to spread the sphere of the Church influence to the most influential form of human relationship, - the family.

4. Since the majority of the parishes in the Diocese are spread over great distances; and visitation by the priests of many points in their parish does not coincide with days, when it is permitted, according to the regulations of our Church, to perform marriages, a new perplexity arises: in the Alaska Diocese should performance of marriage be per-

mitted during the always strictly observed time, when it is not permitted to perform marriages, according to the regulation of our Church; or can a concession be made to necessity from the existing rules?

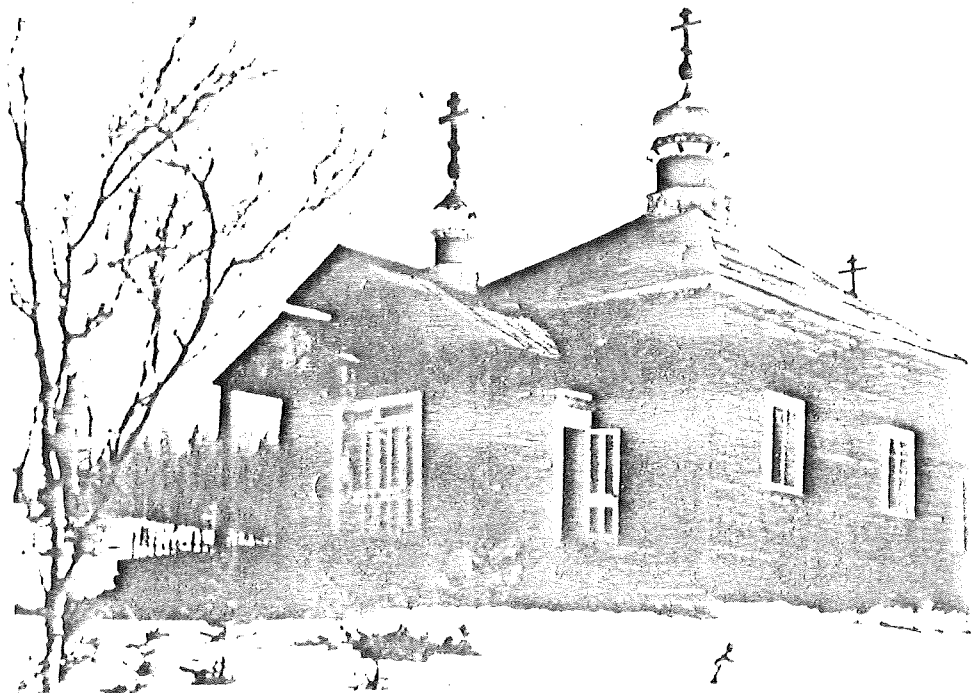
Concerning the registration in the Registration books of acts of birth I have the following perplexity: persons, who enter marital cohabitation without the blessing of the Church, but according to civil law, can wish to baptize their child according to the Rite of the Orthodox Church? In this case, how should the registration be done in the book? In the column about the parents should - both parents be registered as married or should only the mother be registered? And how should the baptized be registered - as illegitimate or as legitimate?

Those questions I find necessary to express clearly, since in the case of the strict observance of the rules of our Church, there could be in the future an unpleasant collision with the decrees of the American Republic according to which only the Republic decides the rights of the birth, without the participation of the Church. - There is certainly, an easy way to solve those perplexities. - That would be to refuse to baptize the child. But would such a decision be consistent with the meaning of Christian teaching, that obligates us to baptize all nations, that obligates the servants of the Altar to follow the Testament of the Redeemer: Whoever comes to Him will not be sent away.

Finally concerning deceased Orthodox persons, I have a perplexity:

- a) Should people who did not express during their life an attachment to the Orthodox Church be buried according to the Rite of the Orthodox Church? I find it important to explain that often it is impossible for the clergy to get into an investigation of the reasons why there was such relation between the Church and the deceased, because of the coldness of the deceased toward the religion, or because of other reasons?
- b) What kind of service should be made for those, who drowned in the sea, and whose bodies were not found, those who were deceased and buried without a priest present at that time? - Should a new burial service be conducted, or should only a requiem service be performed to solve this question? -

Yours, Holiness,  
Nestor, Bishop of the Aleutians and Alaska



St. Basil the Great Chapel, Aniak, Alaska (1858-1951)

To the Most Holy Ruling Synod <sup>154</sup>  
 March 15/27, 1882

Report about the prohibited Deacon V. Kashevarov

Observing the behavior of the deacon prohibited by me Vasilii Kashevarov, from September of the past 1881, I could not with certainty determine the level of his improvement, and therefore I delegated to Archpriest Vladimir Vechtomov to take a special observation, and who sent me a report, that bore witness to the good behavior of Kashevarov. Based on this recent report I request the Most Holy Synod for permission for him, prohibited deacon V. Kashevarov to take part in Holy Services. -

Your Holiness' most humble servant  
 Nestor, Bishop of the Aleutians and Alaska

Copy of the report by Archpriest V. Vechtomov. -

Consequent to Your's Grace verbal instruction to me, in January of this year, I have carefully observed the behavior of the prohibited deacon Vasilii Kashevarov and I have the honor now to report to Your Eminence, that during all this time, he behaved well: came to church to services on time and without missing, he was always sober, he observed diligently his obligations in his turn as reader with knowledge characteristic for him.

March 12/24, 1882

Your Eminence's most humble servant,  
 Archpriest V. Vechtomov



Fort St. Michael, St. Michael church.

<sup>154</sup> There is a copy of this letter in the AARDM.

SMITHSONIAN INSTITUTION,

## Bureau of Ethnology,

J. W. POWELL, Director.

P. O. BOX 585.

Washington, D. C., March 27, 1882.

Mr. Rev. Bishop Nestor

San Francisco, Cal.

Dear Sir,

I have much pleasure in acknowledging the receipt of your kind note of 16<sup>th</sup> inst. with your photographs. In the latter I will gladly exchange my own when I have some more taken. I have not had any for a number of years, and even the copies of those, which are scarcely suggestive of my present appearance, are exhausted.

I continue to hope that you will, in kind interest, give assistance to the collection and comparison of gestures by suggesting collaboration from persons favorably situated. Some fragmentary contributions have been obtained from Alaska, but none from any part of the Russian Empire in some parts of which it would seem that the conditions should favor the existence, or at least the vestiges, of a systematic sign language. I have

addressed the Académie Impériale des Sciences  
and the Impérial Geographic Society. Both in  
St. Petersburg with no response. Any suggestions  
from you will be gratefully received.

I have the honor to be

Very Respectfully Yours

Garrick Mallory

His Eminence, Most Reverend Nestor,<sup>155</sup>  
Bishop of the Aleutians and Alaska  
From the Member of the Alaska Ecclesiastical Administration  
Priest Alexandr Dilichenskii  
March 17/29, 1882

Most humble report.

I have the honor with this most humbly to present to Your Grace's attention,  
my private opinions, on the subject of the proposal of Your Eminence of March  
8/20, 1882 No. 67

Your Eminence's most humble novice  
Priest Alexandr Dilichenskii

#### Opinions.

In view of the substantial repair of the water pipes and the urgent necessity to make a  
connecting opening from one half of the building to another, it is necessary to invite an  
Architect and request with that to give an approximate estimate of costs for this work:  
Concerning the remodeling of the basement level under the church for living quarters, in  
case of the arrival of two young people from Alaska, I will allow myself out of the limits  
set by Your Grace to offer the following suggestions in view of suitability and savings:

First, the basement level is not suitable for living quarters, for lack of light and an  
abundance of dampness, and secondly, the proposed remodeling will cost as I assume  
not less than 600 dollars, without furniture and carpets: therefore would it not be more  
suitable, for those young people to rent a furnished room, assigning for this purpose  
funds of about 15 to 20 dollars a month.

At the present time the basement is used as a storage area, to store all kinds of  
things. If the basement is remodeled for living quarters, then the Church, Administration  
and school will not have any storage space, for more or less large things, such as boxes  
etc.

In case, it will be necessary for the young people to live in the church building, then  
two persons can suitably be accommodated together with M. Mstislavskii, since he is a  
single person and he occupies a considerable place suitable for the accommodation  
there of two more beds.

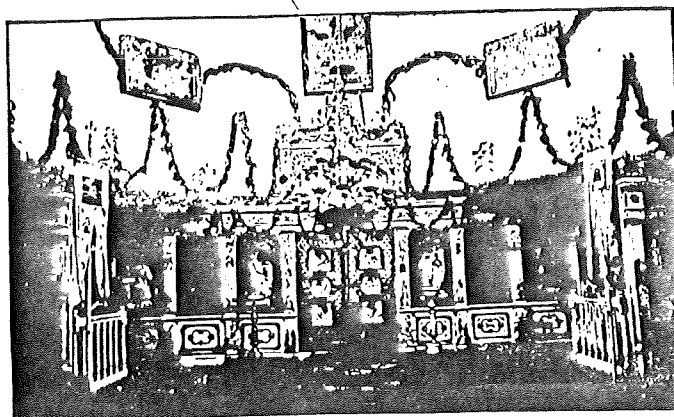
<sup>155</sup> The original letter is located in the OCA Archives.



Sitka, April 1/13, 1882 <sup>156</sup>

Christos Voskrese- Christ is Risen  
Your Eminence,

I received today Your letter of February 18/March 2 of this year and am hurrying to answer it in several words privately to You - since in only one day it is not possible to do everything, that is required for an official report to the Administration about the re-painting of the church roof. I had time to measure the roof and calculated, that 45,000 shingles would be needed at \$4.00 for a thousand, - about 2500 ft. of screen, that will be put under the shingles for 3 cents a ft. Paint, I think it would be more advantageous to purchase in San Francisco - here a pound of it costs 25 cents. How much paint will be used I can't say - but approximately it will be somewhere around 150 or 200 pounds - since it will be necessary to paint the new roof twice.



**Paschal decorations in the Russian Orthodox church at Sitka.**

About 4 to 6 workers will be needed at a \$ 2 a day, that is a regular pay in Sitka. It is hard to say how many days will be needed to finish the work - but it can be predicted, that it will be about two weeks.

Many Americans often visit our church and more than once they made a remark, that we have to paint the church on the outside and I suppose, that You will not refuse to spend several dollars for lime or chalk to paint the outside of the Cathedral.<sup>157</sup>

I received the money for salary and 200 dollars for the Cathedral repair - but due to a shortage of time I could not notify the Ecclesiastical Administration. With the next steamship I will send everything, that is required.

Requesting Your blessing and prayers with wishes to Your Grace for all kinds of benefits from above, I remain Your most humble novice, undeserving servant,

N. Mitropolsky

<sup>156</sup> The original letter is located in the OCA Archives.

<sup>157</sup> The description of the church's condition was not exaggerated by the Priest from Sitka, nor was his statement that visitors made remarks about the need for repairs. Here is a quote from a person that really owed to preserve Alaska's past for the future generation, a person who was not Orthodox, but who positively evaluated what the Orthodox Church did in Alaska: *"The public have long been made familiar with the architecture of this little church, its lofty dome, its shapely minaret, its gilt and gold and silver ornaments, and costly vestments, and holy pictures; and since it is now so well preserved in photograph and tourist's story, I can manifest no sincerer interest for the saintly relic than to bespeak for the trifling sum necessary for its structural repair and preservation, or at least to replace the old barrel which is now used as a baptismal tub. It is a sin and shame to let it drop piecemeal into ruin. The green paint is nearly worn from off the metal dome, and its wooden sides are weather-worn and stained; the doors are sprung, the bolts are rusted; the interior is well nigh despoiled by time and vandal hands... yet I see that the gilding of the spire and Roof continues bright, and by that token a new day is at hand..."* Hallock, C. ONA, pg.184.

His Eminence, Most Reverend Nestor,<sup>158</sup>  
 Bishop of the Aleutians and Alaska  
 From the Alaska Ecclesiastical Administration  
 San-Francisco, April 8/20, 1882  
 No. 202

Most humble report.

According to the resolution of Your Grace, of February 1/13 this year No. 37, the Alaska Ecclesiastical Administration most humbly has the honor to send to You with this a copy of the Clergy Report of the Cathedra Cathedral in San Francisco for the year of 1881.

Members of the Administration  
 Archpriest Vladimir Vechtomov  
 Priest Alexandr Dilichenski

\* \* \* \* \*

159

General Pobedonostzeff  
 Chief Procurator Holy Synod  
 Conscientiously announcing my intention the  
 consequences will depend upon God's will  
 and the consent of Holy Synod  
 Bishop Nestor.

160

General Pobedonostzeff  
 Procurator of Holy Synod  
 Petersburg  
 Overjam po eparchii proshou  
 izbafe menia <sup>skoree</sup> ot Sviatsheinnogo  
 Dilichenskogo  
 Nestor.

<sup>158</sup> The original report is located in the OCA Archives.

<sup>159</sup> Bishop Nestor's telegrams to Ober-Procurator Pobedonostsev. The originals are located in the OCA Archives

<sup>160</sup> "I leave for the diocese; please relieve me quickly of the Priest Dilichenski. Nestor"

By the order of His Imperial Majesty, Sovereign of All-Russia <sup>161</sup>  
 from the Most Holy Ruling Synod to the  
 Most Reverend Nestor  
 Bishop of the Aleutians and Alaska  
 No. 1093

By an order of His Imperial Majesty the Holy Ruling Synod has inspected the matter of Your Eminence's request, to release You from the administration of the Diocese entrusted to You. According to references the order is made: Seeing from the report of Your Grace of Febr. 10/22 of this year No. 44, that in concern for the removal of conditions, that hinder the successful mission of the Lord's Word in the borders of the Aleutian Diocese, You have the intention to visit Kvikhpak during the present year, and concluding from that, that You have changed Your previously expressed wish to leave the By an order of His Imperial Majesty the Holy Ruling Synod has inspected the matter administration of the Diocese, the Holy Synod, with love sends its blessings to Your Eminence for the continuation of the labor accepted by You, according to the service entrusted to You, has ordered: that the request sent by You on January 5th of this year, asking to be released from the administration of Aleutian Diocese, be left without action. Turning its attention to the reason for that request, that disturbances among the clergy of the Cathedral were caused by Priest Alexander Dilichenski, the Holy Synod has found it necessary to recall this priest from the Aleutian to the St. Petersburg Diocese, from which he entered service in America. According to this, for fulfillment of this resolution, an order of April 10th of 1882 is sent to Your Grace.

Ober-secretary T. Zhitetski

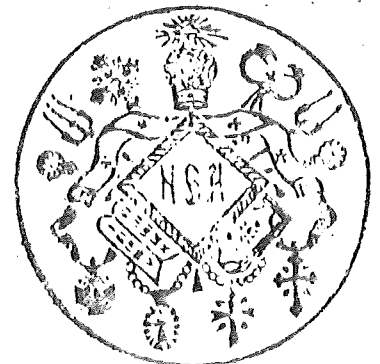
\* \* \* \* \*

To the Ecclesiastical Administration <sup>162</sup>  
 April 12/24, 1882  
 No. 78

Herewith I enclose sums withdrawn from the bankbooks: carried-over sums of three hundred dollars for repair of the roof at the Cathedral in Sitka, from which the Administration has to send, in case of a new request from the clergy at Sitka, during the time of my absence, as much of that as is necessary. -

Two hundred fifty dollars, that were withdrawn by me from the same book, that remained from the purchase of the whale-boat, for the Kvikhpak Mission, which should allocated to me to use for necessities at the Mission. - The fifty dollars that were withdrawn by me belong to the Bel'kovsk church and are sent over to the Administration to cover expenses, that were made during the receipt of the Icon "The Last Supper" for the Bel'kovsk church. Two hundred forty dollars on the savings book are sent for expenses for materials received from S. Petersburg for the store at the Administration, and for other expenses, that could occur. - All five bankbooks, that were presented to me on April 8/20 are returned.

Nestor, Bishop of the Aleutians and Alaska



<sup>161</sup> LC, Container B 39-40, Reel 34-35, pg 54.

<sup>162</sup> LC, ARCA, Container D 469-470, Reel 298, pg. 26.

April 1882 <sup>163</sup>

To His Excellency, Mr. Ober-Procurator of the Most Holy Synod  
No. 80

Your Excellency, Constantine Petrovich  
Merciful Lord! -

During the time of my predecessor Most Reverend Bishop Ioann it became a custom during the Divine Service at our church in San Francisco that the names of the "Queen of the Greeks and Her Husband, the Prince of the Slavs - Nikolai of Montenegro, and Milan of Serbia and the President of the United States" are intoned at the Litanies after the All-Russian Royal House, at many-years and at the Great Entrance.<sup>164</sup> This custom is kept until now in consideration, that the parishioners of our church by origin are Greeks or Slavs and all of us live under the protection of the American laws. -

Recently it is seen from the local newspapers, that the Ruler of Serbia has taken the title of a King. But since no official information was received I do not have anything concerning a change in his title.<sup>165</sup> I would like to receive instructions from Your Excellency; how should it be dealt with in this case: to name during the Divine Service the Ruler of Serbia as King, or to leave the previous intonation without change.

Your Excellency's Merciful Lord  
Most obedient servant and intercessor to Lord for You  
Nestor, Bishop of the Aleutians and Alaska



**MARTYR ST. PETER THE ALEUT**  
IS THE ORTHODOX HEAVENLY PROTECTOR OF THE CITY OF San Francisco.  
His local name is Chuganac. In the icon he is pictured in native dress. He holds a paper on which is written: "I am a Christian and will not betray my faith."

<sup>163</sup> A copy made by His Eminence is located in the OCA Archives.

<sup>164</sup> See volume I page 33

<sup>165</sup> The title of a ruler in European history was important and was a reason for disagreements and even wars. Usually the title included the names of territories that were ruled or controlled.

To His Eminence Most Reverend Nestor,<sup>166</sup>  
 Bishop of the Aleutians and Alaska, and Cavalier  
 From the priest of the Resurrection Church in Bel'kovsk,  
 Moisei Salamatov  
 May 8/20, 1882  
 Is. Unalaska  
 No. 7

Report.

Since the beginning of the service of the reader Petr Petrov Kashevarov (1875), at the Resurrection Church at Bel'kovsk, I can make the statement, that his behavior is without reproach, he attended all Divine Services according to his duty, without laziness and punctually. In the school, by the Lord's Mercy, he taught the children the primary subjects with success. The boys, who studied, who did not even know the alphabet before - now read very well in the church. He is also in good standing until now in the clergy reports.

The parishioners of the Resurrection Church in Bel'kovsk wishing to have a deacon at their church, have requested me to express to Your Grace their request, that, You would ordain for their church in addition to the established staff a Deacon. They point namely to the Reader Petr Kashevarov, with whom parishioners are very happy and are thankful to him for teaching their children.

Therefore, most humbly falling to the feet of Your Eminence, I beg for Your Archpastoral Mercy to condescend to ordain this Reader - Petr Kashevarov to the dignity of a Deacon for the Resurrection Church in Bel'kovsk, located on the Peninsula of Alaska in the settlement of Bel'kovsk.

I have the honor to make a report about all this to Your Grace,  
 Your Eminence's, Most Merciful Archpastor's and Father's,  
 Most humble novice, Priest Moisei Salamatov

No. 92

Note: May 8/20, 1882. The pastor of the Resurrection Church at Unalaska, I. Shaiashnikov has to take a confession and an oath from the candidate Petr Kashevarov before May 9/21, - and present his signed oath with this report. -

Nestor, Bishop of the Aleutians and Alaska. -

No. 93

May 10/22, 1882. To the Ecclesiastical Administration. -

Nestor, Bishop of the Aleutians and Alaska. -

\* \* \* \* \*

By the order of His Imperial Majesty, Sovereign of All-Russia<sup>167</sup>  
 From the Holy Ruling Synod to  
 Most Reverend Nestor  
 Bishop of the Aleutians and Alaska  
 No. 1487

By the order of His Imperial Majesty, the Holy Ruling Synod heard the proposal of the Ober-Procurator of the Holy Synod March 27, 1882 No.4791, that the State Advisory Committee inspected the proposal delivered to them, to establish a school on the Island of Unalaska in the Aleutian Diocese has decided: to empower the local Diocesan

<sup>166</sup> The original report is located in the OCA Archives.

<sup>167</sup> LC, Container B 39-40, Reel 34-35, pg. 51-51 b.

Administration to open on the Island of Unalaska, in the Aleutian Diocese, a school for the preparation of the natives as clergy and missionaries of the Lord's Word, with the transfer of expenses necessary for the support of that school, from the 3400 Rubles, that are budgeted for support of 10 students in the school at the Bishop's house in San Francisco, for the salary of teachers of English and Greek language, according to the plan of the Orthodox Church in North America. This opinion of the State Advisory Committee has been affirmed by the Sovereign March 9, 1882. According to information given it is ordered: as expressed by the wish of His Majesty to let Your Eminence know by a decree May 8th, 1882.

Ober Secretary A. Polonskii  
Secretary Ushakov

\* \* \* \* \*

***An oath made by the newly ordained.***

I, named below, promise and give an oath to the All-Mighty Lord before His Holy Gospel that, I wish to and will serve truthfully and unhyprocritically and obey in everything, regardless of my own life to my last drop of blood His Imperial Highness, my real and natural Most-Merciful Great-Lord Emperor Alexandr Alexandrovich, Sovereign of All-Russia, and His Imperial Highness of All-Russia Heir to the Throne His Imperial Highness Czarevitch and Grand Prince Nikolai Alexandrovich, in every way to His High Imperial Highness Sovereign, under the power, authority and advantages that were set by the law and may be set, by my complete understanding; by my strengths and possibility to defend and preserve and at the same time at least to try to assist in everything, for His Imperial Highness' truthful service and usefulness to the State in all cases that concern harm or loss to the interests of His Highness, that as soon as I may learn of it, I will not only promptly inform, but I will by every means try to divert and prevent; and every secret entrusted to me I will with my strength keep in silence. The dignity entrusted and placed upon me, by the defined Instructions and Regulations and decrees (in general as in special) being determined from time to time from the Name of His Imperial Highness, by the Superiors placed over me, in the proper manner according to my conscience to perfect and not use for my own interest, in relationships, in friendship or in enmity, against my own duty and oath; to conduct myself in the way of a truthful citizen of His Imperial Highness to be decent and before God on the Day of Judgment to answer for all that, the Lord God give me in all that spiritual and physical help. Additionally I give an oath, that I have and will according to my duty in every way take care, being ordained as a deacon, to conduct myself in this dignity with all truthfulness and chastity. I promise to exercise the reading of the Divine Scripture accurately and without laziness and to understand its power and secrets: not to get drunk, not to blaspheme but decorously to keep order according to my dignity. I swear also to the All-Mighty God, that all here described is being promised not only interpreted by my mind and pronounced by my lips, but accurately and dutifully in all my power and mind. All this I confirm by my oath. Be the Lord, Reader of human hearts witness to my oath, as it is truthful, not false. Be to my conscience my justful Avenger. In conclusion of this my oath I kiss the Words and Cross of my Savior. Amen

The Reader of the Resurrection Church in Bel'kovsk, Petr Petrov Kashevarov has sworn to this page with the oath.

In accordance with the resolution of His Eminence, - Most Reverend Nestor, Bishop of the Aleutians and Alaska and Cavalier, the Reader of the Resurrection Church in Bel'kovsk, Petr Kashevarov was at confession and gave the oath May 8/20, 1882.

Priest of the Unalaska Ascension Church  
Innokentii Shaiashnikov  
Is. Unalaska, Alaska

The Reader of the Resurrection Church in Bel'kovsk Petr Kashevarov was ordained as a Deacon May ninth/twenty-first with the previous salary of a reader.

Nestor, Bishop of the Aleutians and Alaska

\* \* \* \* \*

To the Alaska Ecclesiastical Administration<sup>168</sup>  
from the clergy of the Sitka  
Archangel-Michail Cathedral  
Sitka, April 25/May 10, 1882  
No.30

REPORT.

The house, where the priest lives at the present time is, as was reported before - not suitable (without repairs) to live in, especially in wintertime. There is, conveniently and economically, an existing house, which could be purchased. The house is of Russian construction (made of logs) - the width of the house is 30 feet and the length, 40. The lot is 68 feet in width and 100 feet long. The roof is new. The house needs only some little remodeling inside - namely wallpaper. We assume, that either the Ecclesiastical Administration would deign to purchase this house; in such a way a not small amount of money would be saved in respect to what would be used for repairs or for rebuilding the old house. The price for the house is \$2,200, including the necessary repairs inside.

Priest Nikolai Mitropolsky  
(the other signature is not clear)

\* \* \* \* \*

His Eminence, Most Reverend Nestor,<sup>169</sup>  
Bishop of the Aleutians and Alaska  
From the church of Peter and Paul, Pavel Shaiashnikov  
No. 75  
May 16/28, 1882

Most humble report.

Your Eminence, I have the honor most humbly to report, that since the day of the arrival of Your Grace, the Peter and Paul Church on the Is. of St. Paul and its parishioners entrusted to me are well. From January 1st of 1882 until the present time, there were 3 male and 2 female newborn souls, all together 5 souls. During the same time 14 males and 10 female persons died, all together 24 people male and female died, until the arrival of Your Eminence May 4/16; of those 19 persons male and female died by reason of the epidemic that is active among all until this time.

I have the honor to report about this to Your Grace  
Priest of the Peter and Paul Church  
Pavel Shaiashnikov

<sup>168</sup> LC, ARCA, Container D 469-470, Reel 298, pg. 28b.

<sup>169</sup> The original letter is located in the OCA Archives.

May 22/June 2, 1882<sup>170</sup>

Your Eminence,

First, falling to the feet of Your Eminence, I request Your Holy prayers for me a very sinful one, and my children. After my arrival in Bel'kovsk, I became very sick having colic pains so much, that I couldn't even get up, and therefore I write this letter in bed. Thanks to God my family and all other clergy children I found in good health.

I remain, wishing You good health and wellbeing,  
Your Eminence's, Most Merciful Archpastor's and Father's  
Most humble novice, priest Moisei Salamatov

Note: received on the ship of St. Paul, June 9/21, 1882

\* \* \* \* \*

Island of St. Pavel<sup>171</sup>

May 24/June 5, 1882

Receipt.

I, the below signed, give this receipt to His Eminence, Most Reverend Nestor, Bishop of the Aleutians and Alaska, that I personally have received from Him one permanent Holy Antimins for the Peter and Paul Church, that is located on the Is. of St. Paul and sign for that.

Priest of the Peter and Paul Church,  
Pavel Shaiashnikov

\* \* \* \* \*

From the diary of the Most Rev. Bishop Nestor for 1882<sup>172</sup>

**April 22/May 4 Thursday.** At 12 o'clock 30 min. afternoon the ship St. Paul departed from the pier and we entered the Pacific Ocean. - The weather was clear with a little wind from the W. - On the fifth day of our travel the barometer suddenly dropped and everything changed, the wind began to be stronger and blew with gusts, that sometimes were followed by wet snow or strong pouring rain. Such weather conditions continued for two days. - Then the weather again was good and clear.

**May 3/15** Successfully we arrived on Kodiak. - The priest Nikolai Rysev at that time was not at home. A week before my arrival there was an opportunity to go and he went on a schooner to the Island of Nuchek for the performance of Divine services. For eight years the place had not been visited by even one priest. This is an island in Prince William Sound located about 210 miles from Kodiak Island. - From information received from the clergy of the Kodiak church it became known, that from January until May, that means until the day of the priest's arrival in Nuchek because of the terrible infection in the Pavlovsk settlement 20 persons died, on Lesnoi Ostrov 13 persons and on Afognak Island 21 died. In the settlement Uzkii (at Elovyi Ostrov - Spruce Island) 3 persons. That means that a total of 57 persons male and female, of all ages died. On February 9/21 a hurricane came from the NW through the Pavlovsk settlement; it took away the entire roof and two rows of logs from the church house, which was already old at that

<sup>170</sup> The original letter is located in the OCA Archives.

<sup>171</sup> The original letter is located in the OCA Archives.

<sup>172</sup> The original diary for 1882 is located in the OCA Archives.



time, but nobody was injured in the house where at that time a Creole woman Alexandra Kashevarov lived. The results of that hurricane were seen in damages at many other private houses. -

Not losing any time the load of goods was unloaded from the ship. I used this time and at noon went on a boat, that belonged to the lay reader N. Kashevarov to the shore, where I went to the church, said a short greeting to the people gathered there, gave them a blessing. Then I went to the new house of the priest where I drank tea. - After that I visited some inhabitants who were more than others victims of the hurricane and terrible infection, giving them words of comfort. One widow by the name of Ostrochina during one week lost her husband and four of her children. -

At 4 o'clock in the afternoon I went back to the ship, which was being loaded at that time from the shore.

**May 4/16 Monday.** Clear and quiet weather; (after finishing all commercial business) at 2 o'clock in the afternoon the ship raised anchor and went to Unalaska where we arrived on

**May 7/19** but since the level of water was low there the ship could not go to the dock, stopping about half a mile from the shore. - At 3 o'clock in the afternoon Innokentii Shaiashnikov (pastor of the Unalaska Ascension Church) came to the ship to receive blessings; with him was, by my permission Priest Moisei Salamatov, who came from the Bel'kovsk Resurrection Church with the church reader Petr Kashevarov. The next day in the morning the ship came into the harbor to the pier. - At 9 o'clock in the morning I went to the church to a thanksgiving service for a successful arrival. After that I said a short greeting and gave the inhabitants a blessing. I went to the house of the pastor of the church, from where I visited the sick priest Innokentii Lestekov (who was appointed by me to the Island of St. George) who until now still lives with his family in Unalaska for lack of a separate place on the Island of St. George. - Then I visited the church reader Andrei Lodochnikov who became last 1881 a widower and then I returned to the ship. At 6 o'clock in the evening I served Vigils. -

**May 9/21** Week of the Holy Fathers. I served the Liturgy together with priests Innokentii Shaiashnikov and Moisei Salamatov, during which I ordained the church reader of the Bel'kovsk Resurrection Church Petr Kashevarov as a deacon leaving him at the previous pay of a church reader. - After the benediction I gave a short sermon, explaining the reason for the establishment of a Church celebration in memory of the Holy Fathers of the First Ecumenical Council. - After the Liturgy I came out for a thanksgiving service on the occasion of the birth and baptism of the Grand Princess Elena Vladimirovna. - After leaving the church I visited the pastor and from there I went to the ship, since although the new house was finished outside, inside nothing was finished; besides the smell of paint there forced even those who came for just a short time to leave. The building of the house for the planned school did not start due to a lack of workers.

**May 12/24.** A military - custom ship of the United States - Thomas Corvine, arrived which had on board the crew and officers from the burned ship Rodgers, that was sent to the North Pole to find the lost ship Jannete.

According to information received from the clergy at the Unalaska Ascension Church about the ferocious epidemic sickness that occurred, starting with the day of Holy Pascha until the day of my arrival - many people men, women and children, all together 45 persons have died. In different settlements both priests, the pastor of the Unalaska church and the priest from the church of St. George the Great Martyr - N. Lestekov could hardly conduct all the services after they at the end of the epidemics became sick

themselves; only a few days before my arrival they began to feel themselves stronger and brisk. A man by the name of Grigorii Krukov, who was busy rewriting the translation of the four Evangelists in the Aleutian-Fox language, from the handwritten original, into the form of a printed script, to make it easier and handy during the setting of the text, has died having finished only the eleventh chapter of the Evangelist Luke. - Another person able to continue the work started at Unalaska was until now not found even in the other settlements of this island. - I have seen the book that was written by the departed and am surprised at its clear writing, by an Aleut who knew the hard life, who from morning until evening had only to care how to get the daily food for himself and his family, so as not to die of hunger.

**May 14/26.** Early in the morning the ship went from the pier and entering the Bering Sea met great disturbance and opposing wind, which forced it to return to the harbor, where it stood at anchor until the next day. -

**May 16/28.** On the day of the Holy Pentecost we arrived on the Island of St. George and going ashore found the Agent of the Company, the doctor and the customs officer working there. At once we raised anchor and went in the direction of the Island of St. Paul where we arrived the same day at about 3 o'clock in the afternoon. - At 5 o'clock a whaleboat came for me and I went on board it to the shore. - After stepping from the whale-boat to the pier I went to the church where, after singing "It is very meet to bless Thee..." I said a short greeting, and gave a blessing to the inhabitants. Then I put on a priest's robes, and served a Moleben for the ceasing of the ferocious epidemic sickness, since the priest, even though he was in church, because of disordered health and exhausted strength could not fulfill his duties. On the Island of St. Paul because of the epidemic sickness from May 4 to 16 all together 18 persons have died, 11 men and 7 women. Many more remain weak. They feel better but only slowly get their strength back. - Many inhabitants are coughing badly and can't get better from the epidemic sickness that came over them (until my arrival here on May 4/16 12 persons died). - At 6 o'clock in the evening I came to the house of the priest and took the room prepared for me. - The next day I visited all houses where the inhabitants of the Island live starting with the house of the church reader Zacharii Shaiashnikov (the brother of the local priest) and heard from all parishioners about the virtuous and exemplary life of the priest and also of the church reader, who have lived on this Island since 1875, who diligently teach Russian language and Religion not only in the school, but in their homes. They are always ready to explain the Holy Scripture to the adults as well as they themselves are able to do that. Then they readily teach the older men to read and write. - Priest Pavel Shaiashnikov is in quite weak health. To make his service work easier I decided it beneficial to ordain the reader - his brother Zacharii Shaiashnikov.

**May 23/June 4** Sunday of all the Saints, I ordained Zacharii Shaiashnikov at the Liturgy as a deacon to the joy of all parishioners.

\* \* \* \* \*

n.d.

Call not only to people but also to the All-Mighty God!

Your hearts should not get confused for me the unworthy one, who received the Bishop's dignity. - In reality, for my sins, I every minute have made my Lord, who was my creator, angry when I did not obey His Holy Wish, because of my weakness of character, caring only for myself, looking for servility of people in the administration of

the position entrusted to me. I have constantly seen my mistakes in the business of the Administration. -

For the first time I announced a desire making a request to the Holy Synod asking them to release me from the administration in the month of December of the last year and the second time, I requested the same text in August of 1881 and now the long expected resolution was received, that I would at once return to Russia. -

If I have hurt anyone in any way I beg for forgiveness and for prayers for me a sinful one. - In everything else I entrust myself to the Lord's Wish.

\* \* \* \* \*

June 4/16, 1882<sup>173</sup>

Most Reverend Lord,  
Most Merciful Archpastor and Father.

I have the honor to receive with gratitude the most valued letter of Your Grace of May 18/30 sent from the ship St. Paul. There was an order from Your Eminence, that I couldn't completely fulfill, namely: we could not find Your tent for travel in the store. They even told that they do not know, if there was one or not? The stakes were found together in a package in a tarpaulin with the address of Your Grace. That was sent to You, also 1 box with books for the Kvikhpak mission, 1 box which included a seal fur blanket, a roll of forms; additionally I am sending You in this same box, for any case our church tent for travel including some accessories, but I beg for forgiveness for the condition of it. It is not very smart, but if You would like it You can keep it, and if You do not like it, then You can leave all that with Father Pavel. Also included there is a bear fur with an undercoat. I think You will need it in travel to put underneath Your feet in the tent.

After Your departure for the Island of St. Paul I had the opportunity on the ship Dora to visit the Island Sannak. There I gave the last rites to sick people. I did not have time to bless the new chapel. Then I visited Bel'kovsk and another Island - Unga and Vosnessenski, where with the agreement of the local priest, I performed some services, that were requested by the inhabitants.

Thanks to the Lord in our parish the mortality has stopped, and previously sick people's health has become better. After Your visit, except 1 baby, who died from weakness, everyone in the Bel'kovsk parish is now healthy, but at the same time people are coughing and have colds, but there is no mortality. In Kodiak after Your visit as I have heard from the arriving schooners, the sickness continues, but not with the same strength as it was before.

In the local parish 87 people male and female have died during the two months: April and May. Included in this number are 6 souls from the Atkha parish. Since January 1st of this year in this parish altogether 110 people died and this number is only until the month of June.

After this with my family I fall at the feet of Your Grace and humbly request Your Archpastoral blessing and prayers, with wishes to Your Grace for happiness and success on Your difficult road.

Your Eminence's,  
My Most Merciful Archpastor's and Father's  
Most humble novice, Priest Innokentii Shaiashnikov

<sup>173</sup> The original letter is located in the OCA Archives.

St. Michailov Redoubt<sup>174</sup>  
June 14/26, 1882

Beloved in the Lord,  
Fr. Archpriest Vladimir Nikolaevich:

While living on the Island of St. Peter in expectance of the arrival of a ship from Unalaska, to go farther to Michailov Redoubt, suddenly an idea came to me, to stay in the mission for winter, to observe the way of native life, their beliefs and their hunting. -

Not to experience all the deprivations of the gloominess of the northern country that is far away from the rest of the world, if it would be possible, to find among the natives a man of good life, who would have the talent to take the duty of a reader, who in the future, after learning, could take the place of Zacharii Belkov, in case (Lord protect him) of his death. - At the meeting with the agent of the Alaska Commercial Co. I expressed to him my decisive wish to stay for the winter in the Kvikhpak Mission. If it is Lord's wish, if it is planned for me, to pass away this or next year, then I would die anyway in San Francisco, but if the Lord's wish is to prolong my life, then I will return in the month of August of 1883. I request you to notify the Holy Synod through the Economic Administration, that I am staying for the winter in the Kvikhpak Mission. -

I am sending to you two checks - one from I. Shaiashnikov for 47 dollars, the other one from M. Salamatov for 96 dollars 25 cents for (crosses), that they took. From Fr. Paul Shaiashnikov money was not received, it should be deducted from the total church sum, which is going to be sent, as that will be indicated in his report. I request to give ten dollars from my monthly salary to Ivan Dabovich beginning this September. At the end of the year would you make an effort to repay the fund, from which I took an advance, and that which I took and remained from the whaleboat with planning to pay as much as possible to the Alaska Commercial Co. for materials, that it used, to build church buildings in different places.

When you order anything from the manufacturer Sytin, or when you will send him money for items sent, do not forget to order, fringe containing silver of the same quality as the material that we took.

I lived on the Island of St. Paul 23 days in two clean newly remodeled rooms at the house of the priest Fr. Paul Shaiashnikov. - During the week of All Saints I served and during the Liturgy I ordained reader Zacharii Shaiashnikov to the dignity of deacon, for good teaching of the Russian language in school, and at his home to adults, to those who wish to learn reading the books of the Psalms, and additionally for his example of lack of money-grabbing, that was shown many times during the epidemic sicknesses, when he donated boards from his own storehouse, especially taken apart to make coffins.

I arrived at Michailov Redoubt on June 13/25 and probably in a week's time I will go together with Fr. Zacharii on a longboat up the river to the Mission. A hard and absurd deed I selected for myself, however it is a wish to experience, that which others suffer.

There should be the Lord's holy wish for everything. I have good quarters in the Company building. Vanya Shaiashnikov wishes to follow me and to share all the difficulties. Lord give him health.

I call the Lord's blessing upon you and the family with all kindnesses from above.

Loving you, intercessor with the Lord for you  
Nestor, Bishop of the Aleutians and Alaska

P.S. Greetings to the doctor Pozvotski, N.N. Grey and all who will remember me.

N.B.A.A.

<sup>174</sup> LC, Container B 39-40, Reel 34-35, pg. 40-41.

To the Ecclesiastical Administration <sup>175</sup>  
 No.97  
 June 14/26, 1882  
 Michailov Redoubt

Upon my arrival to Michailov Redoubt, I decided to stay for the winter at the Kvikhpak Mission, to be more informed about this region and therefore I propose to the Ecclesiastical Administration to let the Economic Administration know by a report about my decision. -

If permission will arrive from the Most Holy Synod to use the unspent sums from the year of 1881, then these, with the exception of the money, received for the school, have to be included for the payment of debt to the same Company.

Nestor, Bishop of the Aleutians and Alaska

\* \* \* \* \*

Ounalashka<sup>176</sup>  
 June 17th, 1882  
 Bishop Nestor.

Reverend and Dear Sir:

I am sorry to say that I am not coming on the "St Paul", but hope to see you later in the season, by the Cutter "Corwin". I trust you are well. I myself have been very sick since you left, have had a severe cough, and lost a deal in flesh. The weather has been very bad.

Captain De Long and eight men died of starvation last October. The St. Michael's man Alexeeff is also dead.

There is no Russian news in the papers, except the approaching coronation of the Czar.

With best of wishes  
 Yours very Sincerely  
 Henry D. Woolfe

Note: Received June 9/21, 1882, answered June 26, File

\* \* \* \* \*

Steamer "St. Paul" <sup>177</sup>  
 June 21st, 1882

Mr. Henry D Woolfe

Dear Sir:

I received your kind letter with many thanks for your good attention, which I do not forget, never. I was sorry to hear that you were sick since I left Ounalashka, but at the present time I hope that you are all right. -

I have had the intention to go up by the river as far as the Mission and I could not decide yet what shall I do, it may be that I will pass there the whole season till next June 1883. -

<sup>175</sup> LC, ARCA, Container D 469-470, Reel 298, pg. 27.

<sup>176</sup> The original letter is located in the OCA Archives.

<sup>177</sup> A copy made by His Eminence is located in the OCA Archives.

To the Office of the Most Holy Ruling Synod <sup>178</sup>  
 Alaska Ecclesiastical Administration  
 July 17/29, 1882  
 No. 266

Report.

His Eminence Most Rev. Nestor, Bishop of the Aleutians and Alaska has sent a message to the Administration of June 14/26, 1882 No. 97 with instructions "... after my arrival at Michailov Redoubt I decided to remain for the winter in the Kvikhpak Mission, to acquaint myself more with this land..."

The Alaska Ecclesiastical Administration has the honor to report this.

Member of the Administration:  
 Secretary:

\* \* \* \* \*

San Francisco, Calif.<sup>179</sup>  
 June 21/Aug 2, 1882, 11 o' clock evening

Most Rev. Lord, Merciful Archpastor,

I set myself to write a letter to You, my Lord, in a happy mood. At 6 o' clock in the evening I received a telegram "August 2, Francisco. Vechtomov. To give Dilichenski two hundred eleven Pounds Pobedonostsev."

That is for the day after tomorrow (tomorrow is a holiday); the Administration will give Dilichenski money for travel (the payment of his salary, according to the telegram from the Ober-Procurator, was stopped a month ago), the ticket, - and then we do not have anything to do with him.<sup>180</sup> It is true, that he owes a debt of 300 dollars, as You know; that money, given to him by the Administration against regulations as his salary for 50 days - 288 dollars and his apartment was paid for June - 20 dollars. But all that in comparison is nothing: The Administration can return these sums through the Petersburg Ecclesiastical Administration. - About the overpayment of 288 dollars I officially have notified the Ober-Procurator. -

Concerning Your unexpected decision to stay until August in Kvikhpak, - Your letters were received by me in the same hour after Liturgy July 15 and in half an hour the main news was told by me to the consul. On July 17/29 I sent a telegram to the Ober-Procurator: "Bishop Nestor remains at Kvikhpak until August 1883. Wishes to know better mission's condition. Details by mail. Vechtomov Archpriest." On the same day a report was sent by me to the office of the Holy Synod about Your decision to stay for the winter in Kvikhpak.

July 19/31 I sent to Pobedonostsev a private letter, where I enclosed in original Your letter. In my letter I discussed 3 external subjects, that do not have any connection with Your absence. I asked:

- 1) What to do with Mitropolsky, who officially requested the Administration, when does he have to come, according to Your demands, to San Francisco.
- 2) What has to be done with our school? Here I expressed, that according to my

<sup>178</sup> LC, Container B39-40, Reel 34-35, pg. 60.

<sup>179</sup> LC, Container B39-40, Reel 34-35, pg. 45-46b.

<sup>180</sup> An instruction of April 16/28 from Bishop Nestor says to take the golden Pectoral Cross given by the Imperial Office from Rev. Dilichenski, and lock it in the safe of the Administration, and since there is no money for Rev. Dilichenski's travel to Russia to tell him to make a request to the Consulate. For his debt, the Rev. can give his furniture and carpets. His position should be offered to Fr. Nikolai Mitropolsky. LC, Container B 39-40, Reel 34-35, No.82, pg. 398.

opinion "at least 4 students have to remain here to serve during the Bishop's services, since of our 4 singers two are subdeacons and 2 are on salary, the 3rd and 4th singers do not have voice, and

3) What has to be done with the house? Here I expressed the idea, that if he, the Ober-Procurator wishes, I would move into the rooms presently occupied by the school, with the condition that I would not be paid, that which was paid for rent, then I would use here the water, heat and light. - I kept a copy of this letter and will give it to You upon Your arrival.

Concerning Mitropolsky, Monday, July 26 I will request the Ober-Procurator officially.-

Your assignment concerning Syrenski was completed the next day after I received Your letter.

From newspapers sent to You, You will see the sad news: the Most Reverend Makarii died suddenly on June 11. There are three candidates for his place: the Metropolitan of Kiev and the Archbishops of Odessa and Warsaw. Yes, indeed anger burns also peoples' lives, the same as some poison. - There is a newspaper report: The Archbishop of Viatka (Apolon?) according to his request was dismissed from the administration of the diocese.

Our matters are moving quietly and in order: it seems, that, everyone feels that it is time to end the slanders and calumny. I have much to do - up to my neck; the archives were opened again (in the previous) room of Stepan. He did not even spend any time, simply dumped them (however who knows, the quantity of church documents there) on the bookcases, that were specially bought for that.

The remaining 300 dollars for the repair of the church roof were sent to Mitropolsky. In his letter he informed me; that it seems, that the roof will not be painted since it is of tiles. My opinion is the same...<sup>181</sup>

Archpriest V. Vechtomov

\* \* \* \* \*

To Most Reverend Bishop Nestor of the Aleutians and Alaska,<sup>182</sup>  
from the clergy of the Kvikhpak, Elevation of the Holy Cross Church  
No. 117

#### REPORT.

I have the honor to report to Your Eminence and enclose with this report a proposed plan of a wooden chapel for 200 persons, that we would like to build at the Michailov Redoubt. This will replace the old chapel. Its size in length is 7 sazhen, in American it would be 42ft; in width 3 1/2 sazhen -21 ft. The Altar and parvis are each one and a half sazhen. Consequently the middle part of the church is 4 sazhen from the base to roof, that is to the ceiling 2 1/2 sazhen, 15 ft.; from the roof to the upper end of the cross 4 sazhen and 4 1/2 ft. It has three domes, according to permission given verbally by Your Eminence. Now building will be started on August 20 to be built in the Kvikhpak Mission, after the house for the reader is finished. If that will be wished by the Lord, it would be floated down to the Michailov Redoubt and erected and finished up there.

With this most humbly we request Your Eminence for Your Reverence's blessing in absence, that the Lord God would send upon us a good success in the started labor.

We have the honor to report about all this to Your Eminence, July 25, 1882 from the Kvikhpak Mission.

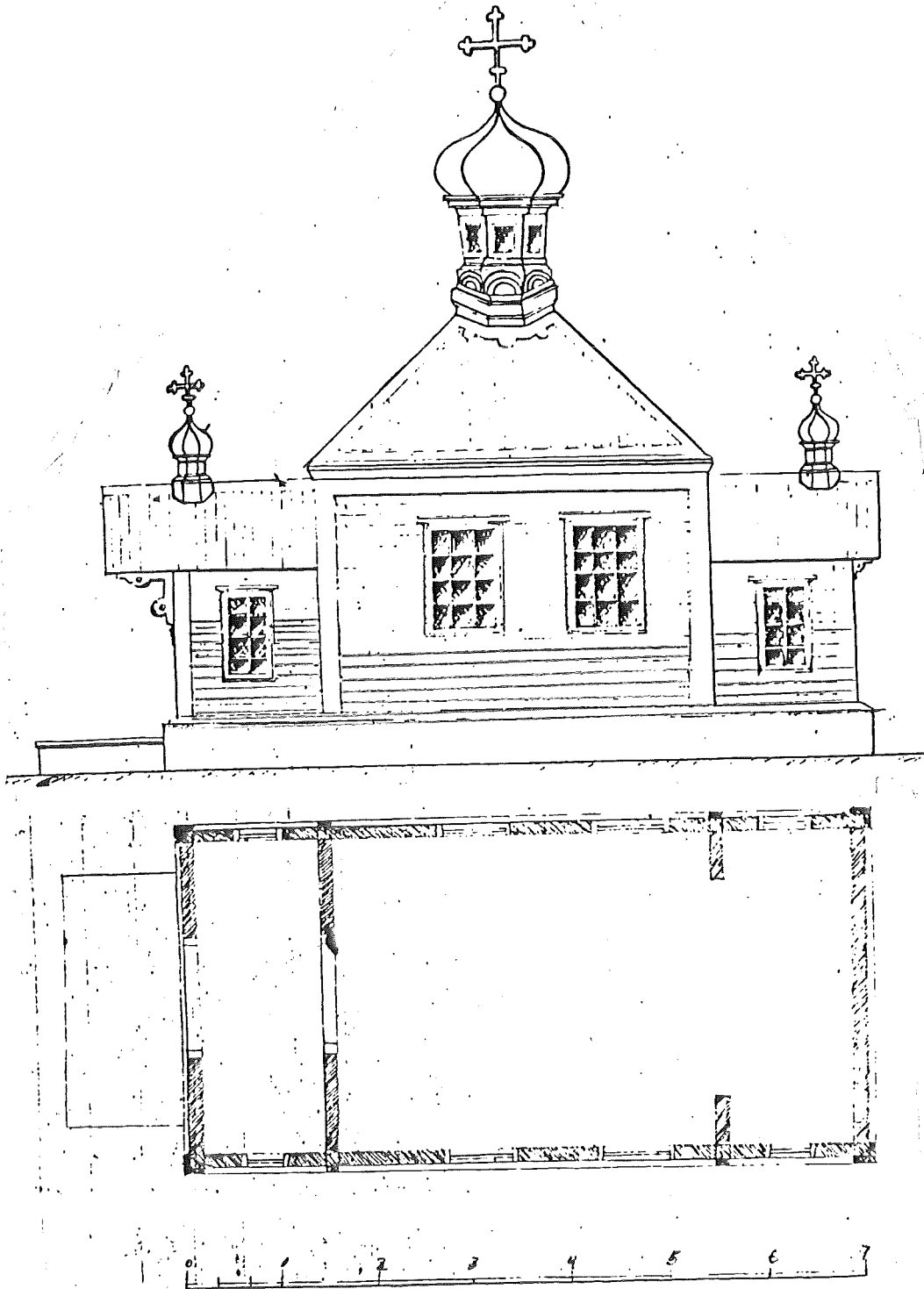
Clergy (Missionary Priest Zacharii Belkov  
(Reader Ioann Orlov

Note: "Rec'd by Alaska Eccl. Admin. Oct. 21/Nov. 2, 1882" To No.117

<sup>181</sup> I have omitted 1 1/2 pages of unimportant business which follows this - Ed.

<sup>182</sup> LC, ARCA, Container D 469-470, Reel 298, pg. 37-40 b.

PLAN FOR A NEW CHAPEL BUILDING AT MICHAILOV REDOUBT.



Clergy (Missionary Priest Zacharii Belkov  
(Reader Ioann Orlov



## Note:

The Administration until now did not have any information about the building of a chapel in Michailov Redoubt. - The Most Rev. Nestor during his visit now to Kvikhpak, handed over to the Agent of the Alaska Commercial Co. Mr. Lorence 100 dollars for the building of that chapel, from money, that he took before his departure, 250 dollars for travel in the Kvikhpak Mission.

Resolved: Since according to the information received by the Administration the building of that chapel at Michailov Redoubt is made with local means, with the addition to them of 100 dollars, that were given by the Most Rev. Nestor to Mr. Lorence, the Administration on the grounds of information received from the clergy of the Kvikhpak Mission, gives its agreement to build the above chapel. Nov. 5/17, 1882

Member of Administration Archpriest V. Vechtomov

\* \* \* \* \*

To the Most Reverend Bishop Nestor <sup>183</sup>  
of the Aleutians and Alaska,  
from the clergy of the Kvikhpak  
Elevation of the Holy Cross Church  
No. 118

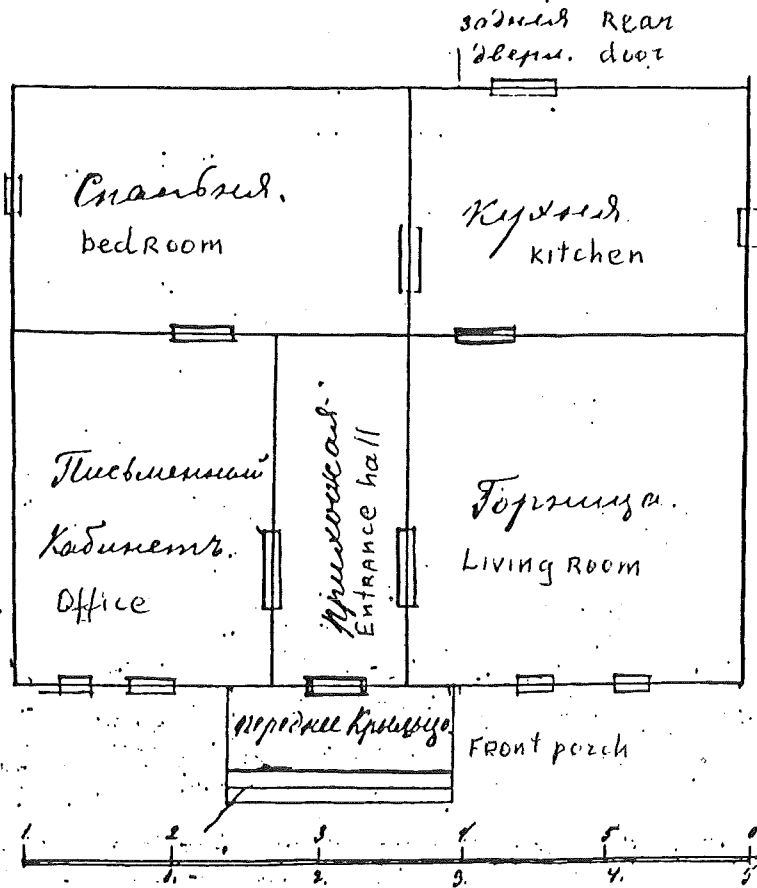
## REPORT.

I have the honor to report to Your Eminence and with this report, most humbly to request Your Grace to give permission to build a new house for the missionary at the Kvikhpak Mission, instead of the old missionary house therefore we have the courage to trouble Your Eminence. If this would be possible, could Your Grace assign \$550 dollars for the above named building, that counting, the local clergy estimates that it will cost. It includes, everything: payment for 4 carpenters and 2 people for sawing, and for repair. If this would not be possible, would Your Grace give permission to the Agent Moisei Petrovich, to begin to build, that he would provide provision to people, who work and that he would order work at the new house; doors with accessories, windows, nails and other things, to cover it with boards, and that he should pay to people for work done. Then according to the agent's itemized list of what was used for the new house, that could be included in the report to Your Eminence and the cost would be seen. There is no time left anymore to delay and it's not possible any more to suffer in the old house. It was determined earlier that the time for church repair in the Kvikhpak Mission can't be delayed any longer. I enclose herewith a plan of a drawing of a house. We remain in expectation of Your Eminence's permission.

We have the honor to report about this to Your Grace July 25/ 6, 1882  
Kvikhpak Mission

---

<sup>183</sup> LC, ARCA, Container D 469-470, Reel 298, pg. 41-42.



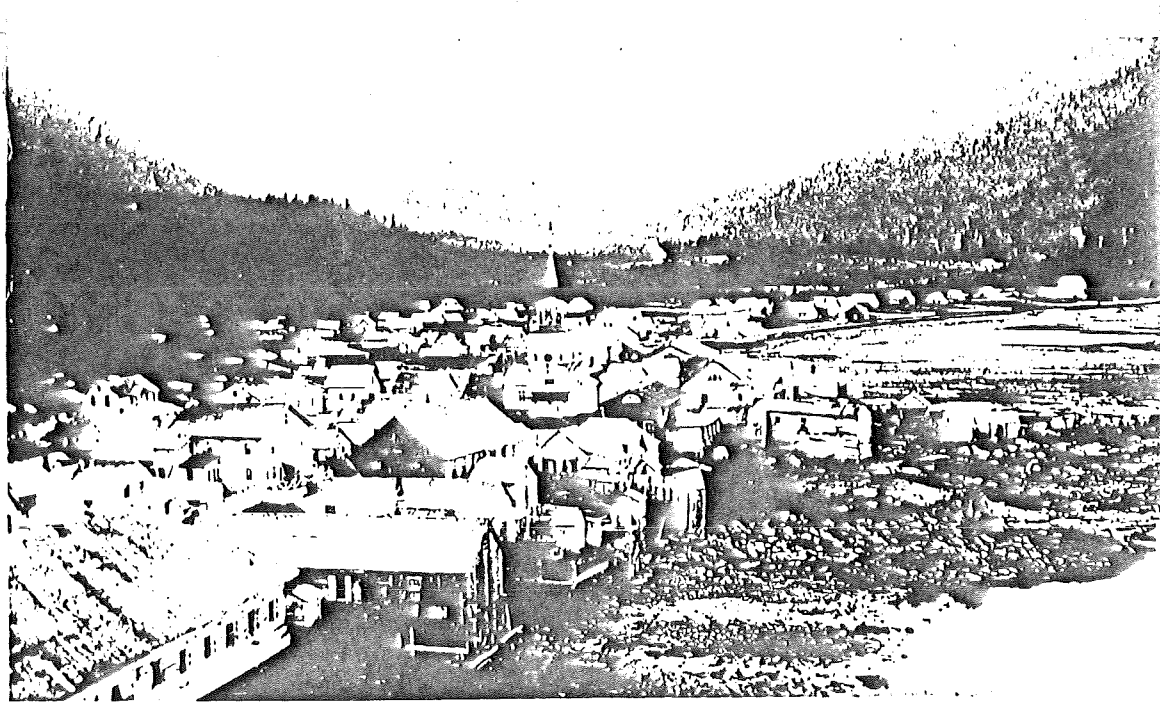
Миссия } И. Миссионеръ Евразийскій Заведен. Тихоокеанск.  
Директ. Иоанн Орлов.

Plan of the house  
Clergy: (Missionary Priest Zacharii Belkov  
(Reader Ioann Orlov

\*\*\*\*\*

Alaska Ecclesiastical Administration  
Aug. 23/Sept. 4  
No. 328

According to the wish of His Imperial Majesty, the Alaska Ecclesiastical Administration discussed two bills that were sent by the Alaska Commercial Company to the Administration in the sum of \$ 3,430,37 for buildings, that were made by the Company in Kodiak and a bill of Dec. 31, 1881 for 228 dol. and 31 cents, to the Administration in San Francisco that is without explanation of the purpose of the expenditure by the Alaska Commercial Company for the Kodiak church. The Administration could not without information about this matter from the Company consider this request and therefore instructs you - clergy of the Kodiak church to send to the Administration the necessary information about the building and the work that was done for the Kodiak church in the amount of 228 dollars and 31 cents. The clergy has to send this information, to the Administration as soon as possible.



Sitka in 1886



An Aleut family in their barabara ©

## Documents with no dates indicated.

Your Holiness,<sup>184</sup>

Only a good intentioned yoke of monastic obedience, already taken by me voluntarily in my youth, forced me in my response to my election by Your Holiness as Bishop of the Aleutians, affirmed by the Sovereign wish of our pious Lord Emperor to confess openly to the Church: "I accept and will not say anything against it".

I was accustomed to such an obedience by the faith in all effective Providence of the Heavenly Father. -

Already at six years of age, being a complete orphan, I crossed the Arctic Ocean in military transport, and there for the first time I experienced, the meaning of human feebleness against the stormy primordial force of the world, and what kind of comfort is hidden in childish devotion to the will of the Heavenly Merciful Father.

Thanks to the fact of the sincere interest in me of the Navy's Administration I, as a son of a Naval staff-officer; was sent to the Czarskoselskoe Alexandrovsk Cadet Corps; there I began my basic education, then I was transferred to the former Navy Cadets Corps, which at the present time is - the Navy School in the capital. - In the past my complete orphaning and the mercy toward me of the Lord's Grace, which presented to me, the possibility of life and education, have inclined me to study with love the lessons of the Military-Navy education, to stories, that would remind of heaven and happiness in life, fully dedicated to the service of the Heavenly Father. Having given a promise in my mind to go to a Monastery, for the first time I gave that vow during a lesson of Russian History, when it was told about the work of the Emperor Peter the Great to defend Northern Russia from the Swedes and about his stay at the Solovetsky Islands, where the spirit of selfless labor was long ago established by the Saints Sabbatios and Zosimus,<sup>185</sup> Saint Irenarch,<sup>186</sup> Luminary Philip - the Metropolitan of Moscow<sup>187</sup> and other pious ascetics.

Having served the Earthly Czar for the time prescribed by law for my education, I with a rank of a lieutenant left the service being 25 years of age and was honored to be accepted by the Cenobites,<sup>188</sup> who were at the Alexandro-Nevisky Lavra, and put under

---

<sup>184</sup> A copy made by His Eminence is located in the OCA Archives.

<sup>185</sup> Sts. Sabbatios and Zosimus, the founders of the monastery of Solovki. This was destined to become, on an island of the White Sea among the Laplanders, the most advanced fortress of Christianity and civilization in Northern Russia.

<sup>186</sup> St. Irenarch of the Boriso-Gleb monastery blessed Prince Pozharski, who led the Russian Army to liberate Moscow from the Poles. The liberation movement marked a religious, as well a national revival, accompanied by fasting and prayers. In 1612 the Army reached Moscow. The Zemskii Sobor was called, which elected Michail F. Romanov to become Czar of Russia.

<sup>187</sup> Philip, Metropolitan of Moscow, b. 1507, can. by the Russian Orthodox Church in 1636. He came from a noble wealthy family. He entered Solovetski monastery, became the abbot in 1547, was distinguished as a religious superior, and an agricultural engineer, devising a new system of drainage and irrigation for monastic lands. In 1565 he was elected as metropolitan and Primate of the Russian Church. This was the time of Ivan the Formidable, Philip remonstrated the Czar privately, then openly rebuked him in the cathedral. St. Philip was dragged in chains to a monastery near Twer, where in 1569 Maluta Skuratov, the Czar's emissary, strangled him.

<sup>188</sup> Cenobitics - monks communal life. In Russia it was first introduced and made as rule, afterward accepted in the country as a common norm. These rules were influenced not by Byzantium or Mount Athos but came from the Palestinians. The monastic influence was strongly enhanced by the spell of the Holy Land. The champion for cenobitics in Russia was St. Theodosius, who became the third Russian Saint. The norm can be in general described: the head of a monastery was a Hieromonk or an

the guidance of the experienced elder Hieromonk Paisius Krivoborsky, known to me from service in the Navy. Since that time I passed all kinds of obedience as a novice, Monk, Hieromonk that all formed a monastic yoke, that according to the endless mercy of the Divine Founder of Victories. All that was more or less good and easy. I was in service to our sick and wounded soldiers, in Bakhchisarai during the Crimean War,<sup>189</sup> then I took part in voyages on military ships in the Atlantic Ocean and Mediterranean Sea, - then service at the Military-Correctional Prison of the Navy Department - these were experiences, that the Lord showed to me by the way of my Superiors for performance of Divine services, reading of sermons and advising through spiritual moral lectures. -

The last position of my service was in France at the Orthodox Church in the city of Poe, where in 1870, I myself was completely and unexpectedly honored to receive a call to take a Bishop's Cathedra in America. Deep inside of me, knowing my unworthiness and lack of experience in Pastoral-instructional activity, I feared at that time to give my consent, and for the first time dared to disobey the voice of my Archpastor. -

But wonderful are Thy deeds, Lord! Eight years after my refusal the call was repeated. Taught by that time by those who accused me of disobedience, from many persons of good thinking and zealots of the Church wellbeing, according to my own conscience, I, as a Monk, did not dare any more to resist. And now, turning my gaze to the Great Archpastor, who came to earth and, Who was active in my election by Your Holiness and this election was affirmed election by the Sovereign Who was Anointed by God, I have humbly accepted this new obedience that was put on me without any resistance.

To You the Sobor consecrated by the Lord, is more known, than to me an unworthy one the difficulties and dangers, connected with a Bishop's service at any time anywhere, especially at the present, time and especially in such an exceptional position as I was elected to take in America. - Fully knowing my infirmity and shortcomings, I humbly request Your prayers, that the Lord would grant to me His Grace, that gives power and fills the emptiness, to help me to serve my Bishop's service to the Glory of His Most Holy Name for the goodness of His Holy Church.

---

Archimandrite, he was generally called abbot or superior; his was the supreme power over monks and he was in charge of their moral and material life; he was an example for them and their leader, without whose blessing or permission nothing was done; he himself was responsible to the diocesan administration and to the monastic brotherhood in case of a rule violation. His administration consisted of several monks who were all equal among themselves. They stayed in the monastery without leaving in prayer and hard work. The candidates were of adult age, who sincerely gave vows to sever their relationship with the world and be for three years under examination. It was not important to bring any property, but if he had any, he should leave that to the monastery, and had no right to possess any property. At the time of the monastic vow the monk promised to live for the glory of the Lord, according to the Holy Scripture, and to keep this promise. The monks with permission could leave the monastery only for a short time to perform some mission. In the Russian Lavras of Alexandro-Nevisky and Holy Trinity and others, there were small monasteries, that were called cenobitics. They were formed before the development of the large monastery and kept their historical meaning.

<sup>189</sup> Crimean War (1854-56). The Alliance of Turkey, Great Britain and France fought against Russia. Czar Nicholas I demanded that the Turkish government recognize the Orthodox Church and the rights of Orthodox people. Despite the Russian desire for a peaceful settlement, the Turkish government declared war in 1853 and the others joined Turkey. Russia was defeated and in the Treaty of Paris in 1856 ceded Bessarabia to Moldavia and neutralized the Black Sea.

Orthodox Christians,<sup>190</sup>

By the Grace of God, for the first time since the beginning of my administration of the diocese, I had a chance to visit you. - All the churches that are in my administration, even though they are far away from each other all are closer to the center of administration by the water way, but your region is the farthest to the North and there are great difficulties because of late ice there in the bay to visit you at least not less than other places.

Thanks to the Lord above, the Creator, for that blessing to me to visit you even this year. - The future is in the hands of God; no one can guarantee a whole year nor even one minute of his life on this earth. If we are alive and healthy, with the Lord's blessings we will see each other again.

The Lord's blessing be with you all. -

\* \* \* \* \*

Paragraph 67-1<sup>191</sup>

If the fiancé or the fiancée belongs to the Orthodox Faith, then in this case everywhere, except in Finland (for the native inhabitants, where an exception is decreed in paragraph 68) it is ordered, that persons of another Faith, who enter into marriage with persons of the Orthodox Faith, would give a signed agreement, that they will not use abusive words toward their spouse for their belonging to Orthodoxy, nor would they incline them by luring them with promises or threats or any other means, to change to the other spouse's faith and the children born in this marriage would be baptized, and educated in the rules of the Orthodox Faith. The priest takes this signed agreement before the wedding ceremony according to paragraph 67 indicated (in the collection of laws)

After the wedding the signed agreement is sent to the Diocesan Bishop. In case the priest has some doubts, then he should not start the wedding ceremony, but get in touch with the Bishop explaining the reason for his doubt, expecting that the Bishop will make personally his own decision, or, in case a formal investigation would be necessary, he should assign the matter to the Consistory.

\* \* \* \* \*

Most Reverend Lord,<sup>192</sup>

I feel better today, but I am afraid to get out of my bed until the doctor's visit.

The price for a postal box is not the same. It depends how many letters we receive, that are not paid for by postal stamps. The price for three months is somewhere between 3-6 dollars. I think, that You should not worry about this payment: this matter until now was included in the duties of the old man, who is, as I have heard from him, today planning to make this payment. Concerning the receiving of items from Customs, would it not be better to send there some one, before You Yourself would go there, for example - Mstislavski. He could get information there about the condition of the matter. It is possible that these items just came but are not delivered to the Customs itself.

Entrusting myself to Your holy prayers I have the honor to be

Your most lowly novice,  
Archpriest Vladimir Vechtomov

<sup>190</sup> The original is located in the OCA Archives.

<sup>191</sup> A copy is located in the OCA Archives.

<sup>192</sup> The original letter is located in the OCA Archives.

P.S. I have heard that Sobolev was not accepted on the ship "Alexander". Therefore I assume, that if You Yourself would still go today to the customs office, then it would be appropriate for You to take with You the 500.00 dollars for the payment of duty. Concerning that, it has to be determined: how much tax there is for the vestments for the church in Bel'kovsk and how much for books that were ordered by the Administration.

Archpriest V. Vechtomov

\* \* \* \* \*

### QUESTIONS.<sup>193</sup>

#### A. Orthodoxy.

1. The present staff of the Orthodox Clergy (in service and not) including their families. - Origin and education received by the clergy.
2. Number of parishioners, place of living, occupation. -
3. The number of converts to Orthodoxy recently.
4. The number of persons who left Orthodoxy recently. -
5. The causes of the last occurrence. -
6. The nationality of the parishioners. -
7. The amount of baptized babies with an indication of their nationality. -
8. The number of weddings, births and percentage of death during the last years. -
9. The exceptional virtues and defects of the Orthodox natives. -
10. The relations of the Orthodox people among themselves by nationality. -
11. Are all Orthodox people coming to confession, to communion and to church voluntarily.-
12. Means that are used (by you) to strengthen Orthodoxy. -
13. Departure (your) parishioners to other places. -
14. The reason for this occurrence. -

#### B. Paganism.

1. Approximately how large is the amount of unbaptized people around your mission?
2. Their beliefs about God, the world, good and evil spirits, about the future life. -
3. Their exceptional virtues and defects. -
4. Do they have any priests and how do they perform their services? -
5. On what basis do the (Koloshians) organize in their life and family? Their lifestyle.

<sup>193</sup> The original questionnaire is located in the OCA Archives.

6. Do you know law practiced among them, written or traditional?
7. Who is delegated among them to see that their law is followed? -
8. What relations exist among the unbaptized natives and the baptized, and in general with Orthodox people?
9. What kind of methods do you use to convert native pagans to Orthodoxy?
10. What kind of difficulties do you have in that activity? -

**C. Christians of other faiths.**

1. The approximate number of Christians of other faiths who are around you, to what church do they belong? -
2. Did the number of non- Orthodox Christians in the community increase or Decrease lately?
3. The non-Orthodox Mission places: their number, location, material means. -
4. Do you know, what kind of means the non-Orthodox missionaries use to increase their followers? -
5. What are the relations of Orthodox with non-Orthodox Christians?
6. The number of cases in the past of conversion from Orthodoxy to some kind of other non - Orthodox faith. -
7. What were the reasons?
7. What kind of means do you use to protect Orthodox people from conversion to non-Orthodox Christian faith?
9. Your relations with non-Orthodox clergy. -

**D. Buildings for Divine Services and church houses.**

1. The number of Orthodox churches and chapels. -
2. Since when are they there and with whose blessing?
3. Their location and distances between them. -
4. What means are there to support these buildings and in what condition are they?
5. Do you often visit them and on what occasions? -
6. The number of houses for the clergy. -
8. What is their condition?



Mr. Garrik Mallery <sup>194</sup>  
Brevet lieut. Col. U.S. Army

Dear Sir,

Yesterday, on the 15th Inst., I received from you a very interesting book, titled: "Sign language among North American Indians." I accept it with great pleasure and many thanks to you for your kind attention and donation. I will ask you to exchange photographs with me for the sake of being nearer acquainted.

Yours truly,  
Bishop Nestor

\* \* \* \* \*

Answer to the question of Your Eminence: <sup>195</sup>

"Can land be owned in fee simple by a Monastery? Or by a Congregation? What are the local laws in that regard? And in what manner do religious associations acquire property in America?"

I have the honor to inform You of the following answers:

"A religious body can incorporate and own land in fee simple in California, hold a meeting, resolve to incorporate, elect trustees, file their certificate and thereafter hold property for 50 years and then reincorporate.

"Would advise doing nothing until after the adjournment of this legislature. A law has been introduced, which if passed will greatly modify this."

Extract from the instruction given by the All-Russian Consul General in San Francisco to the Vice-Consul, Niebaum. <sup>196</sup>

I entrust to Your special attention the questions and requests that will be placed upon you by the recently arrived Most Reverend Nestor, Bishop of the Aleutians and Alaska. The newness of the country, to which he was sent to serve our Church by the wish of the Holy Synod, can force him to request Your suggestions and instructions.

By executing the assignments of His Grace you will fulfill one of the main services, that are demanded by the Imperial Government of the position entrusted to you.

\* \* \* \* \*

Mr. P. Petrov, <sup>197</sup>

I received an invitation to appear to \_\_\_\_\_ Court for some kind of matter, that has to be solved according to the American Law. - Completely having no feeling of any kind of deeds that I have done against the Laws of the country, where I am an Archpastor according to the duty entrusted to me, I, am sending to you as my private secretary and translator the above named invitation by the Court, and request you to appear for me in the named Court to find out the contents of that matter; and request the Court in my name to supply me with the complaint, in case there is one in Court; - and to bring to me all information about that matter without delay.

Signature

San Francisco, date and year

<sup>194</sup> A copy made by His Eminence is located in the OCA Archives.

<sup>195</sup> The original opinion is located in the OCA Archives.

<sup>196</sup> A copy of the instruction is located in the OCA Archives.

<sup>197</sup> A copy made by His Eminence is located in the OCA Archives.

Most Reverend <sup>198</sup>  
Bishop Nestor

Yesterday evening I arrived to Your Eminence on a steamship, but it was late, I regret that I had no chance to speak with You and to thank You. - Today I hurry because the ship departs, and because of my assignment I can't leave to receive Your Arch-pastoral blessing and because of this reason, I have the courage to disturb You with my letter.

Thank You, Your Grace, for not leaving me without Your kind words and good hospitality, during my visit to San Francisco. Your kindness and goodness I will preserve in my memory forever and Your name I will keep with reverence both myself and my family, who also brings their thanks to You.

I think that I disturb You with my constant request, that is known to Your Eminence. I have hope, that You will have a vacancy and I will be not be forgotten by Your Grace. I and my family request Your Archpastoral prayers, Lord have Mercy upon us. -

Your humble servant  
Vladimir Stazneff

\* \* \* \* \*

#### OATH OF ONE ELEVATED TO BE READER AND DEACON. <sup>199</sup>

I, named below, keeping Holy and undisturbed the oath of loyalty given by me to His Imperial Majesty, and now entering the duty of a clergyman, obligate myself to perform this duty in accordance with the church rules, statutes which were given and advice from the Administration in complete obedience. To behave myself reverently, honestly, with abstinence, without mercenary motives, and in belief, knowing that the faults of Church clergy harm and bring more temptation in society, than the faults of the parishioners, and justly they should be more severely punished. In conclusion to this oath of mine, I kiss the words and Cross of my Savior. Amen

Signature of the person giving the oath:

According to this oath and citizenship took the oath: (name)

\* \* \* \* \*

#### OATH OF ONE ELEVATED TO THE PRIESTHOOD. <sup>200</sup>

I, named below, keeping as holy and undisturbed the oath of loyalty of citizenship given by me to His Imperial Majesty and now called upon for priestly service, promise and give oath in front of the All-Mighty God before His Holy Gospel, that I wish to and with the Lord's help in every way will work in this service in accordance to the Lord's words, rules of the Church and instructions of the Administration. To perform the Divine Services and Sacraments with great care and reverence according to the Church rules, not to change by my own wish, teaching of the faith and to teach others in the instruction of the Holy Orthodox Church and Holy Fathers; to guard the souls entrusted to my care from all kind of heresies and splinter groups and to teach all those who were misled, to turn them to the truthful road; to lead a reverent, sober life, removed from the common customs; in a spirit of humility and gentleness giving good example and

<sup>198</sup> The original letter is located in the OCA Archives.

<sup>199</sup> A written copy is located among Rt. Rev. Nestor's papers in the OCA Archives.

<sup>200</sup> A written copy is located among Rt. Rev. Nestor's papers in the OCA Archives.

advice to other people for humility; in every matter of my service to have on my mind not my own honor or advantage but the Lord's glory, goodness for the Church and the salvation of others. In all this I call upon the Lord to help me by His Mercy, according to the Most Holy Mother of God and all the Saints. In conclusion of this, my oath, I kiss the Words and the Cross of my Savior. Amen.

Followed by the signature of the spiritual Father:

The candidate (name) has given his confession and was tested during his confession, there are no obstacles for his ordination to the Dalmatic (for ordination to Diaconate or Priesthood) and therefore before me he gave the oath (year, day)

Spiritual Father of the Candidate.

\* \* \* \* \*

My kind Archpastor and Father,<sup>201</sup>  
Most Reverend Lord,

Your letter of June 1, sent from the Island of St. Paul, I received on June 29, the day of the Holy Apostles Peter and Paul, after the Liturgy. Spiritually I thank You for Your kind memory about me. Your spirit my Lord it seems is confused by something. What to do? To leave everything to the Lord's wish, to request God, that the words of His prayer: "Thy will be done on earth, as it is in heaven", were not empty sounds for us, but an expression of the spirit of our will. - The people now live restlessly and it is a time of great sorrow, but the thought, that the Lord, if He wishes to protect also every hair on my head, calms me and keeps me from being downcast. I wrote You already at the Michailov Redoubt about our business. But in case, You did not receive that letter, I will repeat in a short form and will continue.

May 11/23 a decree was received from the Holy Synod, No. 1092, where it is said, that the Synod has denied Your request to relieve You from the administration of the diocese and with love gives You blessing for the continuation of service to the Orthodox Church in America, and that "Priest A. Dilichenski for disturbances caused among the cathedral clergy, is being recalled from the Aleutian to the St. Petersburg Diocese." Having read this order from the book the Administration sent it for the decision of the Ober-Procurator, adding a copy of Your order about Dilichenski. Dilichenski began an active campaign. He sent a telegram, that he can't go, due to the pregnancy of his wife. The answer from the Ober-Procurator was as follows: "if the Bishop consents to delay departure." Then he sent some kind of requests (according to rumors he asked for a complete investigation, to discover all the abuses in the local Administration). Mr. Pobedonostsev answered to the Administration by a telegram: "Petition Dilichenski received. His removal irrevocable. Must return". Then he, Dilichenski, made a report to the Administration, that he can't go because of his wife's pregnancy, which is certified by a doctor. Then waiting, for about four days, that Mr. Ober-Procurator would receive all cavils from Dilichenski (among them a petition from the Slavs, signed by Jankovich, Franeta, Radovich, Rashkovski, Marevich, Petrov and others, where they said, that Dilichenski is the best priest, that You are weak, and that I am a jerk (I am telling according to the rumors as I heard them), then he had certification from the Consulate, that he Dilichenski in social relations has not expressed himself badly etc. etc.), he sent a telegram to Mr. Oberprocurator: "How long Dilichenski to receive salary. Period of pregnancy of wife not determined by doctor." Mr. Ober-Procurator sent me an answer: "California. Vechtomov. From the day you receive this order, stop salary." Then an order was sent to Dilichenski, where it was said, that with the discontinuation of salary, he is relieved from all duties, that were entrusted to him at the Bishop's Cathedra in San Francisco. Then in the order it was instructed, that he should

<sup>201</sup> LC, Container B 39-40, Reel 34-35, pg. 42-43 b.

give over all items, that he had on his hands: - June 29, with the assistance of the Company all items were given over and the statement of the case was drawn. Then the Administration requested the Consulate to accept together with me, control of all funds until the time that the new member will arrive at the Ecclesiastical Administration. Today I will send a report to the Ober-Procurator, that after the transfer of business by Priest Dilichenski the Administration requests the Consulate to take part in keeping sums until the arrival of a new member and in agreement with that, another report, that the Administration has made an overpayment of salary to Dilichenski of 288 dollars. Tomorrow or the day thereafter I expect from the Ober-Procurator an answer to my other telegram: "According to suggestion of Consul General, request to let know how much travel funds should be given Dilichenski and from where?" After sending this telegram the Consulate was asked by the Representation in Washington: "Does Dilichenski have traveling funds? What do you know about his matter?" Consul has answered this request: "Dilichenski was removed by order of Synod. Travel funds were requested from Pobedonostsev. Details in letter." Yesterday night the Consul sent these details with copies of letters about Dilichenski from the Administration to the Consulate. It is understood, that there is also my request and many others. Not later than yesterday, I have heard something of that kind. I will wait about that letter. Soon it will be 10 o'clock and I have to go to the Administration. Now my Lord, I have the full right to say: "The Administration c'est moi". They came to pick up the letter, and I am still not finished. Will write shortly. In the twenties of May, Russian calendar, an order was received from the Synod about the transfer of the school from San Francisco to Unalaska, and all the sums, that have been assigned to us for the school, that is 2500 Rubles, for the students and 900 Rubles for teachers will be transferred for the school in Unalaska, that has to consist of the local natives, to educate them as missionaries and clergy. The Administration has decided: until Your arrival to leave the existing school in San Francisco in the former order. Instead of Dilichenski as teacher of catechism Sobolev is occupied, Mstislavski teaches the Holy History. A decree was sent to Mitropolsky, but there was no answer from him. - Fr. Nikita wrote a letter to me, among other things he reports, that absurd rumors arrived to him about his behavior. I had to write to him, but ... to write on time and timely. Everything in our church is in order. On Sunday I am going to serve a Moleben for the newly born daughter to the Majesty - Olga. The singers are in order. Ptitsyn teaches reading. Kashevarov - is again in grief. Feodor is sad that Dilichenski returned the bird to him and for his behavior the day before Your departure. I comforted him, saying that I forgot about his unfortunate case. - To the Consul I gave Your greetings. He is not quite healthy: the horses shook him up. Now he complains, that he has headaches. Money - 3 Pd. I sent yesterday to Sirichenski. I began to work with the archives, but then the business is not moving. - Then the Synod ordered every year to serve a Liturgy February 19th.<sup>202</sup> - What else? To R.. (unclear - Ed.) 50 dollars were sent from Your money and it would be necessary to send 50 dollars more when the order will be received. There is not much money of Yours left in the bank - 280 dollars. -

News: The Most Reverend Metropolitan Makarii has seriously accused the East of spoiling the faith, the Minister of Internal Affairs Count Tolstoy is gradually removing the personal tax,<sup>203</sup> a big conspiracy was discovered in Russia, many high positioned persons were involved. But that is enough. Do not forget in Your Holy prayers me, a sinful one and my family. Return as soon as possible,

Archpriest Vladimir Vechtomov

Ed.--There was a remark made on the letter: "Mr. Consul Olarovsky returned this letter to me after the death of the Most Reverend Nestor. - Archpr. V. Vechtomov."

<sup>202</sup> On February 19th 1861 by the decree of His Imperial Majesty Alexander II the centuries - old institution of serfdom was abolished. The peasants were to receive land from the estates, that included the kingdom of Poland.

<sup>203</sup> Count Dimitry Tolstoy (1823-89), a member of a leading family of Russian nobility, was Oberprocurator of the Holy Synod beginning in 1864, then he became Minister of Education. In 1882 he was appointed as head of the Ministry of the Interior.

## Supplement.

After the tragic death of the Most Reverend Bishop Nestor there were many assumptions about the circumstances surrounding this event. As the available documentation shows, it was not definitely determined exactly what occurred.

Some statements made both previously and recently cannot be proved; these statements are mere sensationalism. There is no evidence that the Bishop was drowned by "enemies of Orthodoxy", "anarchists or sectarians".

Many kinds of assumptions may be made about the Bishop's death, among them that the Alaska Commercial Company was, in some way, connected to his death because some of his plans were contrary to their monopolistic interests. Another reason for his death could be that he had too many dissatisfied clergy, (but there is no evidence that any of them were at that time on the ship). There is no evidence of any kind of conspiracy. Had there been one, his drowning would most likely have been claimed, as the action of some group and other persons probably would have been eliminated as well. It is possible that, as is seen from his last correspondence, he planned to stay in Alaska for the winter and the following summer until the end of 1883, but after receiving disturbing news from Fr. Vechtomov, he decided to return to San Francisco. On the ship, he became extremely concerned about matters that upset him, additionally was ill, became dizzy and fell overboard. The press, following the suggestion of the Alaska Commercial Company ship employees, published in San Francisco that the Bishop "jumped" ship and "no one can be accused for that", but our concern is the fact that Archpriest Paul Kedrolivansky, who was Dean of the Alaskan churches in the absence of a bishop, was murdered under mysterious circumstances "by persons unknown" a decade before Bishop Nestor arrived in San Francisco. He also had to deal with corrupt business people, who had robbed the natives of Alaska. These business people had a monopoly as described here; they decided themselves the prices for furs and other merchandise that they received or sold and controlled all transportation. They also kept the parishes' finances. What notes did Bishop Nestor make about furs and their cost? Is anything missing from his papers? There is available documentation and newspaper reports about both of these deaths. Is there some connection between them? What medication did Bishop take? Could the doctor have prescribed a hallucinating or depressant medication? A contemporary detective pointed out several existing holes in the investigation. As a member of the Canonization Commission of the Orthodox Church in America I propose that all available documentation should be studied with the assistance of some criminal specialists. Is it possible that he should be another martyr of the American Orthodox Church?

Presented here is correspondence, all sworn affidavits and the opinion of the Russian Imperial Consul in San Francisco, about the circumstances surrounding the death of the Most Reverend Bishop Nestor. This documentation will inform readers and researchers of all facts that are, until now, available in Russian and English languages in the Archives of the Orthodox Church in America, the Library of Congress and the AARDM. The reader must draw his own conclusions. But whatever the conclusion, this man must be honored and revered for his very substantial contributions to the preservation and growth of the Orthodox Church in America during his life. Had he lived longer, the Diocese of the Aleutians and Alaska would have become even stronger as his vision in his report showed. Ten years after his death occurred the prophesied growth of Orthodoxy when a large number of newly arrived Uniate Immigrants rejoined their Mother, the Orthodox Church.

Editor

Ministry of Foreign Affairs <sup>204</sup>  
 The All - Russian Imperial General Consulate in  
 San-Francisco, August 2/14, 1882  
 No. 178

To the Alaska Ecclesiastical Administration.

The All-Russian Imperial General Consulate is grieved to inform you about the departure of the Most Reverend Nestor, Bishop of the Aleutians and Alaska, which occurred on July 12, new calendar of this year at 8 o'clock in the morning. Most humbly we request the Administration to permit the secretary of the All-Russian Imperial General Consulate - Mr. N. N. Grey, together with Archpriest Vladimir Vechtomov, to place seals on the office and other rooms in the church building that were occupied by the Most Reverend Nestor and to inform the General Consulate about the day and hour of the Liturgy and the requiem for the departed Bishop Nestor.

Consul General  
 A. Olarovsky

\* \* \* \* \*

His Excellency <sup>205</sup>  
 Ober-Procurator of the Holy Synod  
 Alaska Ecclesiastical Administration.

Most reverend report.

On the basis of the report received from the All-Russian Imperial General Consulate in San-Francisco dated August 2/14, 1882, 1178, the Alaska Ecclesiastical Administration has its duty with sorrow to report about the departure of the Most Reverend Nestor, Bishop of the Aleutians and Alaska, that occurred on June 30/July 12 this year at 8 o'clock in the morning.

Member of the Ecclesiastical Administration

\* \* \* \* \*

Ministry of Foreign Affairs <sup>206</sup>  
 The All-Russian Imperial General Consulate in  
 San-Francisco, September 2/14, 1882  
 No.217

To the Alaska Ecclesiastical Administration.

According to a personal request made by Archpriest V. Vechtomov, the All-Russian General Consulate encloses herewith:

- 1) A copy of the letter of the Consul General in the name of the General Procurator of the Holy Synod from August 18/30 this year, No.197 and
- 2) The certified affidavits of the
  - a) Captain of the ship "St. Paul", V. C. Erskine,
  - b) The navigator N. C. Erskine, c) the steward N. C. Askwith and
  - g) Doctor L. A. Noyes.

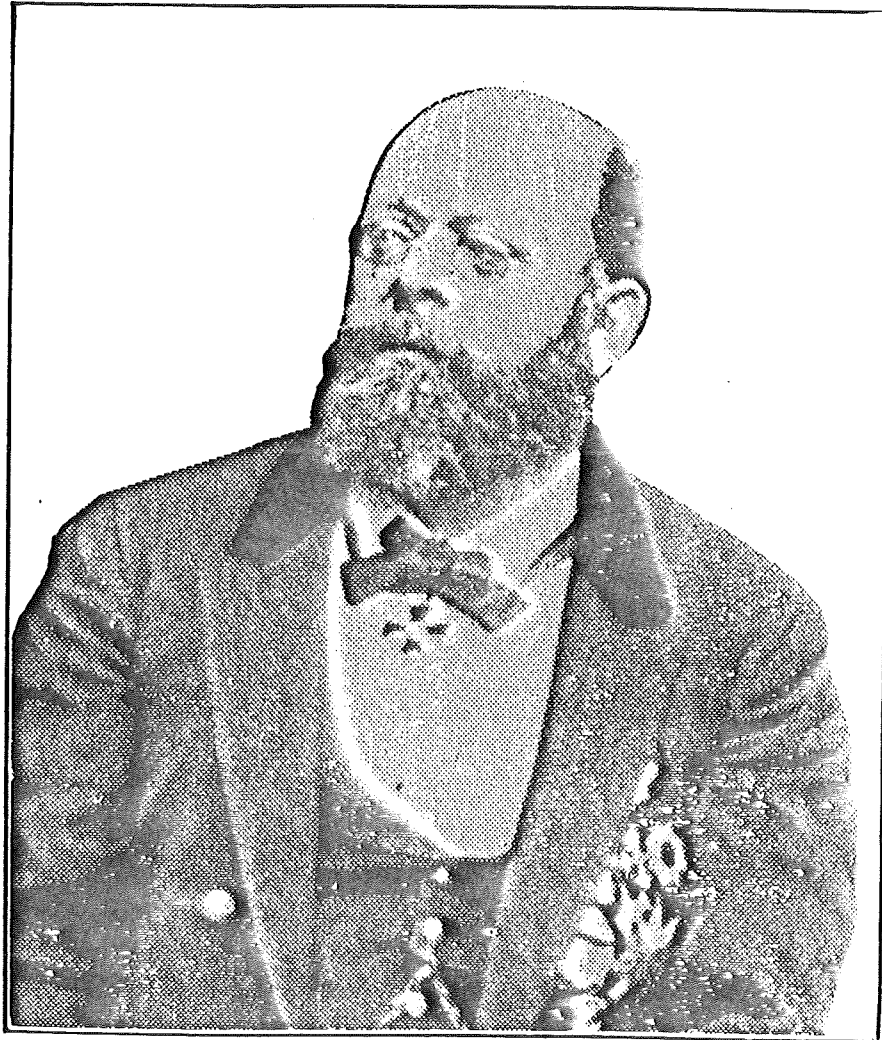
I request the Ecclesiastical Administration to inform the General Consulate about the receipt of this package with enclosures.

Consul General A. Olarovsky

<sup>204</sup> LC, Container B 39-40, Reel 34-35, pg. 65.

<sup>205</sup> LC, Container B 39-40, Reel 34-35, pg. 61.

<sup>206</sup> LC, Container B 39-40, Reel 34-35, pg. 67-67b.



The All-Russian Imperial Consul General in San Francisco  
A. E. Olarovsky.

Copy of the report made by the All-Russian Consul General on August 8/20, 82-No. 197 addressed to the Ober-Procurator of the Most Holy Synod.<sup>207</sup>

I have the honor to inform Your Excellency of the following details of the misfortune that happened to the Most Reverend Nestor, Bishop of the Aleutians and Alaska.

I will start with, that on May 4th new calendar, Bishop Nestor left on board the steamship "St. Paul", that belongs to the Alaska Commercial Company, to learn about the condition of his diocese and to visit the Kvikhpak Mission, which he had not had time to visit during his voyage last year. At the time of his departure the Bishop planned to return in late autumn. During his travel he changed his intentions and informed the Alaska Ecclesiastical Administration, that he intended to stay in Alaska for the winter and to return not earlier than in August of '83.

August 2/14 the ship "St. Paul" arrived in this port and informed, that among the passengers had been Bishop Nestor, who along the line of travel of this steamship from Michailov Redoubt to San Francisco, jumped from the ship and drowned. Having received this sorrowful news, I immediately ordered together with the Archpriest the sealing of rooms that were occupied by the Bishop in the local church building and made a request to the Directors of the Alaska Commercial Company to give permission to go to the ship and personally collect all details of the misfortune of Bishop Nestor.

Upon my arrival on the ship, accompanied by the Vice-Consul G. G. Niebaum, the secretary of the Consulate General N.N. Gray and the Archpriest of the local Russian church V. V. Vechtomov, the captain handed me the key to the cabin on the ship, that had been occupied by the Bishop. He said, that the cabin had been closed by the captain personally, in the presence of all people, who were on the ship, as soon as they were convinced of the disappearance of the Bishop and that all items there are in the same order as they were at the time of his disappearance.

When the door was opened we saw that the belongings of the Bishop consisted of several large and small hand traveling-bags and small trunks, that were locked by key and all of them were standing in order on the upper bunk. There was also laying a carefully rolled downy blanket for travel and the bishop's hood, where inside there was a pearl Panagia,<sup>208</sup> then there was his pocket watch and fishing rod, a silver snuff-box, silk handkerchief, purse with keys for the travelling-bags and several prayer-books. A rolled gutta-percha cassock was laying on the lower bunk. Having sealed all these objects with a stamp, I sent them to the Alaska Ecclesiastical Administration where they were given over.

Having done that, I began to collect testimonies from the captain of the ship M.C. Erskine, the senior navigator W.F. Erskine, the steward N.C. Askwith and travelling on the same ship Doctor L.A. Noyes. All of them except the doctor, had known well and liked the Bishop for a long time, and the captain, besides that, was in friendly relations with him.

All the above mentioned persons made depositions in the presence of a notary public, the original depositions are in the office of the Consulate General, and I have the honor to enclose copies of them herewith.

From these statements it is seen, that the Bishop decided to return to San Francisco because of his sickness and we know, that the Bishop really has suffered for a long time, having strokes of neuralgia and, that he very often complained of having severe headaches. Besides that, from the testimonies given and equally from private conversations with people, who were on the ship it is seen, that persons, who knew the Bishop well before, had noticed, from July 4 to 12 new cal. (that is from the moment of his arrival on the ship until the moment of his sorrowful departure), all kinds of small

<sup>207</sup> LC, Container B 39-40, Reel 34-35, pg. 68-71.

<sup>208</sup> Panagia - bishop's chest decoration with an icon. For illustration see vol. I. Page 80.



peculiarities. - Such peculiarities, are usually not given any special serious meaning, unless it is assumed that they are an indication of psychic disorder and threaten to have serious consequences. This usually comes to mind only then, when they become valuable as symptoms - when the consequence has already occurred that was before only a symptom. To pay attention at the right time to these symptoms - is the duty of a psychiatrist, therefore it is not surprising at all, that the captain and other people, who knew the Bishop noticed that he was "unusual", not as he was before - but it did not come to the mind of any one of them, that he was suffering from a psychic disorder.

Not speaking of these small symptoms, which the witnesses indicate in their testimonies, as proof of an abnormal mental condition of the Bishop, it is enough to know the personality of the departed Nestor and his strong religious convictions to state without doubt, that naturally, the Bishop could not decide on a conscious suicide and the misfortune happened to him only under the influence of a severe moment of such mental disorder or influence of such effect, when he acted completely unconsciously.

Coming to the end of my present report, I have the honor to state, that according to the laws in force here, I will be appointed as the Public Administrator for the property of Bishop Nestor and, when the decision of the court is made, the seals will be opened and a detailed list of his property will be made.

I sent the same report with the same enclosures to the Ministry of Foreign Affairs and to the Imperial Mission in Washington.

Consul General A.E. Olarovsky  
Office manager: signature not readable

\* \* \* \* \*

Aug 21, 1882  
State of California  
City and County of San Francisco <sup>209</sup>

M. C. Erskine, being duly sworn, deposes and says: that he is a resident of the City and County of San Francisco State of California in the employ of the Alaska Commercial Company and Captain of the said Company Steamer "St. Paul".

That he was well acquainted with the late Right Reverend Bishop Nestor of the Graeco Russian Church of North America; in his lifetime, having made his acquaintance soon after his arrival on this Coast from Russia.

That on the 4th of May 1882 deponent sailed from the Port of San Francisco in command of said Company's steamer "St. Paul" bound for Alaska Territory having on board as a passenger the said Bishop Nestor who was then going on a pastoral visit to the various Missions of his Church in Alaska Territory intending to spend the winter there.

That said steamer proceeded in her voyage and in due time reached and touched at the several stations of Kodiak, Ounalaska, St. George, St. Paul and finally St. Michael.

That during said voyage to Alaska this deponent and said Bishop Nestor were in daily conversations with each other giving this deponent ample opportunity to observe the mental and physical condition of said Bishop. He complained to the deponent that he suffered considerably from neuralgia.

On the 25th of June 1882 the Bishop went ashore at St. Michael with the intention of making a trip up the river.

Between the said 25th of June and the 4th of July succeeding, whilst lying at St. Michael deponent had numerous conversations with the Bishop about his contemplated stay in Alaska during the winter, and this deponent advised the Bishop not to attempt to

<sup>209</sup> LC, Container B 39-40, Reel 34-35, pg. 82-85.

winter in so hard and trying a climate to which the Bishop replied that he was used to it and had been born and bred in just such a climate; He was at that time complaining very much of his neuralgic troubles.

On the 4th of July the Bishop came aboard the deponent's vessel and complained of being tired and that he needed rest, and signified his intention of returning to San Francisco on deponent's steamer.

The vessel continued at St. Michael until the 12th of July and during that time the Bishop remained mostly on board the steamer; this deponent being in daily communication with him talking with him many times each day.

About this time a change seemed to take place in the Bishop and his actions began to be peculiar so much so as to be noticed by the people of the vessel, particularly by those who were most familiar with his regular habits and course of life.

He appeared to be feeble and complained that his attacks of neuralgia were oftener and more severe; Dr. Noyes became solicious of his health and insisted on prescribing for him; deponent's relation with the Bishop which were intimate and of long standing, gave deponent a better opportunity of noticing such change; his mode of life had been so regular and routine that a departure from his stated daily habits became at once a subject of comment, although there was nothing to lead this deponent to suppose that the Bishop meditated any harm to himself in any way, yet his actions were such as to lead the attaches of the ship to the conclusion that he was somewhat cranky, or a little off his balance at times.

The Steamer left St. Michael about 6 A.M. of the 12th of July; a Captain Williams came aboard 2 A. M. of the 12th and did not return to his berth at all that night. The Bishop usually rose about 4 A.M. but on the morning of the 12th Captain Williams reported that he saw him and about at 3 A.M. Deponent arose about 5 A.M. and saw the Bishop at that time but being in a hurry did not speak to him then. Deponent came up from the saloon about a quarter before 8 A.M. and passed by the Bishop's room, noticed him in an unusual attitude leaning against the upper berth; stepped into his state room and shook hands with him and inquired of his health; remarked to him the fineness of the morning and spoke encouraging of our trip home, staid in his room some two or three minutes and then went forward to my room remember looking at the clock and noticed that it was a quarter of eight.

In a little while Dr. Noyes came into deponent's room and asked for the Bishop and not finding him there expressed alarm, as he had been unable to find him in his room or around. Deponent then sent the Mate and others to search the steamer for the Bishop, and having an involuntary suspicion that he had jumped overboard immediately ordered ship turned about to go back on same course and we repassed back within 100 yards of same course at the point where he must have jumped overboard. At same time sent look out to the Masthead and men on the bridge to keep look out all around ship, meanwhile search on board was continued for the missing man, which resulted in finding the place where he had gone overboard. His room was near the stern, and the bulwarks and rail had been freshly painted at the stern, in a place in this fresh paint was found the marks where he had stepped over the rail on to a projection outside, from which he had evidently let himself down into the water; the marks of his hands, feet and clothes were visible where he went over, as there was considerable soot on the new paint, which also showed the disturbing marks. - At the time he went overboard, the steward was cleaning up the next room to the Bishop's and a passenger was walking the deck not more than twenty feet forward of the Bishop's room, but the fact of their not hearing any splash of the body falling, was on account of the locality being so near the propeller; from the place he went over he must have fallen into the wake of the propeller.

There was no probability of his falling over by accident he must have deliberately got across the rail, stepped on the outside projection and dropped into the water; upon searching his room further evidence of his deliberate determination to commit suicide was found; he had divested himself of his prayer book, watch and other little articles, which he invariably carried in his clothes and about his person, and prominently, and with evident method to attract attention, placed them in the upper berth of his room. He was very heavily dressed had on heavy boots, and most likely sank immediately, every effort was made to find him, the weather was very fine, a bright clear morning and clear water, objects in the water could be seen a long distance, every object discernible was carefully examined with a glass, every preparation was made to rescue him, if found.

Deponent then steamed back to St. Michael on the same course the vessel had steamed out. Reported loss to the Agent of the Company who sent a letter to the priest of that District.

Instructed Agent to get all the Indians he could possibly procure to patrol the beach and search for body, ordering the search to be kept up for 25 or 30 days if necessary. I instructed them, that from the nature and set of the currents the probabilities were that the body would after a time wash ashore on Stewart's Island or Cape Romanza.<sup>210</sup>

After doing all that possibly could be done in the matter, again left St. Michael on return trip to San Francisco.

When the Bishop was missed the position of the ship was Latitude 63° 39' North, Longitude 162° 08' West according to old chart of Norton Sound Russian Survey, North Bluff on Stewart's Island bore S.W. 1/2 S. and the East end of Whale Island bore S.E. by E. 1/2 E. magnetic, as shown by the ship's log

(Signed) M.C. Erskine

Subscribed and sworn to by M.C. Erskine this 21st day of August 1882 before me.

(Signed) Edwd Chattin  
Notary Public

(L.S.)

\* \* \* \* \*

August 19, 1882  
State of California<sup>211</sup>  
City and County of San Francisco

W. F. Erskine being first duly sworn deposes and says, speaking in the first person: I am First Officer of the Alaska Commercial Company's Steamer St. Paul: and was such officer on her last trip to Alaska. On that trip we left San Francisco on the 4th day of May A.D. 1882 having on board the Right Reverend Bishop Nestor of the Graeco Russian Church of North America who was going to Alaska to winter there.

Touched at Kodiak, Ounalaska St. George and St. Paul at which places the Bishop went ashore and made pastoral visits and attended to his pastoral duties.

On the 25th day of June, arrived at St. Michael and the Bishop then left the steamer St. Paul intending to make an extended trip from that place.

On the 4th of July 1882 the Bishop came aboard again having made up his mind to return to San Francisco on account of the state of his health. From the 4th to the 12th of July the Bishop remained on board the steamer except such times as he went ashore for devotional purposes.

<sup>210</sup> Cape Romanzof

<sup>211</sup> LC, Container B 39-40, Reel 34-35, pg 86-89.

I was well acquainted with the Bishop and had daily conversations with him, always passing the usual compliments of the day with him and inquiring of his health which was at no time very robust.

After returning to the steamer on the 4th of July and between that time and the 12th of July the Bishop appeared to be worried and anxious and upon my inquiring of him if I could do anything for him, if he wanted anything or was unusually unwell, he complained of being tired, admitted that he felt worried and put out, that he was grieved on account of the people ashore who he thought, did not treat him right, in fact treated him more as an enemy than a friend, which caused him considerable anxiety and pain, he also complained a good deal of his neuralgic troubles.

I learned those matters from him at various times during the short conversations we would have together each day, and I told Dr. Noyes, who was on board, that I thought the Bishop was not well, that there was something the matter with him. The steamer left St. Michael about 6 o'clock in the morning of July 12th and between 6 and 7 of that morning I saw the Bishop walking with Dr. Noyes; I merely said good morning and inquired of his health and he said he was feeling better.

The Bishop was a very early riser and it was my custom every morning, almost; to go and inquire about his health and have a few minutes conversation with him. On the morning of July 12th I was on deck forward on the port side about half past 7 o'clock and I thought I would go and have a little talk with the Bishop, I went up to his room and looked in the door, which was open, the Bishop was not in; I then strolled aft and passing the water closet I saw he was not there. I thought it curious that he was not in his room or in the water closet, or walking about near by his room, as was his almost invariable custom that time in the morning.

I then passed forward and midship met a passenger called Bortran or Bostrand (don't know how his name is spelt) I asked him 'have you seen the Bishop?' and he answered no, he had not; I then went aft to the saloon door, sang out to some men in there "Is the Bishop there?" I was answered (by I think the steward) that he was not: I then went forward met Dr. Noyes and asked him if he had seen the Bishop lately, he said no, and I then said to Dr. Noyes "If he is not in the Captain's room he is over-board."

Dr. Noyes immediately went to the Captain's room and inquired for the Bishop and I ran down below, and hearing that he was not in the Captain's room, a thorough search of the vessel was immediately instituted, look outs were placed all about the vessel and at the mast head; the water was perfectly smooth and the weather very clear; and everything done to get him out of the water, if discovered. The vessel was immediately turned back about on its course.

While the search was progressing my attention was called, by the steward, I think, to the condition of the rail right at the stern, nearly over the propeller. The soot from the smoke stack had lodged on the rail which, being newly painted, made it all the more prominent, there was a place where the soot, had been swept off, and from the marks and streaky condition it had evidently been brushed off with heavy clothing looking over the rail, we found a fresh mark in the - on the projection of molding outside evidently the impression of a boot, which was conclusive, to all of us, who examined it, that the Bishop had stepped across the rail and thrown himself or dropped into the sea.

From the place where we concluded the Bishop went into the water, and its position in relation to the propeller of the vessel, it was evident that his body would be caught in the whirlpool made by the propeller and immediately carried down, probably even that he might have been struck by a blade of the propeller, he was heavily dressed.

Finding our efforts to recover the body useless, steamed back to St. Michael made the Agent of the Company there acquainted with the facts ordered patrol of the shore to be kept up for 25 or 30 days and then again left St. Michael in return voyage.

The following is an extract from my log entered therein at the time:  
 "St. Michael, July 12th 1882 at 6 A.M. left the anchorage for the "Seal Islands with a fresh north wind and clear weather. At about 7h.50m A.M. in Lat. 63% 39' N Long. 162% 08' W. and about twelve miles from St. Michael Bishop Nestor was missing, search was immediately begun but failing to find him concluded he must either have fallen overboard accidentally or committed suicide by jumping overboard.

As soon as we came to the above conclusion we got the ship around and returned to St. Michael searching on our way.

About 10 A.M. we arrived at St. Michael, lowered the boat, I took four men and rowed to the shore and reported to W. Newman, then in charge of that station, what had happened and requested him to have the beach at Stewart's Island searched for twenty-five days. At 10 h. 40m A. M. once more started for the Seal Islands having discovered nothing of the missing man."

(Signed) W. F. Erskine

Subscribed and sworn to by W. F. Erskine this 19th day of August 1882 before me

(Signed) Edw d. Chattin

(L. S.)

Notary Public

\* \* \* \* \*

State of California<sup>212</sup>  
 City and County of San Francisco

Wm Callander Askwith being duly sworn deposes and says as follows: to wit: speaking in the first person. I am now, and have for a long time past been a Ship's Steward in the employ of the Alaska Commercial Company of San Francisco, California.

I became acquainted with the Right Reverend Bishop Nestor of the Graeco Russian Church of North America nearly two years ago on the first trip he made to Alaska, shortly after he came to this Coast, I being at that time in said Company's employ.

I was steward of the steamer "St. Paul" on her last trip to Alaska, left San Francisco for that place on May 4th 1882, Bishop Nestor was a passenger on that trip and was going to make an extended stay there. In my capacity of steward of the vessel, I became acquainted with all the habits and peculiarities of the Bishop, he was a very quite and devote man, spending nearly all his time in his state room reading and leaving it only for his meals or to take exercise by walking up and down in front of his room, occasionally he would occupy the steamer's saloon for a little time for the purpose of writing; while aboard the steamer his habits were so regular and he used to keep himself so much in his room, and thereabout, that not to find him there almost anytime, except meal time, would at once be noticed by those on board acquainted with his habits.

On the first trip he made to Alaska, the Bishop informed me that he was a martyr to neuralgia at times having very severe attacks; I had noticed that he slept but very little, always sitting up reading very late at night and rising very early in the morning; speaking to him on one occasion about his taking so little sleep, he told me, that three hours sleep each night was sufficient for him, that that was all the time, about, he slept.

When the St. Paul arrived at St. Michael on her last trip, the Bishop left the ship and went ashore, intending to stay there or make a trip up the river, he remained ashore until the 4th of July 1882, when he again came aboard.

<sup>212</sup> LC, Container B 39-40, Reel 34-35, pg. 72-75b.

I received a letter from the Captain informing me that the Bishop was unwell and was coming aboard, and directing me to get his room prepared for him, to look after him when he did come on board and pay particular attention to his wants.

I prepared the same room for him which he had had before, it was next to the last room at the stern, after I had prepared his room he came up to me, shook hands with me and told me he was going back to San Francisco. I inquired of him as to his health and his answer to my inquiry was "I am not well, I am very nervous sometimes I tremble and shake and can't stop it" he remarked further in substance "that as it was the 4th of July everybody would be enjoying themselves on shore and he did not feel like being present, he was too nervous to stay and hear the bustle and excitement of the festivities." I then noticed that he was much changed, looked worried and discontent. He never complained but told me those facts in reply to my inquiries as to his health and to his wants.

On the 4th at noon I took him down to lunch and also made some beef tea and gave him. Matters went along about the same up to the 12th of July, during that time he told me that his neuralgic troubles were causing him much pain, and to those who knew him there seemed a perceptible change from his former self. It was the general remark that something was the matter with the Bishop, that he was not right.

On the 12th of July about 6 A.M. the vessel left St. Michael on its return trip to San Francisco with the Bishop on board.

About half past 7 o'clock of the morning of the 12th I passed by his room and saw him sitting therein, I went to the door and bade him good morning he arose stood straight up, lifted his skull cap from his head and bowing to me said slowly "Good morning steward", then he came forward to the door and I said to him "It's a very fine morning Bishop", he stood for 2 or 3 seconds looking straight at me and then abruptly answered "Yes a very fine morning". Just at that time Dr. Noyes came out of his room and I left. He had never taken his cap off to me before and when he was subsequently missed I immediately recalled to mind the peculiarity of his greeting.

After leaving the Bishop's room, at that time, I went to the Captain's room to clean up and then worked on towards the Bishop's room. It was his habit to watch for me and when he saw me coming to clean up his room he used to leave it and pass to the stern and there walk up and down until his room was cleaned up and ready for him; as I went towards the Bishop's room, to attend to it, I saw the Captain at the saloon door, which is two doors from the Bishop's room, the Captain looked excited, and I asked him if he was looking for anyone or wanted anything; he asked me if I had seen the Bishop, I told him I had left him in his room a little time before, he says "we can't find him". I, with the rest of them started to search for him, I opened and looked in every state room, looked everywhere, even in places he would not be likely to visit, the vessel was, by the Captain's order, turned about.

While searching for the missing Bishop I happened to notice the condition of the rail, right at the stern, it had been newly painted and quantities of soot from the smoke stack had fallen on the rail; at the rail quite close to the flagstaff was a place where the soot had been brushed off, evidently by some garment, or cloth. I called the attention of the mate and others to this place, and on looking over the rail found a place on the projecting heading outside where the new paint was scratched and, marked; the Bishop had on heavy clothes and top boots with very thick soles, and a velvet robe which reached down nearly to his feet, and it was evident that he had stepped over the rail on to the projecting heading or molding, on the outside and then gone into the water, and the robe dragging over the rail had swept off the soot at that place. In making an examination of his room, after we concluded that he had gone overboard, I found that articles that he always carried on his person were laid carefully away in the upper berth; I found also that he had not slept in his berth at all that night; it was in the same

condition as when I made it up the day before, he had taken his rubber cloak and spread it carefully on the bed and evidently laid on that for a little while, even that bore evidence that he had not lain on it long.

The steamer returned to St. Michael for the purpose of giving notice to the authorities of the loss of the Bishop and then proceeded on her trip to San Francisco.

(Signed) W. C. Askwith

Subscribed and sworn to by Wm Callander Askwith on this 18th day of August 1882 before me.

(Signed) Edw d Chattin  
Notary Public

(L. S.)

\* \* \* \* \*

State of California <sup>213</sup>  
City and County of San Francisco

L. A. Noyes, himself duly sworn deposes and says: that he is a Physician in the regular employment of the Alaska Commercial Company.

That whilst in such employment acting in such official capacity he was on board of the said Alaska Commercial Company Steamer "St. Paul" on her return trip from Alaska to San Francisco in the month of July 1882.

That amongst the passengers on said steamer "St. Paul" on said return trip, was the Right Reverend Bishop Nestor of the Graeco Russian Church of North America, who was returning to San Francisco from Alaska on account of ill health and with whom this deponent became acquainted personally.

That whilst at St. Michael and prior to the departure of the steamer "St. Paul" from that place to St. Paul's Island, on said return trip, this deponent conversed frequently with the said Bishop in regard to his health which the Bishop admitted to this deponent was not good.

That on the Fourth day of July 1882, while at St. Michael, this deponent inquired of the Bishop as to his health and he complained that he was very tired and needed rest, the impaired state of his health was the reason he was returning to San Francisco; on that day (the 4th) the Bishop went on board the steamer at St. Michael and remained on board until the day the vessel sailed for St. Paul's Island which was on the 12th of July 1882. The feeble condition of the Bishop was noticed and commented upon by the officers of the steamer and every consideration and care was shown him. The Mate particularly called deponent's attention to the condition of the Bishop as being somewhat peculiar. Between the 4th and the 12th of July deponent often conversed with the Bishop as to his ailments, advised him as to the treatment thereof and prescribed for him and although during that time his manner indicated some slight aberration of mind, yet there was nothing in his conduct which led any of us to suppose that he meditated any personal bodily injury.

The staterooms of deponent and the Bishop's joined each other on the steamer and deponent was thereby enabled to pay more special attention to the wants and ailments of the Bishop. The Bishop's habit was to get up very early in the morning and on Wednesday morning of the 12th of July, before the vessel started deponent heard the Bishop get up about three o'clock, but did not think anything particular of it at the time. The vessel started at 6 o'clock A.M. and deponent arose about 7 A.M. went out and met the Bishop, inquired of him how he felt, and he the Bishop answered that he felt better upon questioning him as to the state of his bowels he complained that he had

<sup>213</sup> LC, Container B 39-40, Reel 34-35, pg. 77-79 b.

not had a passage for some 24 hours, advised him what to take for it and he remarked that he had some Castor Oil which he always used for that trouble; there was nothing unusual in his manner or appearance, and after talking with him for a little while, deponent went forward met Mr. Cox, the Chief Engineer and with him went to look at the Engines.

In about 15 minutes deponent went back and met the mate who inquired for the Bishop, this was about 8 o'clock A.M. and the steamer was about 12 miles out. Not finding the Bishop in his state room, or anywhere around where he usually kept himself deponent went to the Captain and inquired if he had seen anything of the Bishop or if he was in his (Captain's) state room; and receiving a negative reply, a thorough search of the vessel was made, which resulted in conclusive evidence that the Bishop had jumped or fell overboard, the steamer's bulwarks had been freshly painted and there was a place on the bulwarks in the fresh paint which showed where he had stepped up over the bulwarks in going overboard, and where his gown which he wore had swept off the soot which had settled on the new paint. Upon searching his state room there was found carefully placed in the upper bunk in a conspicuous place in sight his pocket book, diary, handkerchief, snuff box, watch and other things which he usually carried in his pocket or about his person, these things had evidently been placed in the bunk so as to attract attention thereto.

The evidence was conclusive to us all that he had gone overboard. The Captain then ordered the steamer about and proceeded back to St. Michael and notified the authorities there of the disappearance of the Bishop and at the same time suggesting that a patrol of the shore of Stewart's Island should be made by the Indians, as it was more than probable that the body would be cast ashore thereon.

At the time of the Bishop's disappearance from the vessel the sea was perfectly smooth and there was no motion of the vessel which would by any means accidental precipitate or cause a person to fall overboard, the bulwarks of the steamer at the place where he went overboard, above mentioned showed the marks where he had deliberately stepped over the rail and to the water way or covering board on the outside from which place he must have jumped into the water.

(Signed) L. A. Noyes M.D.

Subscribed and sworn to before me this 15th day of August A.D. 1882

(Signed) Edw A. Chattin

(L. S.)

Notary Public

\* \* \* \* \*

St. Michaels July 12, 1882  
Father Zacharii Belkoff <sup>214</sup>

To 122

Dear Sir.

The Stmr "St. Paul" left at 6 a.m. and returned at 10 a.m. with her flag half mast, the Captain send a boat ashore and informing me, that the bishop committed suicide by springing over board at about 8 o'clock a.m. The first mate Mr. Erskine told me that nobody saw him doing it. His body is not found yet so I told (him) they Indians they should keep a strict watch all along the shore.

I remain

Yours very respectfully

H. Neuman

<sup>214</sup> LC, Container B 39-40, Reel 34-35, pg. 128. The letter was written in English, this is a copy. There are notes added: "Received August, 13/1, 1882", "Received Oct. 18/30, 1882. Arcpr. V. Vech." "Al. Ec. Admin."



Signature witnessed by Priest Zacharii Belkov  
Reader Ioann Orlov

Russian Consistory account with G. Niebaum <sup>215</sup>

1881 Dec. 31 To build at Kodiak	228.31	1882 Jan. 19	
" house at Kenai his approval	1000-	Pd. cash on buildings at Kodiak & Kenai	1337.05
" church at Kodiak " do	3430.37	August 22 Balance	12170.55
1882 Aug. 16 Priest dwelling Nushagak	2543.50		
" dwelling at Unalaska			
for Bishop Nestor	3634.15		
" Theological Seminary			
by of do	2671.27		
	13507.60		13507.60
1882 August 22 To Balance	12170.55		

San Francisco August 22dy 1882

G. Niebaum

\* \* \* \* \*

To the Economic Administration <sup>216</sup>  
at the Most Holy Synod  
Alaska Ecclesiastical Administration  
Aug. 25/Sept. 6, 1882  
No. 326

After receiving information about the death of the Most Reverend Nestor of Alaska, the Ecclesiastical Administration requested the Alaska Commercial Company to inform about all bills from the Company, that were agreed upon with the departed Bishop and to send these to the Alaska Ecclesiastical Administration. -

According to the letter received to our request for bills, it was found, that the departed Most Rev. Nestor has been in debt to the Company for building for him clergy houses in the Territory of Alaska for a sum of twelve thousand one hundred seventy dollars and fifty five cents (\$ 12,170. 55/100)

It is namely for:

- a) according to the bill sent from Kodiak Dec. 31, 1881 - \$ 228 dol. 31 cent
- b) for house built in Kenai - \$ 1000 dol.
- c) for house in Kodiak - \$ 3430 dol. 37 cents
- d) for house for the priest in Nushagak - \$ 2543 dol. 50 cents
- e) for house for the Bishop at Unalaska - \$ 3634 dol. 15 cents
- f) for the house, named "Bogoslovskaja Seminariia" (Ecclesiastical Seminary), That was built according to the orders of Bishop Nestor in Unalaska - \$ 2671 dol. 27 cents.

In 1881 the Alaska Ecclesiastical Administration, according to an order from the Most Rev. Nestor, paid to the Company on account for materials, that were used for the clergy houses \$ 1337 dol. And 25 cents.

It is evident, that according to paragraph 7 of the conditions signed, Bishop Nestor was obligated to pay to Mr. Niebaum, besides the remaining sums, for labor done at buildings, also five per cent interest yearly, starting from November 4/16, 1882 on the unpaid sum. Finally taking into consideration, that according to paragraph 9 of the said

<sup>215</sup> LC, ARCA, Container D 469 - 470, Reel 298, pg. 30 b -31.

<sup>216</sup> LC, ARCA, Container D 469 - 470, Reel 298, pg. 33 b -36.

agreement, payments of the debt, incurred by the Bishop, in case of the death of the Most Rev. Nestor is obligatory for the Administration, the Alaska Ecclesiastical Administration, therefore has the honor, most humbly, to request permission from the Economic Administration, to begin payments of the debt to the Company, according to presented bills of \$12,170.55 before November 4/16 of this year. -

Sources for this payment, of a large sum, the Administration would find for the present year in the:

- a) Remains of the 6800 Rubles, assigned for the year 1882, in the amount of about 1500 dollars.
- b) Remains from the salaries of two teachers and from funds for students at the Bishop's house in San Francisco, since not all positions were filled during the present year. That would be about 1150 dollars.
- c) The remains of the Bishop's salary for the second half of 1882 -1925 dollars.
- d) The remains of the salary for a priest in San Francisco in 1882 about 350 to 1000 dollars. The amount depends on the date of arrival of the new priest in San Francisco.
- e) 2236 Dollars and 23 cents, that remained from the support of the cathedra in San Francisco in 1881, that were sent to the Alaska Diocesan Administration, after its request of March 24, 1882 No. 4164.

In case of permission by the Economic Administration to use these sources for payment of the debt to the Alaska Commercial Company before the beginning of 1883; the remaining debt of about 4 or five thousand dollars to the Company, for remodeling done by the Company, the payment of interest from the sum, and equally payments of the debt itself by the Administration, by keeping an economy of expenditures and using those remaining funds would not pose much difficulty.

Sending this proposal for a decision, the Ecclesiastical Administration considers as its duty to inform that from Nov. 4/16 this year, the five- percent interest would have to be paid, according to paragraph 1 of the contract signed Nov. 4/16, 1880 by the Most Rev. Nestor, Bishop of the Aleutians and Alaska with one of the Directors of the Alaska Company - Mr. G. Niebaum, that was notarized; accordingly, all buildings and remodeling of church buildings in Alaska "have to be done, according to plans and estimates, previously inspected and confirmed by Bishop Nestor."- But since all orders for buildings were made directly by the Most Rev. Nestor, without any involvement of the Administration (from the bill sent now the Administration learned for the first time about the building of a house for the priest in Kodiak, about the building of a Theological Seminary in Unalaska), therefore the existence of plans and estimates, that were necessary, according to the contract were unknown to the Administration, and if there were any, and then if the plans correspond to the buildings that were made and if they are according to the estimates for bills that are requested for payment by the Company.

According to the words of (a director of the Company) Mr. Niebaum, these plans and estimates existed and they would be found among Most Rev. Bishop Nestor's papers (they were not sorted out), but there is doubt, that these estimates and plans were confirmed by the Bishop or seen by him. The acceptance of estimates includes prices for materials that existed and were delivered "from different places, even Portland (state of Oregon)" and work done in San Francisco and in Alaska, without estimates of these prices or for freight; all this makes the estimates formally unfounded and besides all this can't be enforced according to the laws in the State. Our business explained Mr. Niebaum: was simply a common trust between Master and contractor of orders for work - the Master (Bishop) tells the Agent of the Company to make certain work in some place - and the order was fulfilled.

Information sent by the clergy on the subject of the bills sent to the Administration by the Alaska Commercial Company is quite unclear about two houses at Unalaska and there is no information on this subject. -

Concerning the building and remodeling in Nushagak, the clergy reported to the Administration: "the house for the missionary of this Mission, built in 1881 by the Alaska Commercial Company is finished and taken over by the clergy, as acceptable; the church roof was covered with shingles and painted with green oil paint."

Concerning houses at Kodiak, the clergy in the person of the priest, in accordance to the bill sent from the Company added: "Correct N.S. Rasoff, Priest Russian Church at Kodiak."

Concerning the Kenaian Mission: the Hieromonk Nikita, under the bill from the Company wrote: "the house for the missionary in Kenai in accordance with this bill is finished and ready to be lived in; to which I moved in October of the previous 1881. Missionary of Kenai, Hieromonk Nikita."

To finish formally this investigation by the Administration it was ordered to the clergy in these places to compose acts, that would list all work and buildings done in their settlements. The clergy of Kodiak was requested to inform about the bill of 228 dol. and 31 cent, since the Administration of the Company can't give this information, without the agent of the Company in Kodiak.

In consideration of all listed above the Alaska Ecclesiastical Administration considers itself not empowered to begin payments in accordance to the bills sent by the Alaska Commercial Company.

(The end of this letter is missing -- Ed.)

\* \* \* \* \*

To the Alaska Ecclesiastic Administration<sup>217</sup>  
From clergy of the Kvikhpak  
Missionary Elevation of the Holy Cross Church  
No.122

#### REPORT.

I have the honor to report to the Alaska Ecclesiastical Administration and with this report to inform the Administration, that this year 1882, this clergy had for the first time the luck to meet in person in their parish their most valued Benefactor and Archpastor Most Reverend Nestor, Bishop of the Aleutians and Alaska, who arrived June 25 (new calendar) here to Michailov Redoubt on board the ship St. Paul. Already the next day on the 26th of this month He deigned to move to the shore and settled here in the company apartment with His boy Ioann Shaiashnikov. Here at the meeting of local parishioners, in church, the same hour that He arrived on shore, He announced, that He has the intention to go with the local clergy for the winter to the Kvikhpak mission. He deigned to make us happy, that we would personally see in our place our most valued Benefactor and Archpastor the Most Rev. Bishop of the Aleutians and Alaska. Then, since the local priest was not able, because of sickness, the Bishop served Vigils and the Lord's Liturgy on Sunday the 21st of this month of June (old cal.). After that He deigned to send the above named boy Shaiashnikov back to Unalaska on board the ship Dora, which left from here June 29 (new style). At the same time He was packing and preparing himself for the trip. Then on July 4, the day of American holiday, when as usual the local priest came at 9 o'clock in the morning, He suddenly said to this priest, that He does not feel well, that He has a feeling that something bad will happen

<sup>217</sup> LC, Container B 39-40, Reel 34-35, pg. 124-129.

during His trip bringing Him death, and therefore He can't stay ashore any longer, and would better return to the ship and go to S. -Francisco. At once He ordered the same priest to ask the local agent Moisei Petrovich Lorence if He would like it, if He would serve a Thanksgiving service that day with a proclamation of many years to the President of USA. That was done and then by His order, everyone went to the church: all visitors Americans, Russians, Creoles and Natives. During the service it was noticeable, since He served alone, at the reading, that He felt bad, He shook in His entire body and His head and breathed heavily. Right after the end of the service He took His belongings and ordered to be brought in the whaleboat to the ship "St. Paul". This order was fulfilled and no one had a chance to take a last Bishop's blessing. People were sad to remain without Him. At that time this clergy was finishing report papers and documents of the church. From that day on every day this named priest visited Him and every day when he asked Him about His health, He undecidedly gave hope, that He feels a little better, but that it seems, that He will not get better from that sickness, it seems that He feels, that He will not live until the end of this year and with all this He began to worry us. "I will scare you with this, but I am telling you the truth and therefore don't get scared for me, the Lord's Holy wish should be over me; everywhere is God's land. Therefore every hour I am preparing myself to die." Lately He always said to us and then He deigned to write to the local priest from the ship on July 6, that He will not leave here earlier than June 30/ July 12, and therefore He wishes on Sunday to serve the Lord's Liturgy, and that the priest should serve the Vigils on Saturday. He served Sunday. Reader Ioann Orlov was at confession, gave the oath, according to regulations and was blessed to wear the robe. Sunday morning a whaleboat was sent for Him to bring Him to the 8 o'clock service of the Holy Liturgy, that He had to serve by Himself, since the local priest did not serve again because of his sickness as it was said above. At the service He deigned first to award the local priest with an Epishion, secondly the reader Ioann Orlov was blessed to wear a robe. Finishing all these matters, on the same whaleboat He returned to the ship St. Paul, directly from the church, after giving us for the last time his Archpastoral blessing. Making an effort to go from here, not to lose a good opportunity, without seeing Him we went home the next day June 28/July 10, at 2 o'clock, where we arrived on July 22/August 9. August 13th this clergy received a letter from the agent of the Alaska Commercial Company - Henrick Neuman, that was addressed to the priest. This letter was delayed in the village of Cotlik for a long time and finally, after exactly a month arrived here. - From that letter we learned, that the Most Reverend Nestor, Bishop of the Aleutians and Alaska was lost from the ship of St. Paul, that He supposedly jumped overboard Himself. This is seen from the letter, the original of which we include with this report as the document of July 12, 1882, a copy of it was made and witnessed by the local clergy. After that the local clergy hurried to go to Michailov Redoubt on board the river ship Yukon, leaving the Kvikhpak Mission August 22 (new cal.). We arrived at Michailov Redoubt the 26th day of the same month. Arriving there, I made inquiries. I found out that, when He was lost, nobody saw it. That, on August 20 (new cal.) they found the body at the shore of Golovin Sound and Shaktoolik, that would be from the place where he was lost more than 130 miles by sea, and by the way around by land about 250 miles. He was found and dragged out on the shore by a young boy from the Malemiut tribe. After he laid Him on a bare place he put grass over His body and covered it with wood to keep the body in place. It is questionable, if anyone will find Him since he left Him not far away from the water and the body could again be carried away. Afterward he notified Michailov Redoubt; that news came the day before our arrival here. After I came here I ordered a wooden coffin made. To our great sorrow we couldn't find zinc or white iron for the coffin, in order to seal and weld it, when it will be brought to the place, since the hair and nails had begun to come off Him. Then this coffin can be entrusted to one of

the trusted Creoles, who will go on Company business in the winter. If he will find Him where He was dragged out of the water, he can put Him into the coffin and seal it, then in the winter, when He is frozen He can be brought to Michailov Redoubt with dogs. Here we can then lower Him directly into a grave, where He would stay until an order comes from the Alaska Ecclesiastical Administration. In case the Alaska Ecclesiastical Administration demands, that the body of the departed Most Reverend Nestor, Bishop of the Aleutians and Alaska be taken there, then I consider it necessary, for the Administration to make an order that the Alaska Commercial Company would send a finished coffin made of zinc. Then He can be put inside of it directly, into the zinc coffin, inside of the coffin that He is in and it can be sealed with solder. In any case the coffin should be considerably larger, than a normal one, since He would be put in it in a wooden one. The length of the zinc one should be 6 ft. and 10 inches, width 21 inches, depth 18 inches (square). Or it may be that the Alaska Ecclesiastical Administration will order a decent burial performed for Him. With all this the clergy finishes this report, until there is new news and when the body of our departed Archpastor will be delivered. Then at that time a communication will be sent to the Administration and also about the financial expense of the delivery of the body of our departed Archpastor to Michailov Redoubt.

About this I have the honor to report to the Ecclesiastical Administration.

August 29/17 day of 1882, Michailov Redoubt

Clergy (Priest Zacharii Belkov

(Church reader Ioann Orlov

Resolution made:

After this report was read it was decided to send the original with enclosure to the Most Holy Synod, even though a telegram was already sent there informing them that the body of the deceased Most Reverend Nestor was found.

Oct. 21/ Nov. 2, 1882

Member of Administration, Archpriest Vechtomov

\* \* \* \* \*

Ministry of Foreign Affairs <sup>218</sup>

The All - Russian Imperial General Consulate in  
San-Francisco

September 4/16, 1882

No. 226

To the Alaska Ecclesiastical Administration.

I consider it necessary to notify the Ecclesiastical Administration, that on the basis of the acting laws of the State of California, I have been confirmed by the local court August 25/September 6 as a Public Administrator of the remaining property of the deceased Nestor, Bishop of the Aleutians and Alaska.

Consul General A. E. Olarovski

To the Alaska Ecclesiastical Administration <sup>219</sup>  
 from the priest of the Unalaska  
 Ascension Church, Innokentii Shaiashnikov  
 Sept. 6, 1882

REPORT.

Most humbly, I have the honor to report to the Alaska Ecclesiastical Administration, that according to my request of June 26/ July 8, 1881, No. 141, concerning the purchase of a new chapel, in the name of the Lord's Ascension on the Island of Sannak, which was sent to the name of His Reverency, Most Rev. Nestor, Bishop of the Aleutians and Alaska and Cavalier, according to the enclosed conditions, between the Aleuts and the Alaska Commercial Company, - to which followed from the Alaska Ecclesiastical Administration, dated August 10/22, 1881, No. 288 a resolution of His Eminence: "I give blessing and permission to build a chapel on the Island of Sannak." This new chapel, when it is finished, according to the verbal blessing given, by the now deceased Most Rev. Bishop during my last visit to the above named Island. Now on August 25/September 6, 1882 the chapel received a small blessing in the name of the Ascension of our Lord. The measurement is in agreement with the plan: length 46 and 26 feet in width, and height from the ground, to the roof outside is 18 feet.

I have the honor to report this to the Ecclesiastical Administration.

Priest Innokentii Shaiashnikov

\* \* \* \* \*

Alaska Commercial Company <sup>220</sup>  
 310 Sansome St.  
 PO Box 2329  
 San Francisco November 6th, 1882

To the Russian Consistory of Alaska San Francisco

Gentlemen

We have the pleasure to enclose you herewith bill for payment, made at Kodiak as per instructions from Bishop Nestor, amounting to \$65.00 which kindly place to our credit.

Yours Respectfully  
 Alaska Commercial Co.  
 Max Hilbronner Secy. pvt.

\* \* \* \* \*

Alaska Commercial Company <sup>221</sup>  
 310 Sansome St.  
 PO Box 2329  
 San Francisco November 6th, 1882

To the Russian Consistory of Alaska San Francisco

Gentlemen

Referring to my statement, rendered to you on August 22nd last, I now have the pleasure to hand you herewith certified Invoices for \$ 3634. 15 for the dwelling at Ounalaska for Bishop Nestor and \$ 2671. 27 Theological Seminary by order of do;

<sup>219</sup> LC, ARCA, Container D 469 - 470, Reel 298, pg. 36 b-37 b.

<sup>220</sup> LC, ARCA, Container D 469 - 470, Reel 298, pg. 33.

<sup>221</sup> LC, ARCA, Container D 469 - 470, Reel 298, pg. 25.

Also corrected bill, approved, for outlays on Kodiak Church for \$ 182. 41, in place of \$ 228.31 as charged to you in statement, showing a difference of \$ 45. 10 which I have placed to the credit of your account.

Yours Respectfully  
G. Niebaum

\* \* \* \* \*

Alaska Ecclesiastical Administration <sup>222</sup>  
San Francisco Nov.25/Dec. 7, 1882  
No. 365  
To the All-Russian Imperial General Consulate in San Francisco

After the death of the Most Reverend Bishop, the Alaska Commercial Company sent the Administration a bill for \$ 12,170. 55, for built and repaired churches and clergy lodgings in the Alaska Diocese. Taking into consideration item 1 of the contract, that was signed by Bishop Nestor and Mr. Niebaum, where it is said: "I Mr. Niebaum accept upon myself the building and repair of Orthodox churches and church houses in the Territory of Alaska, according to plans and estimates that were preliminarily inspected and confirmed by Bishop Nestor". Having not found these plans nor estimates anywhere, the Administration considers itself in no position to begin payments of the above named debt to the Company and as a result of that it has sent correspondence to the Economic Administration at the Holy Synod August 25/September 6, 1882, No.326, where it requested the Economic Administration to solve this question of payment. - Since the information obtained by the Administration about buildings, that were made by the Alaska Commercial Company was not sufficient, the Administration has requested additional information from clergy in the Diocese, where in the past the work of building and repair of church buildings was done. That information from the clergy was now received and according to them it can be proven, that in some places (in Unalaska, Kenai and Kodiak) the work was far from being finished and that in Kodiak, besides this, it was done unsatisfactorily. - Concerning this circumstance Mr. Niebaum has expressed to Archpriest Vechtomov, that the basic principle of the contract is that, Bishop Nestor had to give the instructions to do one or another project and it was the duty of the Company only to deliver materials to the proper place and do the work there, without responsibility for the value of that work.

Being in no sufficient position to solve the question, of level of the contract power, or the range of responsibility of the Company as it stands, for the building of church-clergy houses in the Alaska Diocese and considering at the same time an obligation to points 6 and 7 of the contract, to act immediately to pay the debt presented to the Administration by the Alaska Commercial Company, the Administration finds itself forced to turn to the All-Russian General Consulate and most humbly request it to make its conclusions about the question of this payment. It would be wished, to receive this conclusion in a short time, for presentation of it to the Economic Administration at the Holy Synod.

The member of Administration, Archpriest Vladimir Vechtomov

<sup>222</sup> LC, ARCA, Container D 469 - 470, Reel 298, pg. 54-55.

Ministry of Foreign Affairs <sup>223</sup>  
 The All - Russian Imperial General Consulate in  
 San Francisco  
 December 2/14, 1882  
 No. 277

To the Alaska Ecclesiastical Administration.

The All-Russian Imperial General Consulate, in response to the communication from the Ecclesiastical Administration of Nov. 25/Dec. 7, No. 364 and No. 366 has the honor to inform, that it does not have anything against the opinion expressed there by the Ecclesiastical Administration. But, since a communication received by the General Consulate from Mr. Ober-Procurator of the Most Holy Synod, dated Nov. 2. No. 12464 makes it evident, that relatives of the deceased Bishop Nestor wish to receive a list of His remaining property. Therefore the General Consulate, most humbly, requests the Alaska Ecclesiastical Administration to send for the review of his Excellency, Mr. Ober-Procurator a copy of the above mentioned communications from the Ecclesiastical Administration of Nov. 25/Dec. 7 of this year No. 364 and No. 365, and also a list of items that belonged to Bishop Nestor, that are kept at the church in Unalaska.

Consul General A. E. Olarovski

\* \* \* \* \*

Ministry of Foreign Affairs <sup>224</sup>  
 The All - Russian Imperial General Consulate in San Francisco  
 December 2/14, 1882  
 No. 279

To the Alaska Ecclesiastical Administration.

On occasion of the communication from the Ecclesiastical Administration of November 25/December 7, No. 365, the All-Russian Imperial General Consulate has the honor to inform of the following considerations.

At the end of 1880, having returned from his first voyage in the Diocese, Bishop Nestor was surprised, that readers in some parishes did not have any houses or that they lived in mudhuts, or their houses were in such condition, that a complete remodeling was required. Some churches also needed immediate repair. However the Bishop did not have in his hands money to repair these buildings. To get a loan from a bank, it is required to have either a solid sponsorship or security. But in neither case do banks give loans without at least an interest of 11/2% a month. Bishop Nestor complained about his hopeless situation and told about this to one of the Directors of the Alaska Commercial Company - Mr. G. Niebaum. This last one, warmly sympathized with Bishop Nestor and seeing His anxiety, made a loan to him undoubtedly for a remunerative condition. The Bishop used the kindness of Mr. Niebaum and they made a condition, that was witnessed in the local General Consulate Nov. 16 new Cal., 1880, No. 145.

It is very well known to the Alaska Ecclesiastical Administration, that the building and contracting did not involve the area of activity of the Alaska Commercial Company. Even less was Mr. Niebaum involved in those matters. In the strict sense of words, Mr. Niebaum was in his relation to Bishop Nestor a simple subcontractor, who took upon himself, for a profit known to himself, to build one or another building, but he is simply a

<sup>223</sup> LC, Container B 39-40, Reel 34-35, pg. 259.

<sup>224</sup> LC, ARCA, Container D 469 - 470, Reel 298, pg. 55 b-57 b.



person, who did a favor for the Bishop, that he decided to accredit to him as much as 15 thousand dollars and to help him gratuitously, using his agents and workers in Alaska - to make the buildings desired by the Bishop. This favor by Mr. Niebaum becomes even greater, since the Alaska Commercial Company, that has a wide range of business with millions worth of transactions, had all materials, that were needed for the buildings, had the chance to obtain and deliver much cheaper, than if Bishop Nestor would purchase them himself. This way, the conditions between Bishop Nestor and Mr. Niebaum were made mostly owing to their own personal trust and respect, one to another, and on the side of Mr. Niebaum that favor was valued by Bishop Nestor and He told about that to all and every one. This also probably is known to the Ecclesiastical Administration, as a moral side of their signed condition.

Concerning paragraph 1 of the Contract, the General Consulate calls the attention of the Ecclesiastical Administration to the "confirmation of plans", that they were made by Bishop Nestor and these plans should have been in his possession. Finally, the Bishop, inspecting his diocese during his last voyage, saw all the buildings himself and gave all kinds of orders. Concerning the "confirmation of costs", then, taking into consideration the local market conditions, when there is an almost daily fluctuation of prices, not only for freight on ships and building materials, but also for working hands, finally there is also the consideration, that the estimates were made in San-Francisco, but lumber for buildings made in Alaska was purchased in Oregon, workers were hired and ships were freighted, sometimes in San-Francisco, then in Portland etc. - Therefore if these estimates even would have been among the papers of the deceased Bishop Nestor, they could not have been exactly in agreement but only approximate.

Besides that, according to the meaning of the acting laws of the States, the approximate estimates are not binding the contractor of work to anything at all, the forwarded bills from the builder have to be paid. Therefore, there is no doubt, that if Mr. Niebaum would file a suit in the local court, it would find, that the bills are correct and would award the plaintiff in full the sum requested by him, all the more, that these plans are not in the possession, in the hands of the Ecclesiastical Administration, not mentioning about the matter of some more important documents, that the law requires, that would prove that Mr. Niebaum deviated in his buildings from instructions given by Bishop Nestor.

Consul General A. E. Olarovsky

\* \* \* \* \*

Ministry of Foreign Affairs  
The All - Russian Imperial General Consulate in San Francisco  
December 1/14, 1882<sup>225</sup>  
No. 278

To the Alaska Ecclesiastical Administration.

To the letter received from the Ecclesiastical Administration of 1/13 Nov. No. 368, the All-Russian Imperial General Consulate has the honor to inform, that after making inquiries by the General Consulate it found, that the Alaska Commercial Company, had an open credit for the Most Reverend Bishop Nestor, at the time of his travel in the diocese, they gave him money according to his requests. Where the Most Reverend Bishop spent that money is impossible exactly to determine: he spent it for all kind of purchases and gave them to the poor.

<sup>225</sup> LC, Container B 39-40, Reel 34 - 35, pg. 205 - 206. The editor situated this letter not according to the date, which is incorrect, but according to the registration number of the Consulate.

Therefore considering:

- 1) That the Alaska Commercial Company trusted and gave the money to the Most Reverend Nestor, to a Bishop of the Orthodox Church,
- 2) That Bishop Nestor spent the money following for known missionary goals,
- 3) According to the laws acting here, the understanding of a Bishop, as a representative of a known faith and the acceptance of a president as representative of some kind of corporation or a commercial company - and they are by law considered as a corporation and commercial company, that are responsible for all orders and expenses made by their representatives,
- 4) That private property remaining after the death of Bishop Nestor, will not be enough to cover all expenses,
- 5) Taking into consideration the high office of the Most Reverend Nestor, as a Representative of the Orthodox Church in America - a dignity in which it would be wished in the future that a complete honor and trust would be kept - the All-Russian Imperial General Consulate considers that: to make a payment according to the bills of the Alaska Commercial Company from the sums of the Alaska Ecclesiastical Administration. It would be wished, that the Ecclesiastical Administration would make this payment as soon as possible, since any kind of delay can agitate into considerable undesired doubts and rumors among people, who are used without doubt to trust an Orthodox Bishop.

Consul General A. E. Olarovski

\* \* \* \* \*

Alaska Ecclesiastical Administration in San Francisco<sup>226</sup>  
 To the Economic Administration at the Most Holy Synod  
 December 9/21, 1882  
 No. 372

The Alaska Ecclesiastical Administration is sending with this a report, made by the Administration on the basis of reports received from the clergy: Nushagak mission, Unalaska, Kodiak and Kenai mission, concerning the newly built and repaired buildings by the Alaska Commercial Company. According to these contracts, that were signed Nov. 4/16, 1880, between Bishop Nestor and Gustav Niebaum, the church-clergy buildings, with three enclosures to this report, and namely:

- a) An excerpt from a copy from the proposal made by Most Rev. Nestor of June 14/26, 1882, No. 97.
- b) A copy of a communication from the Administration to the Consulate General in San Francisco from Nov. 25/Dec. 7, 1882, No. 365.
- c) Copies of communication from the Consulate to the Administration Dec. 2/14, 1882, No. 279,-

According to them the Ecclesiastical Administration has the honor to inform the Economic Administration, that, taking into consideration, that some of newly built buildings are reliable and strong, such as: the house for the priest in Nushagak and two buildings in Unalaska, that these two buildings were seen by the deceased Most Reverend Nestor and, having inspected them, had sent an order to the Administration about payment of the debt to the Alaska Commercial Company at the end of 1882. That, finally, the All-Russian General Consulate finds it necessary for the Administration to pay to the Company in the amount of twelve thousand one hundred seventy dollars and fifty-five cents, in consideration that, "in case, Mr. Niebaum would file a suit at the

<sup>226</sup> LC, ARCA, Container D 469 - 470, Reel 298, pg. 56-60 b.

local court, it would accept the bill as correct and take the side of plaintiff giving him the requested sum", - The Alaska Ecclesiastical Administration is assuming: that at the end of 1882, if there would not be at that time any kind of order from the Economic Administration, to start payments to the Company of the requested \$ 12,170. 55 cents, using for that:

- a) 2236 dollars and 23 cents, that remained unspent in 1881 for the Cathedra in San Francisco, that were sent by the Economic Administration, after the communication of March 24, 1882, No. 4164 to the disposition of the Alaska Diocese and
- b) The remaining unspent funds from the 6800 Rubles and for maintenance of the school and teachers from the year 1882. -

With the intention to form the required sum for the payment of the debt to the Alaska Commercial Company for building and repairs of churches and clergy dwellings in the Aleutian Diocese, the Alaska Ecclesiastical Administration requests again the agreement of the Economic Administration with the opinion described here of the All-Russian Consulate General in San Francisco and will permit the Administration to use for payments of that debt to the Company the unspent remaining funds from 1882 from the Bishop's salary and the remains of the salary due to the vacant position of a priest in San Francisco. These remaining funds, according to the second remark, in the report of sums, for the maintenance of the Aleutian Diocese in 1882, that were sent for the complete disposition of the Diocesan Administration for repair of churches and clergy-dwellings. -

The Administration considers it as a duty to add, that it plans to make the following orders in respect to buildings made in Aleutian Diocese by the Alaska Commercial Company:

- 1) To leave two buildings owned by the Alaska Commercial Company, that were built in Unalaska, in the same condition as they were before until there are new instructions from the Alaska Diocesan Administration.
- 2) To order to the Unalaska clergy to observe the repairs made.
- 3) The house for the priest in Kenai has to be finished by the Alaska Commercial Company, according to instructions given in report No.14 of the missionary Hieromonk Nikita. With this to recommend to the missionary to complete the earthwork, mentioned in his report, without the use of the Company, this, according to Administration's opinion, will be considerably cheaper, than if that work would be done by the Company.
- 4) The house for the priest in Kodiak has to be repaired by the Alaska Commercial Company in accordance with instructions given in this respect by the deceased Most Reverend Nestor and listed in the report from the Kodiak clergy Oct.7/19,1882, No.21
- 5) Concerning the church at Kodiak, the Administration does not consider it possible to make a resolution before a complete acquaintance with the condition of that building, since seven years experience shows, that, despite the considerable sums, spent by the Most Reverend Bishops Ioann and Nestor for that building, it is still in unsatisfactory condition. With the same idea, to bring that building more quickly to proper condition, the Administration considers a recommendation to the Kodiak priest to influence the parishioners of that church to make yearly donations for the church, as is done everywhere in America and as, that order is kept in other churches: Bel'kovsk, Unalaska and at the Island of St. Paul, since the amount of parishioners at Kodiak is 2296, they are prosperous (according to private information, the parishioners at Kodiak receive yearly more than 12 thousand dollars only from the hunting of beaver); as it is their wish to have and support in their parish a considerable amount of chapels (13) in fulfillment of Christian obligations. The Alaska Ecclesiastical Administration sends information herewith compiled by the Administration, on the basis of clergy reports to the Diocese, about the newly built

and repaired buildings in accordance to the contract, that was made Nov. 4/16, 1880 by Bishop Nestor and Gustav Niebaum, concerning church buildings, with three enclosures to that report and namely:

- a) A copy of a quote by the Most Rev. Nestor of June 14/26, 1882, No. 97.
- c) Communication to the All-Russian General Consulate in San Francisco of Nov. 25/Dec. 9, 1882, No. 365 and
- d) Original of communication to the Administration from the Consulate of December 2/14, No. 279.

We have the honor to inform the Economic Administration, that according to information, some of built dwellings are safe and strong, such as according to the priest at Nushagak and in Unalaska, that these last two dwellings, according to the reports to the Administration are influencing to make payment of debt to the Company and finally, the All-Russian General Consulate finds it necessary to start payment of the debt to the Company in view, that, "if Mr. Niebaum would file suit in the local court, this last would accept the bills as correct and make a decision according to the petitioner for payment of the entire sum." The Administration plans at the end of 1882, if there will be until, that time some kind of resolution from the Ecclesiastic Administration, begin payment of the described debt to the Company, according to bills of 1270 dollars and 55 cents,

- a) Using for these payments 2236 dollars and 23 cents, that remained from 1881 from the maintenance of the Cathedra in San Francisco and sent by the Ecclesiastical Administration after the of request March 24, 1882, No. 4164 to the disposition of the Diocesan Administration of the Aleutian Diocese, and
- b) Remaining funds from the 6800 Rubles and from maintenance of school and teachers in 1882.-<sup>227</sup>

\* \* \* \* \*

**DECREE OF HIS IMPERIAL MAJESTY, THE AUTOCRAT OF ALL-RUSSIA  
FROM THE MOST HOLY RULING SYNOD <sup>228</sup>**

To the Alaska Ecclesiastical Administration  
December 10, 1882  
No. 5276

*By the authority of His Imperial Majesty in the Most Holy Ruling Synod was read:*

A proposal of November 5th, 1882, No. 12692 made by Mr. Ober-Procurator with a resolution made by the Economical Administration of the Most Holy Synod in relation to the request made by the Alaska Ecclesiastical Administration about payment to the Alaska Commercial Company, according to the bill requested by this Company for buildings and repair of clergy dwellings in the Aleutian Diocese done by this Company, in the amount of 12,170 dollars and 55 cents.

It is ordered to:

In accordance to the bill sent to the Alaska Ecclesiastical Administration, after the death of the Most Reverend Nestor, by the Alaska Commercial Company, it has to be paid in amount of 12,170 doll. and 55 cents for buildings and repairs of Orthodox clergy dwellings, that were made in the Aleutian Diocese.

This work according to explanations of the Director of the named Company Niebaum, were made, by instruction of the deceased Most Reverend Nestor, according to the agreement made on that subject November 4/16, 1880 between him and Niebaum.

<sup>227</sup> There is another page of this letter, repeating the same information as above.

<sup>228</sup> LC, ARCA, Container D 469 - 470, Reel 298, pg. 62 b-67.

According to paragraph 9 of that agreement the implementation of payments are obligatory for those persons or institutions, to which, according to instructions of the Most Holy Synod the Administration of the Aleutian Diocese would be transferred from Bishop Nestor, and according to paragraph 7 of the same agreement, from the sum of debt remaining after November 4/16, 1882 a yearly 5 % interest has to be paid.

Taking this into consideration, that that agreement was made by the Most Reverend Nestor with the Director of the Alaska Commercial Company - Mr. Niebaum, for the building and repair of churches and clergy dwellings in the Aleutian Diocese, in the amount of not more than fifteen thousand dollars, it was resolved by the Most Holy Synod Feb. 13/27, 1881 that even by the same resolution concerning expenditures for the above mentioned buildings and repairs, would be carried to the sum of 6800 Rubles assigned for the disposition of the Aleutian Bishop, but having in mind a report from the Alaska Ecclesiastical Administration of above expected remains from this sum, at the end of the past year, in the amount of up to 1500 Dollars, that could be used for payment for the named debt to the Alaska Commercial Company, as the following unspent remains from those sums that were reassigned for maintenance of the Alaska Cathedra:

- a) From the salary of two teachers and an incomplete number of students at the school at the Bishop's house of about up to 1150 dollars,
- b) From the 2nd half, for the year 1882- 1925 dollars,
- c) From the salary for the priest in San Francisco in 1882 from 350 to 1000 Dollars and
- c) 2236 dollars and 23 cents, that remained from maintenance of the Cathedra in San Francisco for 1881.

All these remains, according to the confirmation of the Sovereign May 22, 1862 and the opinion of the State Council, are in accordance to the Most Holy Synod in complete disposition of the Diocesan Administration, in accordance with the Economic Administration in view of a quick solution of payments to the Alaska Commercial Company for building and repairs of clergy dwellings done in the Aleutian Diocese, and it was decided, that the Alaska Ecclesiastical Administration would be instructed to use all named above remains for the payment of the debt, according to the bill from the Alaska Commercial Company, for those dwellings really built and repaired shown, as follows:

- 1) Do not permit without preliminary permission from the Most Holy Synod to build any kind of additional, unallowed buildings, do repairs of churches, and clergy-houses, and
- 2) After compiling all detailed information, about all buildings and repairs that were made by the Alaska Commercial Company, according to the agreement of Nov. 4/16, 1880, forward it to the Economic Administration at the Most Holy Synod, informing where, what kind and for what amount, work was done, and how much was paid for it and how much debt remains to be paid.

For implementation of this instruction an order is being sent to the Alaska Ecclesiastical Administration and to the Economic Administration at the Most Holy Synod with instructions to transfer extracts from this resolution.

Ober-Secretary A. Polonski  
Secretary Ushakov

To the Economic Administration of the Most Holy Synod <sup>229</sup>  
 Alaska Ecclesiastical Administration in San Francisco  
 January 19/31, 1883  
 No.

We consider ourselves obligated to let the Economic Administration know, that according to the decree from the Most Holy Synod, dated Dec. 10, 1882, No. 5276, on January 18/30 of this year - four thousand three hundred thirty eight dollars and forty cents (\$4,338. 40) was paid to Mr. Niebaum, Director of the Alaska Commercial Company.

The Alaska Administration has the honor to send with this a bill with signature of Mr. Niebaum. From this bill it seems, that he Niebaum has a debt from the Administration until January 18/30 of 1883, for all buildings and repairs made by the Alaska Commercial Company that were made according to the contract, that were signed Nov. 4/16, 1880 for four thousand three hundred thirty nine dollars and forty six cents (\$ 4339.46)

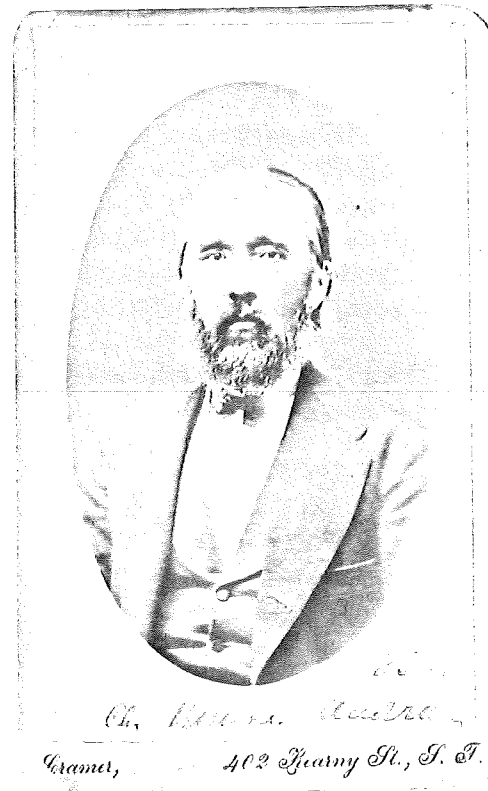
Signature:

\* \* \* \* \*

To the priest of the Unalaska church <sup>230</sup>  
 Innokentii Shaiashnikov  
 March 1/23, 1883  
 No. 103

The copy included herewith of an order from the Administration to Priest Zacharii Belkov, the Alaska Ecclesiastical Administration orders you to make the necessary arrangements concerning meeting and burial of the body of the departed in the Lord Most Rev. Bishop Nestor, if the body will be brought to Unalaska. The burial service should be done according to the priests dignity. If the Lord will bless you to give the last Christian debt to the remains of our departed Bishop, you have to report about it in detail to the Administration.

Member of the Administration:  
 Archpriest V. Vechtomov



Fr. Innokentii Shaiashnikov - 35 years old

<sup>229</sup> LC, Container B 39 - 40, Reel 34-35, pg. 219.

<sup>230</sup> LC, Container B 39 - 40, Reel 34-35, pg. 135, 138.

Fr. Innokentii died in April of 1883 and therefore the Agent of the Company Lorence, Moisei requested Fr. Pavel Shaiashnikov to bury the departed Bishop Nestor. Ibid pg. 146

To Very Rev. member of the Alaska Ecclesiastical Administration <sup>231</sup>  
 Archpriest Vladimir Vechtomov  
 from the missionary of the Kvikhpak Elevation of the Holy Cross Church  
 Priest Zacharii Belkov

Fulfilling the instruction of your Very Reverence, I have the honor to report to your Very Reverence, that after February 5 of this 1883, when I opened, according to your Very Reverence instruction, from the earth, where he had slept since February 5th of 1883 and until June 7/25 of 1883 the first instruction could not be fulfilled in accordance with the condition of body of the asleep in the Lord Most Rev. Nestor, Bishop of Aleutians and Alaska. It was done as follows; after the wooden coffin was open, where he deigned to sleep I covered him with his robe, put over him Bishop's stole, put on him Panagia and put into the coffin on his chest the cross and the Gospel. Then I closed and nailed the coffin, put that wooden coffin into the zinc one filling the space around. Then the zinc coffin was soldered. The requiem was served and with honor he was sent to Unalaska for burial, according to the instruction No. 145 of June 30/19 (sic) of 1883. When this instruction was received a Liturgy was served for the departed, then a requiem.

The following items were sent also to Unalaska to the Ascension Church, crosier with fabric, Dikiri and Trikiri, small bishop's stole, miter, bishop's sakkos, stole, girdle, 2 pairs of cuffs, a silk Alb and five candles for the Trikiri.

I have the honor to report this to your very Reverence June 25/July 7, 1883  
 Michailov Redoubt.

Clergy ) Missionary priest - Zacharii Belkov  
 ) Reader Ioann Orlov  
 ) Reader Ioann Kozevnikov

\* \* \* \* \*

To the Administration of the <sup>232</sup>  
 Most Holy Ruling Synod  
 Alaska Ecclesiastical Administration  
 No. 200  
 August 10/22, 1883

#### REPORT.

The Alaska Ecclesiastical Administration, on the basis of reports from the priest at Kvikhpak Mission Zacharii Belkov dated June 25/July 7, this year, No.144 and a letter from the priest of the church at the Island of St. Paul - Rev. Pavel Shaiashnikov, dated July 6/18 No.108, considers as its duty to inform the Administration of the Most Holy Synod with this, that the body of the asleep in the Lord Most Reverend Nestor, Bishop of the Aleutians and Alaska, this year was transported on a ship of the Alaska Commercial Company "St. Paul" from the Michailovsk Redoubt to Unalaska and there in the place that was selected by Nestor himself, before his departure to Kvikhpak, was buried according to the priestly dignity July 24/4 this year by priests arrived there for that matter from the Islands of St. Paul and George Pavel Shaiashnikov and Innokentii Lestenkov.

Members of the Administration:

<sup>231</sup> LC, Container B 39 - 40, Reel 3 4 - 35, pg. 139.

<sup>232</sup> LC, Container B 39 - 40, Reel 34 - 35, pg. 150 -152.

To the Economic Administration at the Most Holy Ruling Synod <sup>233</sup>  
 Alaska Ecclesiastical Administration in San Francisco  
 October 1883

As an addition to the report of the Administration January 27/Febr. 8, 1883, No.19, the Alaska Ecclesiastical Administration, on the basis of newly arrived reports to the Administration from the clergy at Kvikhpak Mission, has the honor to inform the Economic Administration, that in the Kvikhpak Mission in the present year a mud-house for the Reader was built and a chapel in Michailov Redoubt is being built besides that, the clergy requests permission to build, there in the Mission, in Ikogmiut a new church and a house for priest.

To the request of the Administration on what grounds began the building of a house for Reader at Ikogmiut and a chapel in Michailov Redoubt, - clergy from the Kvikhpak answered with an oath words on a cross and the Gospel of our Lord "Jesus Christ", and the meaning of their words were, that the deceased, Most Reverend Nestor gave blessing and permission to build a house for the Reader in Ikogmiut and a chapel at Michailov Redoubt, giving with that 325 dollars to build that house, that he took from the Alaska Commercial Company. From these 325 dollars, 166 dollars and 50 cents were used by the clergy to build a mud-house. The rest of the money was spent for provision for the Reader.

For the building of a chapel in the Michailov Redoubt the clergy of Kvikhpak Mission, in a report of June 30/July 12, 1883, No.159, requested to release from the money of the Most Holy Synod a thousand dollars. -

In response to the request for permission to build a church in the settlement Ikogmiut, the clergy reported to the Administration, that the new church building is expected to be 53 ft. Long and 32 ft. wide, according to the plan and the facade of the now existing old church. For the building of this church, according to the assumptions of the clergy, three thousand dollars (\$3000) would be necessary from the sums of the Most Holy Synod. This sum the clergy proposes to arrange as follows: 2160 dollars for workers, 300 dollars for the delivery of wood, 125 dollars for nails, paint and carpenter tools, 95 dollars for doors, windows, hinges and locks, and 320 dollars for unforeseen expenses.

Concerning the building of a new house for the clergy, a report of June 30/July 12, 1883 No. 160, for the information of the Administration, that on account of severe frost there, the necessity of a warm dwelling for the priest is undeniable, that such a house, in length of 38 ft. and 28 ft. in width, will cost five hundred fifty dollars (\$ 550).

Therefore for the building of three new buildings at the Kvikhpak Mission: a church and a house for the priest in the settlement of Ikogmiut and of a chapel in Michailov Redoubt, the clergy of the Kvikhpak Mission requests an assignment from sums of the Most Holy Synod of four thousand five hundred fifty dollars (\$ 4550), that amounts to about nine thousand one hundred parer Rubles.

How big really is the necessity of building the above described buildings, and how correctly the sum for these three buildings was calculated by the clergy in the Kvikhpak Mission - the Administration positively can't tell anything, since to be convinced of need can only be done by presence at the place and learning of the necessities of the Mission. The written petitions of the clergy from the Kvikhpak Mission are without fact and besides that, some of them are explained in such a manner, that understanding of any meaning, even guessing, is positively not possible, and in confirmation of this the Administration has the honor to include herewith the report of that clergy No. 159 in the original.

Member of the Administration, Archpriest V. Vechtomov

<sup>233</sup> LC, Container B 39 - 40, Reel 34 - 35, pg. 188 - 189.



To His Beatitude, Most Reverend Isidor,<sup>234</sup>  
 Metropolitan of Novgorod and S. Petersburg  
 from the Alaska Ecclesiastical Administration  
 Aug. 23/Sept. 4, 1884  
 No. 228

Report.

After the death of the Most Reverend Nestor, the Alaska Commercial Company presented to the Alaska Ecclesiastical Administration for payment two bills in a combined amount of one thousand four hundred dollars (\$1400), that sum in cash was given by agents of the Company to the Most Reverend Nestor, during His last voyage in Alaska.

According to information compiled by the Administration, from that sum, the Most Rev. Nestor presented, from his own name to the Kvikhpak clergy a boat for 960 dollars, he gave 115 dollars at different times to all kinds of people, among others to master Vanderlin at Unalaska "in gratitude for a perfectly built building by him in Unalaska", and 55 dollars in cash remained after the death of the Most Rev. Bishop, which sum was given by the captain of the ship to the Administrator of the property of the deceased Lord, Mr. Consul General in San Francisco. There is no information in the Administration concerning the use by the Most Rev. Nestor of the remaining money from the 1400 dollars.

According to the opinion of the Administration, this debt should be considered as a quite private debt of the deceased Rev. Bishop Nestor, and according to the opinion, sent to the Administration Dec. 1/13, 1882, No.278, by the Consulate about private debts of representatives of different Administrative Offices, according to the laws of the State, that Organization, which was represented by the indebted person is responsible, and equally therefore in the opinion of the Administration, that a refusal by the Administration to repay the Company for that debt, could damage and make unpleasant relations of the Administration with Company. The Administration requests the Ecclesiastical Administration of the Most Holy Synod in a request on Dec. 9/21, 1882, No. 371, to permit the payment to the Alaska Commercial Company of these 1400 dollars, but the Administration did not receive a reply until now.

Considering favors expected by the Alaska Diocese from the Alaska Commercial Company, concerning help in the establishment of the missionary place at Michailov Redoubt and the repair of the church building in Kenai, the Administration finds itself forced to turn to Your Beatitude with a humble request to give permission to the Administration to make payment to the Alaska Commercial Company of the described debt of 1400 dollars from the remains of State sums, that were sent for the maintenance of the Diocese in 1883, according to paragraph 1.

This money remaining from the 5000 dollars assigned for expenses of the transfer of the Mission from Ikogmiut to Michailov Redoubt and the establishment of a church and dwellings for clergy there, now consist at the present time of 1242 dollars and 62 cents. In addition so the remaining sum for payment of debt would add up to 1400 dollars the Alaska Administration, most humbly requests to pay 157 dollars and 38 cents from the Diocesan accounts, that the Administration would receive with right to repay this sum of 157 dollars and 38 cents, from the church items, that are stored in Unalaska - 172 icons and 302 silver crosses for wearing on the neck, that belonged to the deceased Most Reverend Bishop Nestor and were left by him in Unalaska.

Informing Your Beatitude of this for Your judgment,  
 I have the honor to be Your Beatitude's most humble servant,  
 Member of the Alaska Ecclesiastical Administration,  
 Archpriest V. Vechtomov.

<sup>234</sup> LC, Container B 39 - 40, Reel 34 - 35, pg. 223 - 224.

**BY THE ORDER OF HIS IMPERIAL MAJESTY, SOVEREIGN OF ALL-RUSSIA,  
FROM THE MOST HOLY RULING SYNOD**

To the Alaska Ecclesiastical Administration <sup>235</sup>  
Aug. 17, 1884  
No. 2786

*By the authority of His Imperial Highness in the Most Holy Ruling Synod was read:*

The proposal of Mr. Synodal Ober-Procurator of July 27, 1884, No. 9512, concerning the payment of debts of the deceased Most Reverend Bishop Nestor of the Aleutians to the Alaska Commercial Company and orders to the local Ecclesiastical Administration:

In view of testimonies by the Alaska Ecclesiastical Administration and our Consul General in San-Francisco of the necessity of a quick payment of debts, made to the Alaska Commercial Company by the deceased Most Reverend Nestor, at time of his inspection of the diocese in 1882, for the satisfaction of different missionary necessities, the Most Holy Synod, in accordance with the resolution of the Ecclesiastical Administration decided: to delegate the Alaska Ecclesiastical Administration to repay the Alaska Commercial Company according to two bills presented by it of: one thousand four hundred dollars, with the registration of this expense to the sum, that is assigned, according to Imperially affirmed funds from the State, November 20, 1874 for the Bishop's Cathedra in San-Francisco, for travel of the Bishop, missionaries and other persons and all kind of unforeseen necessities. The repayment of the debt of the deceased Most Reverend Bishop Nestor to the Alaska Ecclesiastical Administration, in the amount of 780 dollars, taken by the Reverend Bishop before his voyage to the Islands, according to the assertion of the Administration, from the State sums of the Administration, has to be decided by the Most Holy Synod after receipt of a request from the Economic Administration that has to be requested by the Alaska Ecclesiastical Administration with an explanation of from exactly which State funds the Most Reverend Bishop took the named amount: from funds for the Bishop's house, or from sums, that are assigned for maintenance of the clergy. The remaining part of the debt and the implementation of the order according to this resolution should be sent to the Alaska Ecclesiastical Administration.

For Ober-Secretary: Ushakov  
Secretary Iv. Sokolov

\* \* \* \* \*

Ministry of Foreign Affairs <sup>236</sup>  
The All-Russian Imperial General Consulate in San-Francisco  
September 22, 1885  
No.204 To the Alaska Ecclesiastical Administration.

In reply to the request of the Alaska Ecclesiastical Administration September 6/18, 1885, No. 246 we have the honor to inform following:

First, a Spiritual Last Will was not found among the papers of the deceased Bishop Nestor.

Second, the Ober-Procurator of the Most Holy Synod up until now did not receive an answer to communications sent to the heirs of the deceased Bishop Nestor, if the heirs wish to apply their right of inheritance or not I have doubts, that the heirs would want to

<sup>235</sup> LC, Container B 39 - 40, Reel 34 - 35, pg. 221 - 222 b.

<sup>236</sup> LC, Container B 39-40, Reel 34-35, pg. 284-284b.

seek the inheritance of Bishop Nestor since, there is a debt on the deceased, that is quite considerably above the value of the property, that was left after the death of Bishop Nestor,<sup>237</sup> and finally:

Thirdly, I consider it not unnecessary to inform the Administration, that since Bishop Nestor died on Aleutian Territory, all formalities in accordance of his matters were made according to the Laws of the North American United States.

Consul General: A. E. Olarovsky

\* \* \* \* \*

Department of Orthodox Faith <sup>238</sup>  
 Economic Administration of the Most Holy Synod  
 Dep. 11, desk 2  
 S. Petersburg, March 1889  
 No.3072 To His Eminence Vladimir, Bishop of the Aleutians

Most Reverend Master,  
 Merciful Lord and Archpastor,

In response to the request of Your Eminence to the Most Holy Synod of September 24, 1888, concerning the necessity of sending to San-Francisco, in the month of April or May this year, a military ship, that would make it possible for You to make a voyage for the inspection of the Aleutian Diocese, a communication was made with the Ministry of the Naval Administration. Now Vice-Admiral Chicharev in his correspondence of Feb. 23, this year, No.2222 lets us know, that an order has been given to the clipper "Kreiser", that was at the present time in Valparaiso, ordering it to go to San-Francisco, and then to serve for the voyage of Your Reverence during the inspection of churches in the Aleutian Diocese. An instruction was sent to the commander of the named clipper, Captain of 2nd rank Besobrasov, to arrange with Your Eminence, after his arrival at San-Francisco, the voyage in the Diocese and to plan the travel of the clipper, according to Your instructions. After finishing the Diocesan inspection the clipper has to bring You to one of the close ports, that has an already established communication with San Francisco, and then it has to go to its squadron of the Pacific Ocean in Vladivostok.

To this the Administrator of the Ministry of the Navy added his request to delay the clipper as little as possible, so that it would come on time to Vladivostok, to be united with the squadron of the Pacific Ocean.

I have the honor to inform Your Eminence about this result of Your request of Sept. 24, 1888.

Leaving myself to Your prayers, with complete devotion and respect, I have the honor to be Your Grace's,

Most Merciful Lord's and Archpastor's  
 most humble servant  
 C. Pobedonostsev

<sup>237</sup> Reviewing bills I found that it seems that bills that were charged to the account of Bishop Nestor's salary should have been in reality paid by the Administration. For example May to July of 1882: for meat \$25.00, to a Policeman for guarding the building - \$ 6.00, for removal of garbage - \$1.50, for widow Kedrolivanski - \$ 75.00, for fruit for Dabovich and the boys - \$ 31. 50 and then again \$14. 80 etc. I did not find any instructions from Bishop to pay out of his salary - salary to Feodor Radovich - \$153.00 or for 4 icons for the Royal gates - \$ 50.00. There were usually instructions how to spend his money: for example in April 12/24 to pay \$ 75.00 from his salary to Deacon V. Kashevarov who would go to see his mother in Sitka. I do not know also if the prices that were recorded in the inventory of Bishop were that these items could be sold for. We know that he bought new furniture, had a good library, some expensive personal belongings etc., but somehow after his death it is shown that all that was not of value.

<sup>238</sup> LC, ARCA, Cont. D 474 - 475, Reel 301, pg. 5 b-7.

Ministry of Foreign Affairs <sup>239</sup>  
 The All-Russian Imperial  
 General Consulate in San-Francisco  
 March 30, 1889  
 No. 75

To the Alaska Ecclesiastical Administration.

Summary of bills:

For administration of Bishop Nestor's matters .....	\$ 311.00
For transferring property to Most Rev. Bishop Vladimir .....	\$ 260.25
<hr/>	
Total .....	\$ 571.25
Deposit at Consulate	\$ 723.35
Expenses .....	\$ 571.25
<hr/>	
The Consulate owes	\$ 152.10

Consul General: A. E. Olarovsky

\* \* \* \* \*

Ministry of Foreign Affairs <sup>240</sup>  
 The All-Russian Imperial General Consulate in San-Francisco  
 April 1, 1889  
 No. 76

To the Alaska Ecclesiastical Administration.

I have the honor to send the Administration an itemized bill for the administration of the matters of the deceased Bishop Nestor and for the transfer of property, to the Most Rev. Bishop Vladimir and the compiling of all kinds of documents necessary for this.

Consul General: A. E. Olarovsky

\* \* \* \* \*

BILL FOR ADMINISTERING BUSINESS OF THE MOST REV. NESTOR.<sup>241</sup>

Clerk fees .....	\$ 11.50
Publishing notices to creditors .....	\$ 15.00
Library fee .....	\$ 4.00
Affidavits .....	\$ 14.50
N. Grey for copying .....	\$ 46.00
H. G. Platt legal services .....	\$ 175.00
To pay accruing expenses of the Administration .....	\$ 45.00
Total .....	\$ 311.00

Consul General: A. E. Olarovsky

<sup>239</sup> LC, Container B 39-40, Reel 34 - 35, pg. 293, see also pg. 292.

<sup>240</sup> LC, Container B 39-40, Reel 34 - 35, pg. 292 b.

<sup>241</sup> LC, Container B 39 - 40, Reel 34 - 35, pg. 291.

АЛЕУТСКІЙ  
БУКВАРЬ.

ХИШТИАНАТЪ  
АЮКУДАХЧИЧДА АУЛАГНГА,

ААХАКЪ

МИКИАНУВЪ ТАНЧИШКАВЪ

ИШТУЛИФЪ

ЧАЛИ

МИКИАНУВЪ КАТИХИШИШАВЪ

Ильямъ Тыжновамъ пеля.

МОСКВА.

Въ Синодальной Типографіи.

1846.

С. ПЕТЕРБУРГЪ.

Шиньдамаз Типографіи.

1847.

**НАЧАТКИ  
ХРИСТИАНСКАГО УЧЕНИЯ**

или  
КРАТКАЯ СВЯЩЕННАЯ  
**ИСТОРИЯ**  
и  
КРАТКИЙ ХРИСТИАНСКИЙ  
**КАТИХИЗИСЪ**

съ Русскаго языка на Алеутско-Лисьевскій переводъ Синцевъ-  
никъ Іоаннъ Веніаминъ 1827 года, и въ 1837 году испра-  
вилъ: а священникъ Іаковъ Нецѣтовъ, разсматривая оныя,  
своими поясненіями сдѣлалъ ихъ понятными и для Апшхивцевъ,  
имѣющихъ свое нарѣчіе.

САНКТПЕТЕРБУРГЪ  
Субодательная Типографіа  
1893

**УКАЗАНИЕ ПУТИ  
въ  
ЦАРСТВІЕ НЕБЕСНОЕ.**  
БЕСѢДА ПРЕСВЯЩЕННАГО ЦННОКЕНТІА  
(ВЕНІАМИНОВА),

переведенная на индіанскій языкъ  
**С. І. КОСТРОМИТИНОВЫМЪ.**

КА-ВАК-ШИИ ЕВ-У-ТУ-ЦИ-НИ-И ДТЕ  
**ТИККИ АН-КА-У ХАН-ТЕ.**

Шед-нне Ин-куву-ли-ате Тлен  
ЦННОКЕНТІЙ.

Тлен-кот кевал кав-ту-чи-ли  
**С. І. КОСТРОМИТИНОВЪ.**

**ШУ-КАТ А КУК.**

Я куз ат-я-ти-тлех тлен ес.

1901.

Типографія «Американскаго Православнаго Вѣстника»

**ХРИСТИАНСКИЯ АЧНГАСИГАНХ  
ИТАНГСИГННХ**

АМА  
АДЪИНИВАНКЯ ІДАМЪ.

**ИСТУРНЪ**

КАЮХЪ  
АДЪИНИВАНКЯ Христианамъ  
**КАТИХИЗИСА.**

Камга тѣкѣмъ Іоаннъ Веніаминъ Иахутѣганъ  
Касіакамъ тѣнѣганъ Кѣгінъ Шангамъ тѣнѣганъ  
Ианнъ Жѣкъ тѣламачісаннѣ, Каяухъ Жѣлъ Сіа-  
Лѣганъ Ианнъ Атхарѣсѣгакагннъ: Гага Камга-  
тѣкѣмъ Іаковъ Нецѣтовъ Иахутѣганъ Укѣхта-  
сигланъ Нигѣганъ тѣнѣмъ Инакахѣга Матана-  
ганъ Адѣгннъ Канчмадѣгннъ Итхагннъ.

**С В Я Т О Е Е В А Н Г Е Л І Е**

О Т Ъ

**ЛУКИ**

НА АЛЕУТСКО-ЛИСЬЕВСКОМЪ НАРѢЧІИ.

**ЛУКАГАНЪ ИЛЯНЪ**

**ТУННУСАЧХИСАМЪ АНГАЛИГАДИГАСАДА.**

НЬЮ-ІОРКЪ

1903.

Типографія «Американскаго Православнаго Вѣстника».









**THE RIGHT REVEREND BISHOP NESTOR**



# BIBLIOGRAPHY

## BOOKS

- 1) Afonsky, Gregory Bishop, A History of the Orthodox Church in Alaska (1794-1917) St. Hermans Theological Seminary, Kodiak, Alaska 1977, 106 pg.
- 2) Bensin, Basil, The Russian Orthodox Church in Alaska, 1794-1967, Diocese of Alaska, Sitka, 1967, 80 pg.
- 3) Dall, William Healy, Alaska and Its Resources, Boston: Lee and Shepard 1870
- 4) Elliot, H.W., The Seal Islands of Alaska, 1976, 176 pg. Reprint of the 1881 edition, prepared for the Tenth Census of the US.
- 5) Elliot, H.W., Our Arctic Province Alaska and the Seal Islands, NY. 1906
- 6) Greely, A.W., Major-General, USA. Handbook of Alaska its resources products, and attractions in 1924, NY. 1925
- 7) Hincley, Ted, The Americanization of Alaska 1867-1897, Pacific Books, Palo Alto 1972
- 8) Hooper, C.L, Capt. Report of the Cruise of the US Revenue Steamer Thomas Corvin, in the Arctic Ocean, 1881, Washington, DC. US Gov. Printing 1884
- 9) Muir, John, Botanical Notes on Alaska, Cruise of the Revenue Steamer, Corvin in Alaska and the NW Arctic Ocean in 1881, Wash. DC. US. Gov. Printing 1883
- 10) Nelson, Edward William, A Sledge Journey in the Delta of the Yukon, Northern Alaska. Proceedings of the Royal Geographical Society and Monthly Record of Geography, 1882
- 11) Nelson, Edward William, The Eskimo about Bering Strait, Smithsonian Institution Press Wash. DC. 1983, 106+518 pg., Originally published in 1899.
- 12) Orth, Donald, J, Dictionary of Alaska Place Names, US Government Printing Office, Wash. 1967
- 13) Petroff, Ivan, Report of the Population, Industries, and Resources of Alaska, Wash. DC., US Government Printing Office 1884
- 14) Rosse, Irving, C. Medical and Anhtropological Notes on Alaska, Cruise of the Revenue Steamer Corwin in Alaska and the NW. Arctic Ocean in 1881, Wash. DC, US Government Printing Office 1883
- 15) Seidmore, E. Ruhaman, Alaska its Southern Coast and the Sitkan Archipelago, Boston, 1885
- 16) Shelikov, Grigorii I, A Voyage to America, 1783-1786, translated by M. Ramsay, The Limestone Press, Kingston Ontario, Canada 1981, 167 + pg.
- 17) Turner, Lucien, M, Contributions to the Natural History of Alaska, US Army Signal Service, Arctic Series Publ. II US Gov. Printing Office, Wash. 1886
- 18) Underwood, John J, Alaska an Empire in the making, NY. 1920
- 19) The Russians in America, A Chronology and Fact Book, Ethnic Chronology Series 1 24, Wertsman, Vladimir Compiler and editor, Oceana Publ. Inc. Doobs Ferry, NY. 1977
- 20) Birds of Bering Sea and the Arctic Ocean, Cruise of the Revenue Steamer Corvin in Alaska and the NW. Arctic Ocean in 1881, Wash. DC. US Gov. Printing Office 1883
- 21) Dept. of Interior, US Geological Survey, Charles D. Walcott, Director. Geological Survey Wash. DC 1899
- 22) Report upon National History Collections Made in Alaska Between the Years 1877-1881,. US Army Signal Service, Arctic Series of Publ. III, Wash. DC, 1887
- 23) Тихменев, П, Историческое обозрение образования Рос.-Амер. Комп. и действий ся до настоящего времени, 2т. СПб. 1861-63, Т.1, стр. 295 сл. л. Т.2, стр. 252. повествуется о церкви для колошей в Ново-Архангельске, где служба велась на местном языке.

## ARTICLES IN RUSSIAN

- 1) 75-ти Летний Юбилей Русского Православного Прихода в Сан Франциско, Калифорния 1868-1943.
- 2) Сто Лет Первого Православного Прихода в Сан Франциско  
One Hundred Years of the first Orthodox Parish in San Francisco 1868-1968

## ARTICLES IN ENGLISH

- 1) Dauenhauer, John Richard, The Spiritual Epiphany of Aleut, Orthodox Alaska (OA)  
Vol.8, 11, 1979, pg. 13-36
- 2) Oleksa, Michael Rev. The Orthodox Mission and Native Alaskan Languages,  
A brief overview., OA, Jan 1979, Vol. 8, 11, pg. 1-2
- 3) Rathburn, Robert, R, Indian Education and Acculturation in Russian America,  
OA, 1979, Vol. 8, 13, pg. 70-90
- 4) Rochcau, V. St. Herman of Alaska and Defence of Alaskan Native Peoples,  
OA, Vol. 2, 11, 1970, pg. 1-12, Vol. 2, 12-3, 1970-71, pg.1-8
- 5) Rochcau, V. The Origins of the Orthodox Church in Alaska 1820-1840,  
OA, Vol. 3, 11, 1971, pg. 1-23, Vol. 3, 12, 1972, pg. 1-15
- 6) Victoria, Sister, The Russian Experience, OA, Vol. V, 13-4, 1974, pg. 16-32,



Letter	to	Bishop Nestor	from Priest M. Salamatov	May 29/June 10.....	48
Report	from	Bishop Nestor	to the Most Holy Synod,	May 29/June 10, No. 302 .....	49
Instruction	from	Bishop Nestor	to the Alaska Eccl. Admin,	June 10/22, No. 307 .....	49
Letter	to	"	from Baron Stiglitz,	June 12/24 .....	50
Report	from	"	to the Most Holy Synod,	June 18/30, No. 322 .....	50
"	"	"	" " " " " " " "	18/30, No. 323 .....	50
"	"	"	" " " " " " " "	18/30, No. 324 ..	52
"	to	"	from Priest I. Lestekov,	June 24/July 6, No. 2 .....	52
"	"	"	I. Shaiashnikov,	June 28/July 10, No. 142.....	53
"	"	"	" " " " " " " "	" " " " " " " "	54
Secured report	to	"	" " " " " " " "	" " " " " " " "	55
From the diary of the Most	Reverend	Bishop Nestor	for 1881.....	56	
Report	to	Bishop Nestor	from Priest Z. Belkov,	June 30/18, No. 71.....	56
"	"	"	from Priest I. Shaiashnikov,	July 1/13, No. 67.....	57
"	"	"	from Priest I. Shaiashnikov,	July 22/ Aug. 3,.....	57
Letter	to	"	Western Fur & Trading Co,	July 19, .....	58
Report	"	"	the Alaska Eccl. Admin,	Aug. 13/25, No. 291.....	59
Report	"	"	" " " " " " " "	" " " " " " " "	60
Request	from	"	to the Most Holy Synod,	Aug. 15 -1881 .....	60
Request	to	Bishop Nestor	from Dept. of the Interior,	Census Office, Aug 15 - 1881,....	61
Letter	from	"	to His Beautitude,	Aug. 24 .....	62
Certification	to	Priest I. Shaiashnikov,	Aug. 16 .....	63	
Instruction	from	Bishop Nestor	to the Alaska Eccl. Admin,	Aug.27/Sept. 8, No. 369 .....	63
Report	to	"	from Priest V. Shishkin,	Aug. 29, No. 127.....	64
Instruction	from	"	to the Alaska Eccl. Admin,	Sept 11/23, No. 375 .....	67
Letter	"	"	Ober-Procurator Pobedonostsev,	Sept 11. ....	68
Telegram	"	"	" " " " " " " "	" " " " " " " "	69
Instruction	from	"	to the Alaska Eccl. Admin,	Sept 12/24, No. 377 .....	70
Telegram	to	"	from Ober-Procurator Pobedonostsev,	Sept. 23... .....	70
Letter	to	"	F. Demidov,	Sept. 12/24 .....	71
"	"	"	Priest V. Shishkin,	Sept. 16/28 .....	71
Report	to	"	from Priest .P. Dobrovolski,	Sept. 25, No. 12 .....	72
Letter	to	"	" " N. Mitropolsky,	Oct. 7. ....	72
Report	to	Bishop Nestor	from Alaska Eccl. Admin,	Oct. 15/27 .No. 308 .....	73
Letter	to	Bishop Nestor	from Priest I. Shaiashnikov,	Oct. 16/4, No.159.....	73
Letter	"	"	" " N. Mitropolsky,	Oct. 30/Nov. 11.....	74
Report	"	"	" " " " " " " "	Nov.12/Oct. 31, No. 20.....	74
Request	"	"	" " " " " " " "	No. 21 .....	75
Service record of Priest N. Mitropolsky	up to the year 1881 .....	76			
Letter	to	Bishop Nestor	from Priest M. Salamatov,	Nov 1/13 .....	77
"	"	"	" Priest I. Shaiashnikov,...	Nov. 3/15.....	78
The rules for cleanliness and primary necessary medical information	.....	81			
Small suggestions	.....	83			
Report	to	Bishop Nestor	from Priest .N. Rysev,	Nov. 4/16, NO. 10 .....	85
Letter	"	"	the General Consulate in S.F,	Nov19/21, No. 485.....	86
"	"	"	Priest I. Shaiashnikov,...	Nov. 18/30 .....	87
"	"	"	" " " " " " " "	Nov. 23/Dec. 5 .....	87
"	"	"	The Veterans' Home Association,	Nov. 24 .....	88
Report	"	"	Priest .A. Dilichenski,	Nov 30/Dec. 12 .....	89
Letter..	"	"	" " N. Mitropolsky,	Dec.1/13. ....	89
"	"	"	the General Consulate in S.F,	Dec. 2/14, No. 499.....	90
"	from	"	to Priest N. Mitropolsky,	Dec. 2/14. ....	90
"	to	"	from . Alaska Eccl. Admin.	Dec. 14/26, No. 324 .....	91
Report	from	"	to the Most Holy Synod,	Dec. 22, No. 395 .....	91
"	to	"	from Priest .N. Rysev,	Dec. 30/81, Jan. 11/82 .....	92
Instruction	from	"	to the Alaska Eccl. Admin,	Dec. 31, Jan 12/82.....	92







**AARDM PUBLICATIONS**  
**3217-32nd Ave NE, Minneapolis MN. 55418 USA**  
**Publications in English:**

- Archpriest Alexis Toth, letters, articles, papers & sermons vol. I-IV, 1978-88 Set: \$24.00 sold
- The Right Reverend Nestor, Bishop of the Aleutians and Alaska  
 With introduction by His Beatitude, Metropolitan Theodosius in 2 vol, 1993. II Ed. 2000 Set: \$ 22.00
- The Writings of St. Alexis Toth  
 Confessor and Defender of Orthodoxy in America, 168 pg. 1994, 96 \$ 12.00
- The Orthodox Church in America and other writings by St. Alexis, 171 pg. 1996 \$ 12.00

**Publications in Russian:**

- Св. Александр (Хотовицкий) Миссионерский период Православной Церкви в Америке.  
 т.1 (1896-1909) Документы, письма, статьи и поэзия Святого. Ред. Г.М. Солдатов \$ 15.00
- Г.М. Солдатов. Арсений Мацеевич. Митрополит Ростовский 1696-1772. 130 стр,  
 Предисловие Е. Л. Магеровского. Ст. Пол 1971 распродано
- Г.М. Солдатов. Митрополит Филофей, в схиме Феодор, просветитель Сибири 1650-1727,  
 Миннеаполис 1977, 147 стр. распродано
- Арх. Августин (Никитин) Россия и США, обзор церковных связей в 3 кн. 1991, \$19.00

**Репринт редких книг:**

- Сказание о чудотворной иконе Пр. Богородицы им. "Достойно-Есть-Милующая". СП.1889, 17 стр.
- Арх. Иоанн, Преп. Феодосий Тотемский, Вологодский Чудотворец, Вологда 1896, 32 стр.
- С.М. Шпилевский, Вел. кн. Смоленский и Ярославский Феодор Ростиславич Черный, Я рославль  
 1899, 33 стр.
- Архиеп. Николай Зиоров, Имп. Александр Благословенный и его время, СП, 1912, 77+ стр. (Владыка  
 Николай был еп. Алеутским вернувшим в Православие Св. Алексия Товта и тысячи униатов).
- Неоцененной памяти скончавшегося мученической смертью вел. кн. Сергея Александровича,  
 М. 1905, 12 стр.
- А.А. Титов, Тихон Малышка, ростовский епископ 16 века, М. 1908, 18+ стр.
- Прот. А.И. Свирелин, Григорий Неронов, архим. Переяславского Данилова монастыря,  
 Владимир на Клязме 1904, 47 стр.
- А.А. Хвостов, Преосв. Милетий еп. Я кутский и Вилуйский, СП. 1894, 36 стр.
- И.Н. Корсунский, Высокопр. Михаил митрополит Сербский, М. 1898, 23 стр.
- Д. Скворцов, Памяти Высокопр. Арх. Никона, Экзарха Грузии, 1861-1908, Тула 1909, 25 стр.
- П.А.Б. Жизнь Платона, Митрополита Московского, Св.-Троицкая Сергиева Лавра, 1900, 63+ стр.
- Правила об обязанностях учащихся в Киевской Духовной Академии и взысканиях за нарушение оных,  
 Киев 1884, 14 + стр. - Правила Киевской Духовной Академии, и о переходе их из других академий,  
 о чтении книг студентами и о хранении библиотеки и управлении ею, К. 1886, 14 стр.
- Н.Д. Тальберг, Святая Русь, Париж 1929, 144+ стр. (Проф. Св. Троицкой семинарии в Джорданвилле)
- Л.М. Высокопр. Инокентий Борисов, Архиеп. Херсонский и Таврический, изд. Св.-Андреевского  
 братства при Одесской Семинарии, 1907, 138+ стр.
- Сборник статей иерархов Русской Православной Церкви о А.С. Пушкине  
 (Митр. Антоний, Анастасий и Леонтий)
- Инструкция С.Петербургской Духовной Академии, для студентов живущих в здании Академии,  
 СП. 1894, 8+ стр.
- Правила об обязанностях учащихся в Иркутской Духовной Семинарии, Иркутск 1884, 27+ стр.
- Преосв. Н. Д. Извеков, Высокопр. Алексей Арх. Литовский и Виленский, М. 1896, 151+ стр.  
 (Из истории Русской Православной Церкви в Литве)

