

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,

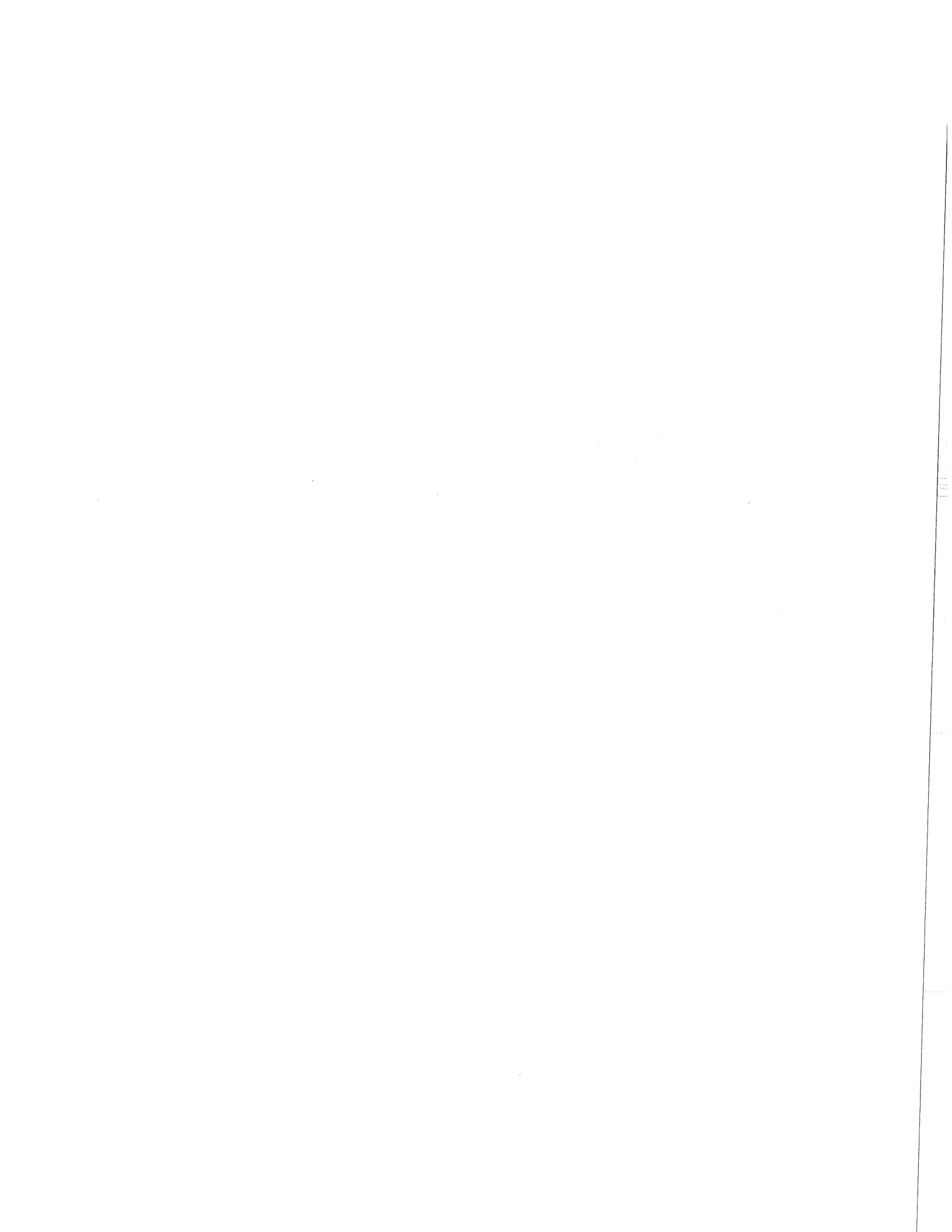
METROPOLITAN THEODOSIUS

Primate of the Orthodox Church in America

VOLUME ONE

**AARDM PRESS
MINNEAPOLIS, MINNESOTA**

1993



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1879 – 1882**

SELECTED LETTERS, DOCUMENTS & DIARY

COMPILED, TRANSLATED AND EDITED BY

GEORGE SOLDATOW

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Second printing 2000



ARCHIVES OF AMERICANS OF RUSSIAN DESCENT IN MINNESOTA

3217 – 32ND AVE. N.E. MINNEAPOLIS, MN. 55418 USA

Acknowledgments

A number of persons contributed either directly or indirectly to the compilation and completion of this work.

First of all, my gratitude goes to His Beatitude Theodosius, Metropolitan of the Orthodox Church in America. He always supported the detailed research and study of the Church's History, of the lives and the history of the founders, beautifiers, builders and witnesses of the Orthodox Faith in North America. Hearing of the beginning of my translation of the documents of His Eminence Bishop Nestor, His Beatitude appointed me to the Bicentennial Commission for the celebration of the 200 th anniversary of the Orthodox Church in America and to the Department of History and Archives, permitting my research in the Archives of the OCA. His Beatitude spent many hours listening to my plans and difficulties that came during the compilation and translation of this work giving his own suggestions.

My sincere thanks goes to Mr. Alex Liberovsky, Archivist of the OCA, who spent many hours helping me find and make copies of the necessary documents, to Prince Serge Troubetzkoy, Archivist Emeritus of the OCA, who wrote several articles on Bishop Nestor and who helped me also in finding letters and documents.

My gratitude goes to Ms. Elena Silk, Librarian of the St. Vladimir Orthodox Seminary who provided printed materials.

My gratitude goes to many of my teachers and professors, who directed me in my interest in the studies of the Orthodox faith and history.

To my wife Nancy I owe my warmest thanks of all.

Accuracy of fact and judgment is due to all those whom I have mentioned and to many others I could not mention; any inaccuracies are my own.

George Soldatow

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

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AN INTRODUCTION by His Beatitude, Metropolitan THEODOSIUS

for the book on Bishop Nestor prepared by George Soldatow
December 1992

Knowledge of Orthodox Church History in North America, especially of the nineteenth century, is not sufficiently widespread among the faithful of the Orthodox Church in America.

One of the least known, but perhaps most interesting, ecclesiastical leaders in the transitional period of the expansion of the Orthodox mission from Alaska to the entire North American continent was Bishop Nestor (Zakkis).

Born into a family of Russian gentry in 1825, Bishop Nestor had been an officer in the Russian Imperial Navy prior to embarking on a life of service to the Church. An erudite man, who knew foreign languages and had wide-ranging interests, he was well equipped for his appointment as Bishop of the Aleutian Islands and Alaska in 1878. He was the first orthodox bishop to have San Francisco officially designated as his diocesan see. This designation opened a two-fold task for Bishop Nestor in his episcopal ministry. He was to continue nurturing the Alaskan faithful in the Orthodox faith and also to firmly establish the diocesan center in San Francisco, which would effectuate the expansion of Orthodox witness throughout the United States.

Doubtless, the enormity of this task, which pulled him in two quite different directions of ministry, lay heavily upon the shoulders of Bishop Nestor. On the one hand, he had to travel to the remotest Orthodox communities in the wilds of Alaska to minister to the needs of the simple natives with nurturing love and affection. On the other hand, with the establishment of the diocesan see in San Francisco, he was to present the Orthodox faith to a sophisticated, urban American society. By the grace of God, he achieved success in both during his short episcopal tenure.

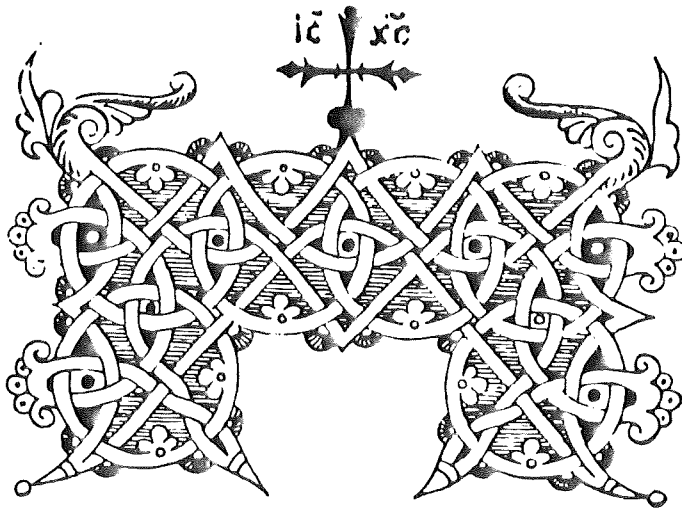
In San Francisco, he purchased a building where he established a cathedral and diocesan offices. A skillful writer, he corresponded with individuals and groups as diverse as United States President Hayes, Metropolitan Isidore of Saint Petersburg, Father Nicholas Bjerring, the Russian Embassy in Washington, the Smithsonian Institution and the Vermont State Library, which he consulted concerning the making of a set of type of the Eskimo alphabet in order to publish the Gospel for the Alaskan faithful. His Archpastoral care for Alaska was also manifested in his long journeys to the native Orthodox communities there. It was during such a journey in 1882 that Bishop Nestor drowned in the Bering Sea while traveling aboard the ship, "St. Paul".

The legacy left to us by Bishop Nestor in his deeds and writings, which are published in these volumes, is that, as the Orthodox Church in America we must be fully aware of the culture in which we live, that we minister to all who come seeking God and the Truth, from Alaskan native to newly arrived immigrant from Eastern Europe, from descendant of Carpatho-Russian immigrants in Pennsylvania to American convert in an

urban parish. By doing all of this, we will worthily fulfill the historical legacy of Bishop Nestor and accomplish our destiny as the Orthodox Church in America.

These volumes are two in a series edited by Mr. George Soldatow, who is a member of the Department of History and Archives and the Bicentennial Commission of the Orthodox Church in America. Mr. Soldatow has for many years been an avid collector of archival material and has translated and published numerous valuable historical works relating to the history of the Orthodox Church in both Russia and America. This work, which he has done for the most part at his own expense and during free time, is indeed commendable. This kind of research and spreading of historical knowledge through publication will help the Orthodox Church in America to better understand her history and the personalities who shaped it. This understanding will, in turn, assist the Orthodox Church in America in shaping her present and future vision, as well as in developing her missionary efforts.

+ THEODOSIUS
Archbishop of Washington
Metropolitan of All America and Canada



Preface

The Islam spread by the growing Turkish Empire dealt a terrible blow to the mission of the Christian East. The Arabs and the Turks conquered the Orthodox Patriarchies of Jerusalem, Alexandria, and Antioch. The Tartars, who after occupying it almost completely for a century also began to accept the Muslim religion, had conquered most of Rus'. The Moscovite Rus',¹ although growing, at that time was not in a position to lead missionary activity. Thus the conquest of Constantinople by the Muslims (1453) became the end of the Eastern Empire and the end of the glorious missionary work of the Greek missionaries. Non-Christians had conquered all four Eastern Patriarchies. There is no doubt that the Patriarchies had a considerable influence on their conquerors, but the main task of the Orthodox Mission would transfer to what would be the fast growing Moscovite Empire. The principality of Moscow had survived the wars among princes and the difficulties of the Tartar occupation had united the population of Rus'. The principality was finally freed from the Tartars. It united other Russian principalities through the ideals of religion and unity. The population of Rus' as the wish of God viewed what happened in Moscow. Viewing itself as the inheritor of the fallen Byzantium and the preserver of the Christian mission, Rus' accepted its nomination. The Rus' of Moscow accepted the idea of the Third Rome, but centuries passed until a strong missionary activity could emerge. Ivan the Formidable² became the first Czar of Moscow. During his reign Rus' defeated Russia's conquerors having occupied the kingdoms of Kazan' and Astrakhan', the places from where the attacks on Rus' were made and to where the Russian³ prisoners were sent, for sale into slavery. The triumph of Christianity over Islam was shown visually on the cupolas of Russian Orthodox Churches where people could see the cast down Muslim half moon with a cross above it⁴. The Orthodox Church became triumphant in the principalities annexed to the Moscow Empire. Soon after that, Siberia, also conquered, was annexed to the Moscow Empire. There was only danger to Moscow, as before, from the Crimea. With the annexation to Rus' of all these non-Christian countries, a Russian Empire began. It was not surprising that after the successes of the Moscow Empire, the Patriarch of Constantinople⁵ even perhaps somewhat against his own wish, had to elevate the Russian Church, which had been considerably independent from its beginning to the level of a Patriarchat. At the same time with the rapid growth of the Russian State to the south and to the east of Moscow, the Orthodox Mission also grew considerably.

¹ There are different territorial places called Rus'. The description of different Rus' within the domain of the Eastern Slavs began in the 10th century in Byzantium as "near" and "distant" Rus': in the 13th century between "Great" Russia in north and "Little" in the south. This distinction was transplanted to Russia. The Russians themselves see the historical growth of their country as first Rus' of Novgorod, then Kievan Rus, which included all Slavic lands in Eastern Europe including in the west Galicia (Chervonaja - Red Rus') and in the north Novgorod and the area of Moscow. After the destruction of Kievan Rus' by the Mongols the Moscow principality became the youngest and strongest Rus' that formed finally Russia.

² The Russians called their first Czar - Ivan the Formidable; its translation into English as Ivan the Terrible is not correct.

³ Population from territories that became later known as the Ukraine, Belorussia and Russia.

⁴ At a later date, when the Moslems became citizens of Russia, an instruction was given to no longer put the crosses with a cast down half moon above churches.

⁵ City of the Czar, Czargrad in the Russian language.

One view in history has been that there was no necessity to colonize Siberia and that there was more need to concentrate the force of the Rus' without expending it to expand the country. There are many reasons to disagree with such an opinion. Rus' was attacked from the east and from the west. Russian principalities were ravaged in the west and by force Catholicism was introduced there. Prince Alexander Nevsky⁶ stopped the eastern advance of the Teutons in the northwestern provinces of Rus'. But the Lithuanian-Polish armies occupied the entire south of Rus' forcibly occupying Orthodox churches and converting people there to Catholicism. It was a moral obligation of the Moscovite Rus' to liberate their conquered brothers, who asked for assistance and reunification with Moscow. The Russian people did not begin the struggle with Asia either.

The political collapse of the Turko-Mongolian Empire at the end of the 15th century was the reason that the political initiative of the unity of Europe with Asia went to the Moscow Empire, which became at that time strong, becoming also the inheritor not only of the Byzantium Empire but also of the Mongolic. The Russian people had fought the Turkish-Mongolic hordes for centuries for their national existence. The initiative for the fight came first from Kievan Rus', then from Moscow, with its leadership. During that battle Moscow succeeded in a union under its authority of the regions at the Caspian Sea, from where the campaigns were led against the Russian principalities and where the Russian prisoners were led into slavery. In this fight the colonization of Siberia took place for commercial and defensive reasons.

Even though the Russian traders had not strongly established themselves in Siberia they by their momentum went farther to the east in search of new sources of trade. In places where they settled they built chapels and churches, inviting clergy to come for their spiritual needs. This historical movement of Russian traders and settlers from west to east can be compared with the American movement in North America from east to west.

The Mission of the Russian Orthodox Church was conducted by special missions. The home missions worked among the tribes within the borders of the Empire, in Siberia, Kazan' and other regions. The foreign missions supported the Orthodox Faith among Russians and other Orthodox people that lived in foreign countries, for example Russians who became prisoners in China, and the Slavs on the Balkan peninsula, who were under Turkish domination and asked the Russians for service books and for instruction of future clergy etc. The Russians started missions in Japan, Persia, Mongolia, Palestine, Egypt, Abyssinia, South and North America, and throughout Western Europe, where many magnificent churches were built in Germany, France, Italy and other countries and that up until now are of great service to Orthodox immigrants.

By the Grace of our Lord it happened that when the Byzantine Empire fell to the Muslims, Rus' accepted the Orthodox mission preserving the teaching of Christ, to teach other nations. Probably the most important mission was the Russian Orthodox



The Icon of Prince Alexander Nevsky

⁶ The cathedral in San Francisco was dedicated to the memory of St. Alexander Nevsky.

Mission in America that first began its missionary work among the natives of Alaska and then in other parts of the United States and Canada. The United States did not become an Orthodox country but the Orthodox mission there became most important in the future of the Orthodox people because North America became the only place from where the Orthodox hierarchs could speak freely, could give assistance and hope, protect the Faith in the countries of Eastern Europe, the Balkan Peninsula and the Middle East. Therefore it can be viewed only as the Lord's Providence that there was sufficient emigration to the United States from Orthodox countries before and after World War I to result in the formation of the Orthodox Church in America.

There are books that describe the history of the Orthodox Mission in Alaska and in the United States and the reader can find them in the bibliography.

There is no documented proof of when the first Russians came to the shores of America, but there are some hints in historical archives that some citizens of Novgorod who ran from Ivan the Formidable built the city of Anadyr in Alaska and that later they supposedly mixed with the local population. Historically it is known that in the year 1638 the Cossack from Yakutsk⁷ S. Deznev crossed the Pacific Ocean and visited Alaska. The frequent visits to America by the Russians began after the Cossack Shelkovnikov was in Alaska in 1647. The Russian immigration to America began in the first half of the 18th century, when the merchants and the explorers moved their activity from Siberia farther to the east. But it seems that these were not first Russian settlers in America. Some correspondence with the Spanish government exists in archives according to which the lands north of California where some Russians lived were presented to Catherine the Great by Carlos IV; one of the Spanish captains told that there were "seven settlements at 48 and 49 degrees northern latitude and from 16 to 20 families with about 462 Russians living there."⁸ We do not know what happened in these Russian settlements and if they baptized any local inhabitants, and therefore accept only documented facts.

When Russian traders settled in Alaska they began to baptize the inhabitants there. Soon there were, in addition to Russians, many other Christians there and it became necessary to have regular clergy there for missionary service; the organizer of the Trading Company Shelekhov requested the Holy Synod of the Russian Church to send priests and missionaries to Alaska.

In compliance with the request, the Empress Catherine the Great authorized the Holy Synod, in 1792, to send to America eight clergymen from the Valaam monastery. This group of missionaries with Archimandrite Ioasaph as their Superior, arrived on Kodiak Island, Alaska, on September 25, 1793. This date is accepted as the official beginning of the organized Orthodox Mission in North America. These missionaries brought more than twelve thousand natives into the Church and built churches and chapels in most of the converted settlements. Fr. Juvenaly died a martyr while he was on one of his missionary journeys. Archimandrite Ioasaph was consecrated a Bishop to head the American Orthodox Mission, but in 1797 returning from Siberia from a consecration he perished in the sea with all his staff. For a long time after all the missionaries had either died or returned to Russia, only Fr. Herman carried out the work of the original mission living on Spruce Island, which he called as New Valaam. There he had a garden with about 150 to 180 beds, where he planted potatoes, turnips and garlic for

⁷ In Russia there were Cossacks of different origin in many parts of the Empire: the Don, Astrakhan, Orenburg, Ural, Siberian, Semirechinsk, Sabaikal, Amur and Usuriisk, Irkutsk and Enisey and small formations as militia, for example the Cavalry of Dagestan and Kuban.

⁸ Records of the Russian-American Co. 1802-1867, The National Archives, Wash. 1942, Roll # 1, p. 87-88, 89, 91-94.

the orphanage and school he had organized on the island. He helped the natives during terrible epidemic plagues. Fr. Herman's garden became the birthplace of agriculture in Alaska, the first experiment station, where kelp - sea weed- was used as organic fertilizer. To stop forest fires there he dug ditches and moved peat moss aside. He made some traps for fish. He shared his knowledge with the natives who adored him as a saint calling him "our APA" or grandfather. In 1970, St. Herman was canonized by the Orthodox Church and is known and venerated in North America and in Russia alike.

For a long time the American Mission was without a Bishop. In 1824 a young priest John Veniaminov came to Unalaska. He is connected with a great development of Christian work in Alaska. He instructed the natives not only in religion but, interested in their wellbeing, he instructed them in hygiene, childnursing and household. He invented an alphabet for the Aleuts, composed a grammar, translated the Holy Scripture and other books into the Aleutian language and educated people on Unalaska and all nearby islands.

In 1834 Fr. John was transferred to Sitka where he built St. Michael's Cathedral. In 1840 he was consecrated Bishop to Alaska and led the Mission for 15 years, opening a Seminary and organizing an Ecclesiastical Consistory. In 1855, Bishop Innokentii, the name that he received on becoming a monk, was transferred to Siberia and from there to Moscow, where he became Metropolitan. On October 6, 1977, in recognition of his missionary work as Apostle of Alaska the Holy Synod of the Church of Russia canonized St. Innocent.

From Alaska the Russians moved down the Pacific Coast and established themselves in California where they built a small fort known as Fort Ross. In 1844, Russians sold their possessions in California and moved back to Alaska.

The Civil War in 1863 brought the Russian fleet to New York and to San Francisco to protect the Union. Chaplains from the Russian ships served the Orthodox peoples of San Francisco where by that time Russians but many Greeks, Serbians, Syrians and other Orthodox immigrants were residing.

In 1867 Russia sold Alaska to the United States. With the change in ownership of Alaska, the status of the Orthodox clergy there also changed. They became foreigners to the new government and some, who accepted U.S. citizenship, became foreigners to their own mother country. In the purchase agreement of Alaska the U.S. Government accepted some obligations, among them to preserve the property of the Orthodox Mission there. The Russian Imperial Government agreed to continue the allowance from its treasury for the support of the American Orthodox Mission there as the Russian government supported Orthodox clergy and churches and chapels where there were Russian ambassadors and consuls.⁹

After the purchase of Alaska the Americans found out that "the cold-blooded maxim that the 'only good Indians are dead Indians' does not apply to the natives of Alaska."¹⁰ The author notes that: "as a whole the Indians of Alaska, both of the coast and of the interior, as far as known, are normally peaceable, tractable, intelligent, clever, eager to learn, useful, and industrious to a degree unknown elsewhere among the aborigines of America."¹¹ Many travelers see the source of this difference in the Russian relationship with the natives when "Russians and Aleuts intermarried and their Creole children were trained with some care in the Russian schools. These Creoles rose frequently to high positions under the fur company or the Russian government, in

⁹ For a complete text of the agreement in Russian and English see: Avgustin, Arch. R&SSHA, AARDM Press, 1991, vol. 2, pg. 110-116

¹⁰ Hallock, C. ONA, pg. 91

¹¹ Ibid, pg 91

their numbers we find officers, sea-captains, priests of the Greek Church, traders, directors of the company" like Etolin who was governor and chief director of the fur company. "When an Aleut full blood Indian entered the schools and showed ability no hindrance was placed in the way of his advancement."¹² As the writer reports "one of the best physicians during the Russian occupation was an Aleutian; another Aleut was the best navigator ever in the Company service; several were distinguished as accountants and merchants."¹³ The natives of Alaska met not only Russians but also Finns, Swedes and Germans, who were employed there,¹⁴ who had in Alaska a Lutheran church and pastor-missionary. Etolin himself was a Lutheran and built in Sitka a Lutheran chapel, becoming its minister.¹⁵

Most historians point out that the Orthodox Church had the leading role in education in Alaska. The priests and missionaries protected the natives from the abuses of the company employees. All parishes had schools, even more than one in some; "the palmy days of schools in Alaska were from 1859-1867, when five institutions of learning were open in Sitka."¹⁶ As the historians write: "the schools were closed when the Russians withdrew, and for eleven years there was no school, also no preaching except that of the Greek Church priest. As English had been taught with Russian in the Greek Church schools, many of the people fluently spoke English."¹⁷ The same situation was present not only in Sitka but also elsewhere in the Aleutians, for example on the island of Atkha, where natives buy many articles of the traders and indulge in many of the civilized luxuries. They are said to surpass every race in the world in the manufacture of various baskets and ornaments out of grasses.¹⁸ As the lieutenant Schwatka reported to the Government "the natives living on these islands have become very civilized, and have adopted many of the improvements of modern life. Their villages are laid out in streets, and besides the schoolhouse, church, and other buildings, consist principally of cottages, which have taken the place, to a great extent, of the barabaras, and a fair condition of neatness everywhere prevails."¹⁹ As the lieutenant writes, the problem was that the number of inhabitants was decreasing since the introduction of intoxicating liquors. Many historians write about the damage that was done to the native population by the traders who brought alcohol to Alaska. "As early as 1837 the United States sent to Sitka its first steam-engine, and its first cargo of whisky and rum. For the latter fatal gift reparation has yet to be made."²⁰ The Orthodox missionaries and missionaries of other denominations who arrived after purchase of Alaska by the US, protested the delivery of alcohol to the natives. But even "though much addicted to the use of liquor, and as a general thing craving it on all occasions, crimes of a serious nature are of very rare occurrence, and that of murder is scarcely known" wrote Lieutenant Schwatka.²¹

A traveler in Alaska notices: "that all the vicinity of Sitka is suggestive of Russian America, which we, before its purchase, looked upon askance, as hyperborean and

¹² Wright, J. M. ATA, pg. 298

¹³ Ibid. pg. 299

¹⁴ Ibid. pg. 48

¹⁵ Ibid. pg. 187 "Mme Etolin a native of Helsingfors in Finland, was the Lady Bountiful of blessed memory, who did most for the colony. She established a school for Creole girls, dowered them, and gave them wedding feasts." Seidmore, E. AGB, pg. 116

¹⁶ Ibid. pg. 299

¹⁷ Ibid. pg. 162

¹⁸ Schwatka, F. RMRA, pg. 115

¹⁹ Ibid. pg. 116-117

²⁰ Wright, J. M. ATA, pg. 162

²¹ Schwatka, F. RMRA, pg. 112

savage; but now are surprised to discover was so far advanced that the humble people of Cape Cod, or other shore settlements of the Atlantic, would have been appalled at its magnificence. Every thing built by the Russians was of a substantial character, and where the official comfort was concerned, with elegance."²²

As the traveler notes: "the Church, which is able even now, so many years after the retirement of the Muscovites to maintain gratuitously its several missions at Sitka, St. Paul, St. Michael's, Anvic, Oonalashka, and Andreansky. And so it happens that Greek priests still officiate for penitents of the great Republic, and the three little brass bells that were cast in Russia ring out ... It is fortunate, indeed, that the little capital of Alaska was not left wholly bereft of Christian influences."²³

The labor of many missionaries: St. Herman, St. Juvenaly, St. Innocent, Yakov Netsvetov, and many, many others was not in vein. According to the report of the government inspector he estimated the number of native Alaskan Christians at 12,000, in 43 communities, with 35 chapels, 9 churches, 17 schools and 3 or 4 orphanages. The missionaries created an alphabet for the natives and made an Aleutian grammar, and published books in native languages. As result Vincent Colyer said: "I do not hesitate to say that if three-quarters of the natives of Alaska were landed in New York as coming from Europe, they would be selected as among the most intelligent of the many worthy emigrants who daily arrive at that port. In two years they would be admitted to citizenship, and in ten years some of their children, under the civilizing influence of our eastern public schools, would be found members of Congress."²⁴

Alaska badly needed civil government that would not exercise influence in ecclesiastical matters, but as an historian notes "ever since the American accession, the missionaries have antagonized the Greek Church, and the public officials fight the missionaries"²⁵ This activity of non-Orthodox missionaries intensified during the administration of the Most Rev. Bishop Nestor. It is sad that these missionaries in school instructions separated the white and Creole children. The other sad event was that the Commander of the U.S. ship Jamestown invited the chiefs of tribes, presented them with portraits of President Garfield and Vice President Arthur, explained that these were pictures of the 'American great chiefs' and they must send their people to school. In February of 1881 Captain Glass proclaimed compulsory education for all Indian children introducing punishment for nonattendance. He compelled the Indians to work, repairing old buildings and in gardens for the Presbyterian Mission of Sheldon Jackson.²⁶ The natives, even though many were Orthodox had to take part in Presbyterian practices, coerced by the presence of a gunboat at the shore, with the officers and sailors of the ship helping the mission. The Indians around Sitka "were so afraid of Captain Glass that they shook like fit"²⁷ were fulfilling all his demands. The Russian priest could not resist the segregation and forceful introduction of another religion to his parishioners. In their reports the missionaries reported to their congregations on the mainland, that the teacher in the school "was the only Christian white woman in the country".²⁸ What about all the Russians there? Were they not white to the Presbyterians, or did they not notice them? At a later date Jackson became Education Commissioner for Alaska and as such refused the Orthodox priest the right to

²² Hallock, C. ONA, pg. 183

²³ Ibid., pg. 183

²⁴ Hallock, C. ONA, pg. 91

²⁵ Ibid., pg. 184

²⁶ Wright, J. M. ATA, pg. 178-190

²⁷ Ibid., pg. 184

²⁸ Ibid., pg. 116

teach because he did not have a license.²⁹ There were other missionaries active in Alaska. They established their missions in places that had no other Christian religious service; Mr. Dunkan, of the Church of England, who was at Fort Simpson since 1856, did the most successful work. They did not cause the Orthodox people such problems, as did the Presbyterians in Sitka. Good relations with the representatives of the Church of England continued into the 21st century.

In 1870, the American Orthodox Mission was organized into a diocese of the Aleutian Islands and Alaska and the Bishop who was appointed there by the Holy Synod in the same year became the diocesan Bishop for all of North America. There were after Bishop Innocent two Bishops, Peter (1859-1867) and Paul (1867-1870) who were Suf-fragan Bishops of the Kamchatka diocese with the title of Novo-Archangelsk, the city on Sitka. After these two bishops, Bishop John was the first Bishop of the American Orthodox diocese. He moved the see from the city of Sitka to San Francisco, California, in 1872 and administered the diocese until 1876, when he was transferred to Russia.

Bishop Nestor succeeded Bishop John in 1879 and was in charge of the diocese until 1882, when he drowned near St. Michael, returning from his missionary voyage of Alaska. He was buried near the Unalaska church, where on his monument is written:

"In memory of Nestor, Bishop of the Aleutian Islands and Alaska, formerly Baron Nicolas Zass, Lieutenant, I. R. N. born December 20, 1825, in Archangel, Russia. Died at St. Michael, June 18, 1882, at the age of 56 years, 6 months and 22 days. Erected by the Alaska Commercial Company, Unalaska."

The year 1882 was an unfortunate one for the Southern Alaska native population. Among other misfortunes, besides the death of Bishop Nestor, the 'black measles' ravaged there. Without medical help many Russians died, forty of them in Sitka alone; even more Indians died. At the same time in Presbyterian missions in Sitka and Fort Wrangel none died for they obtained medicine.³⁰

In this work we present the selected correspondence and other documents of Bishop Nestor such as selections from his diary. A package of notes found with Bishop Nestor's diary is not included in this translation because there is no signature and no clear indication that the notes are his. The author of these notes wrote: I am quite sick.. Lord, help me to get well. I did not finish yet much".

To make it easier for the readers to understand these documents there are notes explaining some historical events and Orthodox religious terms and practices.

There were quite a few difficulties to overcome during translation: a different transliteration of geographical and personal names was one of them. Another was the identification of some tribes in Alaska.

Editor



²⁹ Correspondence on this matter is in the AARDM.

³⁰ Wright, J. M. ATA, pg. 196

1861-1879

To the Most Reverend Filaret³¹
 Metropolitan of Moscow and Kolomna
 August 6, 1861
 City of Kronstadt

Most Reverend Lord,
 Merciful Archpastor,

Four hundred eighty years ago the abbot of the Holy Trinity Monastery - the Holy Righteous Sergius³² blessed a monk named Osliiabl before the battle that ended the Tartar yoke over the Russians. Now in memory of the feat of arms of this priestly-champion the name of Osliiabl has been given to the military frigate of which I have the honor to be in command, according to the wish of our High Commander, who is devoted to the Lord and mindful of the memory of the protectors of the Fatherland; according to the wish of our High Commander - His Imperial Highness Grand Prince Constantin Nikolaevich.

The frigate Osliiabl in the month of September of this year will leave the harbor of Kronstadt to join the squadron that is cruising along the shores of Syria for the protection of the oppressed Christians there.

The blessing of the elder monk through feelings inherited by us is always kept strong and the blessing of Your Eminence is equally respected by us Orthodox, since it is the blessing of the abbot of the same monastery where the Holy Sergius blessed Osliiabl for the battle by giving him a cross for his schema to wear instead of a helmet; thus

³¹ Filaret, Metropolitan of Moscow (1783-1867). Born in Kolomna. At seminary was teaching Greek and Hebrew languages, then poetry. In 1808 became a monk and was appointed as inspector and professor of philosophy in St. Petersburg Academy. In 1812 became rector of that Academy. Member of Bible Society. In 1817 - Bishop of Revel, in 1819 - Archbishop of Tver', in 1820 - of Yaroslavl'; in 1821 transferred to Moscow. In 1823 published the Orthodox Catechism. In spite of a struggle with the Ober-Procurators became very popular. In 1853 his translation of the Bible into Russian was published. He composed the proclamation of 19 Feb. 1861 "Liberation of the Serfs". Known also for his writings and sermons. Was head of the Holy Synod.

³² The central figure in the monastic revival and in the unification of Rus' during the 14th century was Sergius of Radonezh. He was of noble origin and came to Moscow from Rostov, a rival city to the east. He was disillusioned by the lax monastic traditions and lax monastic life of Moscow and went to the forest to recapture through prayer and self-denial the holiness of the early Church. His piety attracted others and in 1337 northeast of Moscow he founded a monastery that became a center of civilization and a shrine for pilgrimage. It was at the same time a fortress where people could hide from enemies. St. Sergius is called "builder of Russia". He was highly respected and became councilor and arbiter among warring princes. Moscow assumed leadership in the liberation of Russia from the Mongols in 1370. St. Sergius prayed for victory over the Tartars, blessed Prince Dimitrii and the Russian army, mobilized the resources of the monastery for their support and even sent two monks - Peresvet and Osliiabl to battle to lead the troops into the famous victory at Kulikovo. The monastery became a shrine for the Russians symbolizing a victory of Orthodoxy over a pagan enemy. It later became a Lavra - one of the four leading monasteries in Russia. During the time of the Polish Roman Catholic occupation of Russia 1605-1613 the Lavra became a bastion of Russia's Faith and independence.

with a greater devotion we accept the belief that Your prayers are pleasing the Lord God.

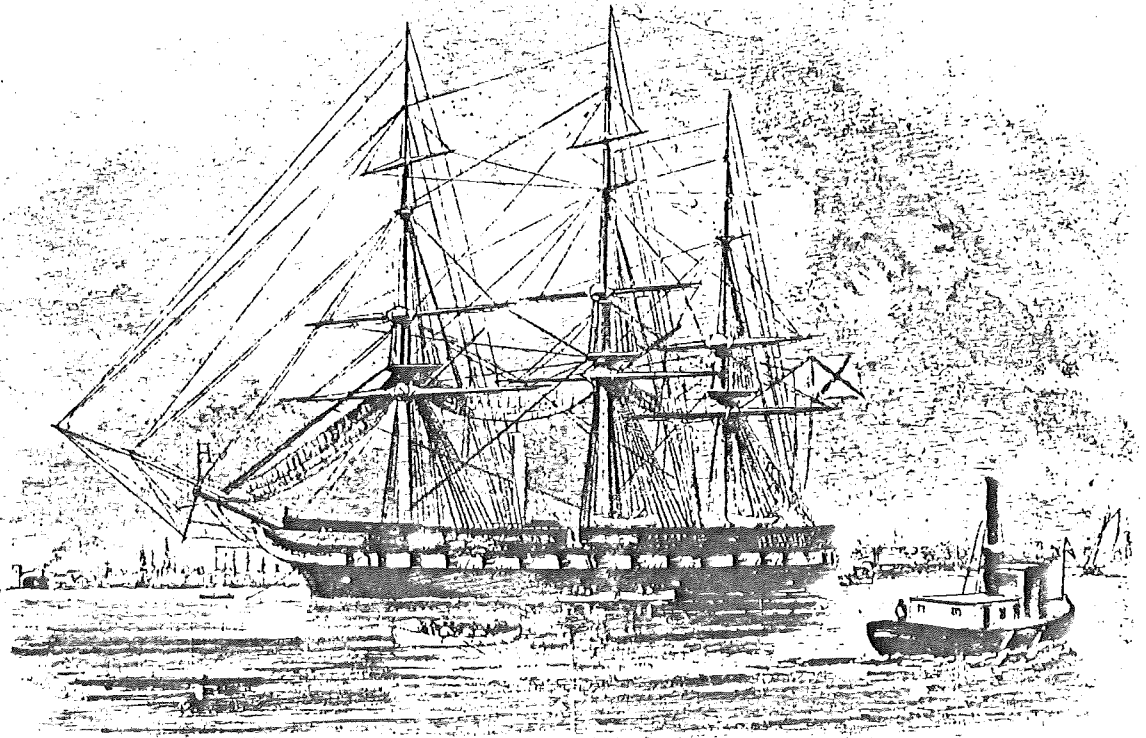
Taking courage I turn to Your Eminence with a request from all my subordinates for Your Archpastoral blessing for the planned voyage.

With greatest veneration and
Sincere devotion I have the honor to be
Your Most Reverend 's most humble novice
Nikolai Nozimov
Commander of the Frigate Osliabl

517

HARPERS WEEKLY

OCTOBER 3, 1863



THE RUSSIAN FRIGATE "OSLIABL" NOW IN THE HARBOR OF NEW YORK.—[See P. 106.]

The Russian Frigate "Osliabl", now in the harbor of New York
(Harpers Weekly Oct. 3, 1863)

August 17, 1861
 To His Excellency
 Commander of the Frigate Osliabl
 Captain of the First Rank Nikolai Nozimov

Dear Sir,
 Nikolai Nikolaevich,

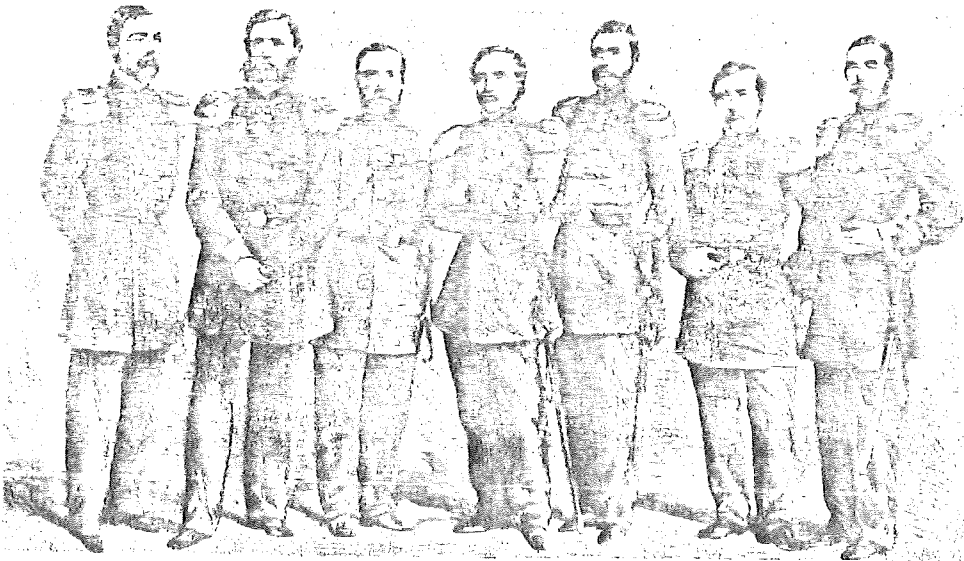
I feel very comforted to learn that His Imperial Highness, the Commander of the Fleet, on the occasion of the christening of a new frigate, turned to the Holy Fatherland's memories and gave the name of the monk-warrior Osliabl, the ascetic for the country, not forgotten by history.

It was comforting to me also to see that Your Excellency with the same veneration and love for the Fatherland wishes that the power of Your military guns and the courage of Your subordinates would be blessed by the power of spiritual blessing.

Representing the Holy Sergius whose goals were the Heavenly Kingdom through earthly love for the Fatherland, I call for the Lord's blessing upon You and Your subordinates, and upon Your city on water; that the Lord would provide you with safety, success, and when circumstances demand, protection and victory.

As Your letter reached me on occasion, and required a quick answer; I send with this as a mark of blessing the icon of the Holy Sergius and other saints, who are asleep in his Lavra, which was in my room and which was previously blessed at the relics of Saint Sergius.

With sincere respect I have the honor to be
 Your Excellency's most zealous
 Filaret M(etropolitan) of Moscow



Commanders of Russian ships in New Yorks harbor
 (Harper's Weekly Nov. 7, 1863)

Ministry of the Navy
 Department of Inspection
 September 5, 1864
 No. 10920
 To Hieromonk³³ Nestor of
 the Alexandro-Nevisky Lavra³⁴

In consideration of information received from Rear Admiral Lessovski of the Suite of His Highness, commander of the fleet now returned from the shores of America,³⁵ concerning your perfect - zealous service aboard the frigate "Osliabl" you were awarded on the 9th day of the past month of August, by the Most Merciful Imperial Majesty with the enclosed golden pectoral cross from the Cabinet, upon receipt of which the Department most humbly requests you to send a receipt with your own signature.³⁶

With this the Department considers it necessary to inform you, that on the 20th of the past August the Administrator of the Navy Ministry informed the Secretary of the Ober-Procurator performing the duties of the Most Holy Synod under No. 10335 about this Most Merciful award.

For the Director
 Rear - Admiral (signature not clear)
 Case Officer (signature not clear)

³³ Hieromonk - a monk ordained as a priest.

³⁴ Lavra - is a big, populated monastery. In Russia before the 1918 Revolution there were 4 Lavras: Troitse-Sergieva near Moscow, Kiev-Pecherskaia in Kiev, Alexandro-Nevskaia in St. Petersburg and Pochaevskaia in Volhynia.

³⁵ The Russian Ambassador to the United States Mr. Stoekl, sent a dispatch to the Czar where he wrote, "...Great Britain seems about to enjoy a stroke of fortune rare in history. She alone will profit by the destruction of the United States, for it will be fatal to the rest of the world..."

Emperor Alexander II and Chancellor Gorchakov were firm in their belief in preserving the unity of the U.S. sending dispatches for reconciliation between North and South. Interviewing Col. de Arnand, a Russian who fought for the Northern States, the Chancellor learned that the Northern States did not have sufficient naval power to blockade the South, and remarked: ". *If they haven't, we have!*" *"The Emperor will not permit anyone to interfere with this blockade, even if he has another war!"*

France and Britain were seeking to aid the Confederacy in smashing the Union. A considerable number of Russians offered their military service to Lincoln.

On the sea the Southern raiders had sunk nearly a thousand northern vessels. Conditions for the North became difficult and to raise an additional 500,000 troops Lincoln proclaimed the liberation of the slaves.

On Sept. 11, 1863 the Russian steam frigate Osliabl, slipped into the New York harbor, where the British and French warships were. President Lincoln and the First Lady came on board the Osliabl. On 24 Sept. the entire Russian fleet arrived. The Russian Flag was lowered on the Flagship and the Stars and Stripes were raised in its place. The Russian ships took battle positions.

While New York was surprised to see the Russian fleet in its harbor another squadron arrived in San Francisco that had been without sea protection as its only gunboat was sunk.

The arrival of the Russian fleet in American waters kept Britain and France from their attack on the North and possibly saved the Union starting a friendship of two great nations.

³⁶ Pectoral Cross - is a cross, that a priest wears on his chest.

Copy n. d. (1875)
 To His Excellency,
 Mr. Ober-Procurator³⁷ of the Most Holy Synod, Actual Secret Counselor³⁸
 and Cavalier,³⁹ Count Dimitrii Andreevich Tolstoy,
 from Hieromonk Nestor,
 Pastor of the Orthodox church in the city of Po⁴⁰ (South France)

Report

To the question proposed by Your Excellency, written in the letter of May 22, No. 105, which I received Aug. 20/Sept. 1 of this 1875, I have the honor to answer this: The wish of His Imperial Highness, my Most Great Sovereign, and the wish of His Imperial Highness Grand Prince Constantine Nikolaevich are always holy for me and therefore I with a humble obedience subject myself to any appointment, but following the dictates of my own conscience I should say that because of the wickedness of my character and my lack of experience in pastoral-leadership activity I see myself as not able to have such an important position, where instead of value expected from me, I would make difficulties, when it might be necessary for the Grand Prince to replace me with another, who would be more suitable for the position.

Pastor of the church, Hieromonk Nestor



³⁷ Ober-Procurator Sviateishego Synoda - equivalent to Minister of Church Affairs. The position was established by Peter the Great.

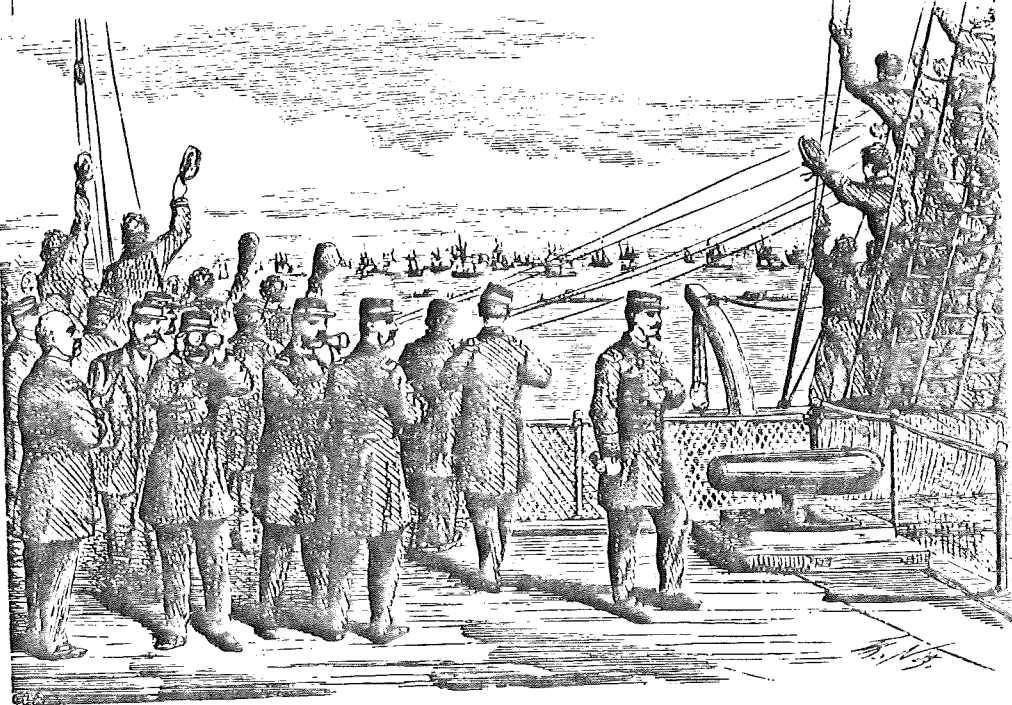
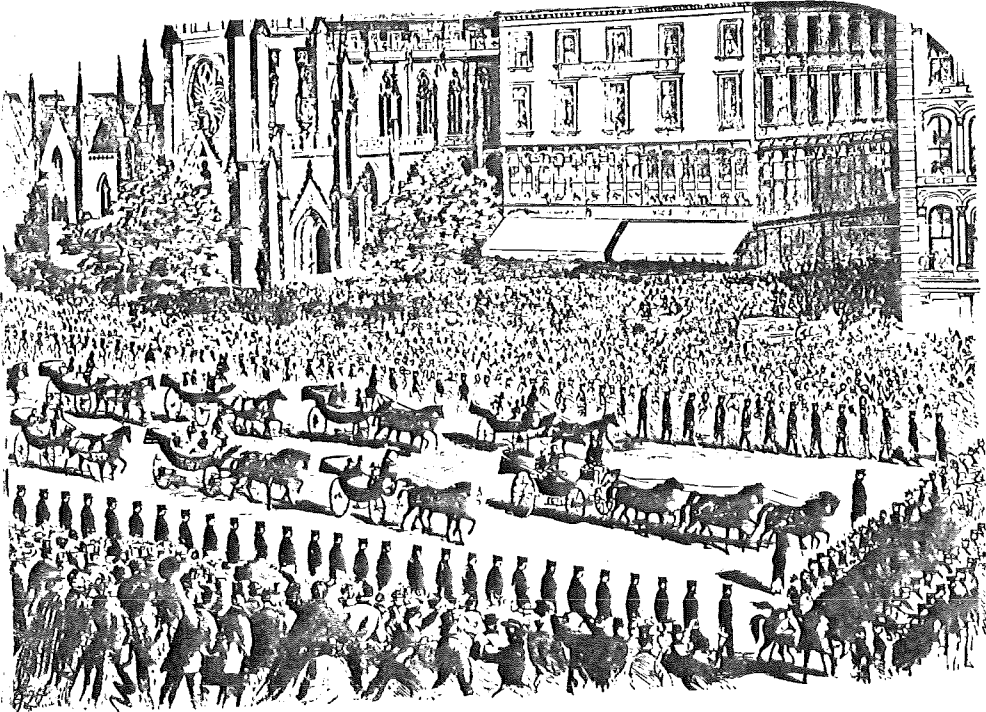
³⁸ Sovetnik - Advisor, Councillor. Introduced at the time of Peter the Great the Kollegii became equivalent to ministries. The Councillor of the Kollegii had the rank of kollezhskii sovetnik; the presidents of the kollegii and Senate members had the rank of tainye sovetniki (secret Councillors). In the 19th century the kollegii were abolished and the institutions changed but the ranks were kept. In the table of ranks the sovetniki became as follows:

titularnyi sovetnik	- 9th class	deistvitelnyi (actual) statskii	- 4th class
nadvornyi "	- 7th "	tainyi (secret)	- 3rd "
kollezhskii "	- 6th "	deistvitelnyi tainyi	- 2nd "
statskii	- 5th "		

³⁹ Cavalier - a man who was awarded a high order.

⁴⁰ There were sizeable Orthodox parishes in Western Europe, as many Russians for all kind of reasons lived in Paris, Florence, and other cities. In the city of Po, according to the report made by the parish priest - Hieromonk Nestor in 1870, there were in the Resurrection Church 1233 males and 1163 females - all together 2393 souls.

The Procession of Russian Visitors through Broadway



Admiral Farragut's Squadron in Russia in 1867

A visit by a friend, American fleet to Russia in 1867

NEW YORK HERALD, TUESDAY,

THE NEW ALLIANCE CEMENTED

**Russia and the United States
Fraternizing.**

Reception by Our City Authorities to
the Russian Naval Officers.

An Enthusiastic Popular
Demonstration.

The Russian Cross Mingling Its Folds
with the Stars and Stripes.

VISIT TO THE FLEET.

Presentation of the Resolutions of the Common
Council and Speech of Admiral Lisovski.

RETURN TO PORT.

MILITARY AND OFFICIAL RECEPTION.

Grand Display in Fifth Avenue and
Broadway,

DINNER TO THE RUSSIAN OFFICERS.

**Grand Entertainment at the
Metropolitan Hotel.**

Speeches of Admiral Lisovski, of the Russian
Navy; Admiral Farragut, of the Ameri-
can Navy; General Walbridge and
Hon. Hendricks B. Wright,
U. S., of Pennsylvania.

Letters from Mayor Opdyke, Admi-
ral Paulding and General Canby.

**Sympathy Between Russia and
the United States,**

&c., &c., &c.

Admiral Lisovski and the officers of the Russian fleet now in our harbor were entertained last evening at the Metropolitan Hotel, the host being Mr. James B. Fads, of St. Louis, a gentleman who has been extensively engaged in building iron-clad gunboats for our government. There were some thirty of the Russian officers present, all resplendent in handsome uniforms, and many of them wearing the cross of St. Stanislaus and other decorations. Our own navy was represented by the gallant Admiral Farragut (in plain clothes), Commodore Bradford, Chief Engineer Sitners and Naval Constructor Delano. Brigadier General Van Yliet represented the army. The national government was represented by Mr. Collector Barney. The municipal government had no representative present; but the letter from Mayor Opdyke will explain why. The community at large was well represented by the Hon. Hendricks B. Wright, member of Congress from Pennsylvania; the Hon. Hiram Walbridge, formerly member of Congress from this city, and other citizens. Altogether there were some eighty per-

Headlines, New York Herald of September 29, 1863 and October 2, 1863

Pour de Petersbourg
 N° 302 Mots 27
 Déposé le 19 à 7 h 41
 Reçu par fil n° 10 le 19 à 7 h 41

BUREAU d'Expédition à domicile sous le n° 376

L'Employé Gay

TELEGRAMME

Judications spéciales.

L'Employé Barade

France au M^r Nestor
de l'Eglise russe
le St Synode avait proposé
la chaire épiscopale en Amérique
le siège sera à San Francisco ou à
New York répondez par
Comte Dmitriy Golits

Mod. n° 324. — Ouvrière et 015.3 Remise.

AVIS. — Dans les dépêches imprimées en caractères romains par l'appareil télégraphique, le premier nombre qui figure après le nom du lieu d'origine est un numéro d'ordre, le second indique le nombre des mots taxés, les autres désignent la date et l'heure de dépôt.

Pour de Petersbourg
 N° 300 Mots 20
 Déposé le 19 à 7 h 31
 Reçu par fil n° 999 voie

BUREAU d'Expédition à domicile sous le n° 376

L'Employé Willy

TELEGRAMME

Judications spéciales.

L'Employé Shved

France au Père Nestor
Russe — Selon vos télégrammes et
lettre comte Golitsky arrangera tout
comme vous St Pétersbourg
Shchekine

AVIS. — Dans les dépêches imprimées en caractères romains par l'appareil télégraphique, le premier nombre qui figure après le nom du lieu d'origine est un numéro d'ordre, le second indique le nombre des mots taxés, les autres désignent la date et l'heure de dépôt.

***By the authority of His Imperial Majesty in the
Most Holy Ruling Synod it was read:*** ⁴¹

According to the established order, the recommendation of Your Reverence, No2901 of October 18th of this year, to fill the office of the vacant bishop's diocese of the Aleutians, with the hieromonk Nestor of the Alexandro-Nevsky Lavra was presented.

It was ordered: Before reporting to His Majesty to fill the vacant cathedra of the Aleutians Diocese, Your Reverence is ordered, by this resolution to elevate the hieromonk Nestor to the dignity of Archimandrite.

October 25, 1878
No 3322

Ober-Secretary - A. Zabelin
Secretary A. Gavrillov

On the original the resolution of His Beatitude: October 1878, the Ecclesiastic Council will announce to Hieromonk Nestor about his upcoming appointment to service as a Bishop.

* * * * *

***Decree of His Imperial Majesty, Sovereign of All-Russia,
from the Most Holy Ruling Synod, to Archimandrite of
the Holy Alexandro-Nevsky Lavra Nestor***

By the authority of His Imperial Majesty in the Most Holy Ruling Synod it was read:

The most humble report made by the Most Holy Synod, on the subject of Your Reverence being Bishop of the Aleutians and Alaska was affirmed by His Majesty on December 9th of this year. It was ordered:

- I) By an order to let you know about the report from the Most Holy Synod affirmed by His Majesty.
- II) To proclaim your election as Bishop of the Aleutians in the Holy Synod on the 13th day of this December, the consecration to the dignity of Bishop to be made by His Beatitude Most Reverend Metropolitan Isidor, with Bishops that would be here at that time. To let His Beatitude,⁴² the Metropolitan chooses the time and place for consecration as soon as December 12th of 1878.

No 3709

Ober-Secretary - A. Zabelin
Secretary A. Gavrillov

⁴¹ A standard introduction printed on all official forms used by Governmental Departments.

⁴² Beatitude - used when addressing a Metropolitan, who heads an Autocephalous church. In the Orthodox Church a Patriarch is addressed as His Holiness in writing or reference; Metropolitans, who are not heads of Autocephalous Churches, are addressed as Most Reverend Metropolitan or Your Eminence; Archbishops as Most Reverend Archbishop or Your Eminence. Bishops are addressed as Right Reverend Bishop or Your Grace, all Priests are addressed as Father, Archimandrites as Right Reverend Archimandrite, Mitered Protopriests (Archpriests) as Right Reverend, Archpriests (Protopriests) as Very Reverend, Secular Priests as Reverend, Hieromonks as Reverend, Deacons as Father Deacon, Archdeacons (of the monastic order) or Protodeacons (married) as Reverend Archdeacon, or Reverend Protodeacon. When the Russian Church was administered by the Synod, the Synod was addressed by the title of Your Holiness, but after the Patriarch was elected, the Synod was addressed as Holy Synod.

By the Grace of God the Most Holy Ruling Synod of All-Russia.⁴³

The Great Hierarch Lord God and Savior of the world, Jesus Christ, Who established in His Church the Apostles, the Prophets and the Teachers; Who by His salutary Providence arranged to save people, has established the Aleutian and Alaskan flock and there Archimandrite Nestor was elected by the Holy Ruling All-Russian Synod, and has been confirmed and decreed as a Bishop by the wish of the pious and autocratic Great Emperor Alexander Nikolaevich of All-Russia, according to the Rite of the Holy Apostolic Eastern Church, following the All Performing and Most Holy Spirit, in the year of incarnation of the Word of God, 1878, in the month of December on the 17th day, in the holy city of Saint Peter in the Cathedral of the Holy Trinity of the Alexander - Nevsky Lavra by the members of the Synod, the Most - Eminent Metropolitans: Isidor of Novgorod and St. Petersburg - and by Philofei of Kiev and Galich, Archbishop Macarius of Lithuania and Vilna, and the Bishops Pheognost of Vladimir and Suzdal', Hermogen of Ladoga and Varlaam of Vyborg who have consecrated you by the laying on of their hands⁴⁴ as the Bishop of the Aleutian and Alaskan Diocese, that you should take good care of the flock entrusted to You, according to the Evangelical teachings by the Fulfiller of our Salvation, our Lord Jesus Christ, and the teaching of the Holy Apostles and by the canons of the Holy Councils. - Now therefore You, Bishop, have to pay attention to your own spirit and to all of the flock where the Holy Spirit placed you to shepherd the Church of our Lord and God, which was acquired by His own honest blood and, as a builder for God you should be an example to your flock in your word, life, love, spirit, and purity; to be a teacher to all, calm, not wicked; to punish with kindness those who oppose you; not audacious, not finding fault, not wrathful, not a drunkard, not a fighter, not avaricious; but be hospitable to strangers, love goodness; be chaste, righteous, just, abstemious; keep your word and be strong and give comfort through correct teaching; live by good deeds of the faith, follow the good commandments honorably and unashamedly; not gratifying your needs but those of others so that they will be saved; but if you see some law being broken, or a growth of corruption in the Faith, you have to be strict at once and at the right time; you have to reveal it and point it out and teach patiently; you have to teach the presbyter and the deacons in your flock, so that they can serve as examples for the salvation of the people who are entrusted to their care: therefore no one should be quickly ordained, without sufficient preparation, examination and instruction; so that You would not take on someone else's sin; all efforts should be made, that not only they themselves but also those entrusted to their care, would learn the truth of the

⁴³ There is sometimes confusion by the fact, that there is no English equivalent for "Rossiiskii", which is translated, as Russian or as "All-Russian". In reality "Rossiiskii" is anything and everyone within the borders of the Russian Empire and does not mean Russian by nationality. All it means is that the people were included in the geographical borders when they were called "Rossiianin", but if someone was called "Russkii", that meant that he was of Russian nationality. This was therefore the reason that the Mongols, Uzbeks, and Lithuanians were called Rossiane (plural of Rossianin); there was no hidden intention on the part of the Russians; also in the Russian Language their country bore the name "Rossiiskaia Imperia".

The phrase "of all Rus'", which later became a key part of the Tsar's title, was first invoked at the very nadir of Russian unity and power at the turn of the 13th century, not by any prince, but by the ranking prelate of the Russian Church, the Metropolitan of Vladimir.

⁴⁴ According to Orthodox Church canons, two or more Bishops take part in a Bishop's consecration because one Bishop can't consecrate someone who would be equal to him.

Gospels about the road to salvation; the teaching should be done not only in the Church, but also in homes. -Therefore you will be a missionary, an apostle and a teacher to the faithful and to the unbelievers; you have to teach the word of truth: and you have to keep any kind of unbelief and superstition from your flock: you have to preserve the instructions given by the Apostles and Fathers in the churches and monasteries; you have to discipline yourself by reading the Holy Scripture, the canons of the Ecumenical and local councils and the writings of the Holy Fathers; in this way you will be able to answer anyone who questions you and will be able to teach them about salvation. You must try every year, but at least once in every three years to visit your flock, to know its condition; to do that which has not been done, to teach the ignorant and the doubters; to bring everything into perfection in accordance with the word of the Lord, and with the Laws of the Holy Fathers, the traditions of the Church and the Laws of the Monarch. To be successful in all of this, you have to take the utmost care of the schools, so that the children of the priests and of the clergymen would be taught and prepared not only in learning, but also in the morals of the duties of the clergy; in this way the Church would have meritorious men for this great calling, and these, being elevated to the rank of presbyters, would serve in the building of the Church, and not in its destruction. -If you have a perplexing question you should ask instruction and a decision from the Most Holy Ruling Synod. - And for the most precise understanding of the duties of a pastor, herewith, is this certificate of your solemn promise sworn as an oath, in front of God and the Church, at your consecration. As proof, that you are a Bishop, this certificate is given to you, signed by our hands, and certified with the seal of the Most Holy Ruling Synod. - In the Ruling city of Saint Peter, in the year of 7386, from the year of creation, and the year 1878 from the year of the incarnation of the Lord's Word, the seventeenth day of December.-

Humble Isidor Metropolitan of Novgorod and St. Petersburg
 Humble Philofei Metropolitan of Kiev and Galich
 Humble Macarius Archbishop of Lithuania and Vilnius
 Humble Pheognost Bishop of Vladimir and Suzdal'
 Protopresbyter Basil Bazhanov
 Archpriest John Rozhdestvenskii

The editor of this work made the translation above. The translation was made from a copy in Russian from the AARDM Archives.⁴⁵ There is also a rough draft of an English translation made by Bishop Nestor himself, when he was purchasing the building for the church in San Francisco and had to present his credentials. This translation is presented below as he wrote it.



⁴⁵ The original document and passport were sent after Bishop's Nestor death to the Russian Consulate in San Francisco. (LC, ARCA, Cont. B 39-40, R. 34 of 376, pg. 274, Correspondence from the Consulate May 5/17, 1883, No 125.)

**By the Grace of God.
The Most Holy Administrative Synod of All-Russias.**

The Great-High-Priest-Lord God and Savior of the world Jesus Christ, appointing in His Church Apostles, Prophets and Teachers, by His salutary Providence arranged to be an Episcopate of Alaska and Aleutian islands, in which Archimandrite Nestor, by the Most Holy Administrative Synod of All-Russias is chosen, and by the most - pious and autocratic Great Emperor Alexander Nicolaevitsh of All-Russias is confirmed and decreed, to be a Bishop; by the ceremonial of the holy Apostolic Eastern Church, cooperating with the allperforming and All-Holy Ghost, in the year of our Lord 1878 month of December 17th day, in the Capital City of Saint-Peter, in the Church of the Holy Trinity in Alexandro-Nevsky monastery, by the members of the Synod - Most - Eminent Metropolitans: Isidor of Novgorod and St. Petersburg - and Philophey of Kieff and Galitsk, - Arch-Bishop Macarius of Lithuania and Wilna, and Bishops: Pheognost of Wladimir and Suzdal, Hermogen of Ladoga - and Warlaam of Wyborg; ordained by imposition of hands to a Bishop of Aleutians and Alaska diocese, that you should take good care about entrusted to you flock, according to Evangelical teachings of the accomplisher of our salvation, Lord Jesus Christ, the precepts of the Holy Apostles and the rules of the Holy Councils.- Now therefore it be hooves thee, Bishop, to attend to thy own self as well as to the whole flock in which the Holy Ghost placed thee as a Bishop, to pasture the Church of our Lord and God, which (Church) He acquired by His most - precious blood; and, as a constructor of God's work, be thou an example to thy flock, by word, in thy life, by love, harmony and pureness; and be in all instructive, gentle and meek; chastise with mildness the contrary, be not forward, nor vain, nor wrathful, nor intemperate, not boisterous, nor avaricious; but hospitable to strangers, benign, chaste, righteous, just, abstemious; strictly truthful, that thou may be powerful to console the afflicted with judicious teachings, work for the good advancement of our faith, and observe the commandments unsullied and unsuspecting; gratify not thyself, but the many, that they may be saved; if ever thou discern any infringement of laws, or growing weakness in the Faith, allow timely support always; convince and entreat with every forbearance and instruction. - Instruct the believing Presbyters and Deacons and thy flock, that they should serve for the edification and salvation of those who are entrusted to their care; therefore consecrate no one in haste, without sufficient probation, examination and instruction, so that you mayn't become a party to the sins of others, put all the solicitude, that, not only thyself, but those also - all those, entrusted to their care, should teach the knowledge of the Evangelical truths - and the way of salvation; not only in Church, but in their dwellings also. Be thou a propounder, apostle and teacher of the faithful and infidels, justly dispensing the word of verity. Remove from thy flock all infidelity and superstition. Preserve the ceremonials handed down by the Holy Apostles and Fathers in the Churches and Monasteries; exercise thyself with readings in the Holy Scriptures, Rules of the Oecumenical and local Councils, and in the writings of the Holy Fathers; that thou may be ready to give salutary advice to every seeker. Endeavor each year, and at least once in three years to inspect your diocese, inform thyself of its condition, complete defectiveness, reform the vicious, instructing the ignorant and doubting and arranging every thing according to the word of God, rules of the holy Fathers and traditions of the Church and laws of the Government. For the greater success in this work, give your most careful attention to the schools, that the children of the Priests and other Church - attendants should be not only educated, but instructed and trained in the highest morals for the functions of Presbytery; that the Church shall have worthy men for this - high vocation; and that those consecrated to the rank of Priests should serve to build up the Church, and not for her destruction. - In complicated

cases you have to ask advice and a decision from the Most holy administrative Synod. - For the most precise understanding of the pastoral functions and obligations imposed upon you, with this parchment, is handed to thee your solemn promise by oath, pronounced by you before God and the Church at your consecration. - As a certificate, that you are a Bishop, this writ is given to thee, signed by our hands, and strengthened by the seal of the Most-holy Administrative Synod. - Given in the capital city of Saint Petersburg in the year of the world's creation 7386, and the year of our Lord 1878 in the month of December the seventeenth day.-

(The original is signed:)

Humble Isidor, Metropolitan of Novgorod and St. Petersburg.-
 Humble Phylophay, Metropolitan of Kieff and Galitsky.
 Humble Macarius, Arch-Bishop of Lithuania and Vilna.
 Humble Theognost, Bishop of Wladimir and Suzdal
 High-Presbyter Basil Bazanoff
 Presbyter John Rogedestvensky.-

* * * * *

To the Alaska Ecclesiastical Administration
 Dec. 18, 1878

By the Lord's Grace being consecrated Dec. 17 to the Aleutian and Alaskan Bishop's Cathedra, I order to the Ecclesiastical Administration:

1. To announce this to all clergy in the Diocese, and in the proper order to name my name at the services according to the regulation.
2. To prepare for the time of my arrival in San Francisco:
 - a) A short report about the parish churches and prayer houses, and the clergy there and about vacant positions, with an explanation of from when these places have been vacant and for what reasons.
 - b) A report with a list of the number of parishioners, male and female at every church, in accordance with the confessional reports,-
 - c) A report about unresolved matters before the Ecclesiastical Administration, such as legal, administrative, with explanations as to when begun and for what reasons a decision has been delayed.
3. To collect documents necessary for compiling a report about state funds for 1878.-

I will notify the Ecclesiastical Administration from New York about the time of my arrival from there.

Bishop Nestor of the Aleutians

The Department of the Orthodox Faith
Office of the Ober-Procurator of the Most Holy Synod
Section 3, desk 4
December 28, 1878
No. 5246

To His Eminence Nestor,
Bishop of the Aleutians.

Right Reverend Lordship, Merciful Lord and Archpastor,
His Imperial Highness, after my most humble report about Your consecration as a Bishop, deigned Most Kindly to order on December 23 of this year, to present to Your Eminence from the Office of His Majesty a complete set of Hierarchical vestments.

It is my duty to let Your Eminence know about this desire of His Majesty. In addition, that this was also reported to Mr. Minister of the Imperial Court, for his order.-

Entrusting myself to your prayers with complete veneration and devotion I have the honor to be, Your Eminence, Merciful Lord and Archpastor, your humble servant,

Count Dimitrii Tolstoy



The Sitka Madonna - Our Lady of Kazan - St. Michael's Cathedral Sitka, Alaska
Painted by J. B. Borovikowsky (1797 - 1826)

1879

To the Most Holy Ruling Synod
 Jan. 4, 1879
 From Most Rev. Nestor,
 Bishop of the Aleutians and Alaska

Most humble request.

Hieromonk Herman, who is serving as a teacher at the Kazan' Ecclesiastical School, who lives at the Bishop's house in Kazan', in a letter to me of December 26, 1878, ex-pressed his wish to enter the service of the Aleutian Diocese that was entrusted to my administration.

Having in mind, that there is in the Aleutian Diocese a feeling of a lack of persons dependable in the spiritual matters of the Diocese and therefore having the intention to use the readiness of Hieromonk Herman to serve in the Aleutian Diocese, I on my part have requested by a telegram of January 2nd that the Most Rev. Antonii, Archbishop of Kazan', inform me about the dependability and ability of Hieromonk Herman. On the same date I received an answering telegram, that the Hieromonk named is considered emotionally and morally dependable.

Taking this into consideration, wishing to take Hieromonk Herman to serve in the Aleutian Diocese and to take him with me, I request most humbly the Most Holy Synod to make a kind order to assign and transfer funds to Hieromonk Herman for travel to San Francisco.- January 3, 1879.

With this I have the honor to include a letter from Hieromonk Herman and the telegram from Archbishop Antonii.

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

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Department of the Orthodox Faith
 Office of the Ober-Procurator of the Most Holy Synod
 Section 3, desk 4
 18 January 1879
 No. 162

To His Eminence Nestor, Bishop of the Aleutians:

Right Reverend Lordship, Merciful Lord and Archpastor,

In addition to my correspondence No. 2546 of 28 December of last year, I have the honor to send herewith to Your Eminence, delivered from the office of His Imperial Majesty, a complete set of Hierarchical vestments packed in 3 boxes, according to the list also enclosed here and to humbly request that after receiving the vestments you send a notification.-

Entrusting myself to Your prayers, with complete veneration and devotion I have the honor to be the humble servant of Your Eminence, Merciful Lord and Archpastor.

Count Dimitrii Tolstoy

List

of full Hierarchical vestments, given by the wish of His Imperial Majesty to Bishop Nestor of Alaska.

For the Bishop:

Bishop's dalmatic (sakkos)
 Bishop's stole (epatrachilion)
 A pair of cuffs
 Epigonation
 Belt
 Small omophorion
 Great omophorion
 A towel for the pastoral staff
 Alb
 Mantle
 Cushion

For the deacon:

Dalmatic
 Deacon's stole
 A pair of cuffs

Department Manager Kar....(signature unclear)
 Desk Manager Sokolov

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Department of the Orthodox Faith
 Economic Administration of the Most Holy Synod ⁴⁶
 Section 2, desk 2
 St. Petersburg, 19 January 1879
 No. 566

To His Eminence Nestor, Bishop of the Aleutians.

Right Reverend Lordship, Merciful Lord and Archpastor!

In response to the letter of 2nd January of this year, I have the honor to notify Your Eminence that taking into account the not numerous amount of churches in the Aleutian Diocese, the insignificance of the correspondence in administering them in comparison with the dioceses within Russia, and also because of the difficult condition of the State Treasury at the present time, I do not find it possible to petition for a change in the personnel of the Orthodox Church in America, who were Royally approved only 4 years ago (20 November 1874) since the duties of the secretary at the Bishop's cathedra have not been established and should, in case of real necessity, without difficulty be delegated to one of the members of the Consistory or to some other person, who is a member of the personnel of the Bishop's cathedra.

Entrusting myself to Your prayers, with complete veneration and devotion I have the honor to be the humble servant of Your Eminence, Merciful Lord and Archpastor.

Count Dimitrii Tolstoy

⁴⁶ In 1700 when the Patriarch Adrian died, Czar Peter did not allow the election of a new Patriarch but instead appointed the Metropolitan of Ryazan, Stefan Yavorsky, as Keeper of the Patriarchal Throne. For his increasing conflicts with Peter the Most Holy Synod finally replaced him as head of the Russian Church in 1721.

To His Beatitude Most Rev. Isidor
 Presiding Member of the Most Holy Ruling Synod
 Metropolitan of Novgorod and S. Petersburg and Finland
 Archimandrite of the Holy Trinity Alexandro-Nevisky Lavra
 And different orders of Cavalier
 From Nestor, Bishop of the Aleutians and Alaska
 January 24, 1879

Most humble request:

I consider it necessary to take with me, in case of necessity, several Antimins,⁴⁷ Holy Myrrh,⁴⁸ and parts of holy relics while going to the Diocese entrusted to me.

Reporting about this to Your Beatitude I humbly request Your Archpastoral blessing and Your permission to supply me with the named holy objects.

Your Beatitude 's, Most Merciful Archpastor's
 Nestor, Bishop of the Aleutians and Alaska

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Department of the Orthodox Faith
 Economic Administration of the Holy Synod⁴⁹
 Section 2, desk 2
 St. Petersburg, 26 January 1879
 No. 895

To His Eminence Nestor, Bishop of the Aleutians

Right Reverend Lordship, Merciful Lord and Archpastor!

In Your request to the Holy Synod of 4th January 1879, You expressed a desire to take with You, to the Your place of service Hieromonk Herman, for whom You requested accreditation for his travel to San Francisco.

⁴⁷ An Antimins is a silk cloth with a picture of the Entombment of Christ and a part of a relic sewed into it. It is consecrated by a bishop and placed upon the altar table, so that it would represent the Tomb of our Lord or the tombs of the holy martyrs, upon which the Holy Eucharist is served in remembrance of Christ's suffering, death and resurrection. The Antimins is absolutely necessary for the celebration of the Divine Liturgy. Usually it is folded on the altar-table, and is unfolded at the beginning of the Liturgy of the Faithful.



⁴⁸ Myrrh - The sacred oil which is used to anoint in the Sacrament of Chrismation. This sacred oil is a mixture of substances made by a Sobor of Bishops on Maundy Thursday.

⁴⁹ The Collegia of Economy was established during the secularization of Church properties at the Most Holy Synod in 1726. It administered the financial and judicial matters of the Russian Church. It watched over the salaries and collection of taxes and consisted of persons who were not interested in Church income but in the income of the State. It decided how much and for what the Church should spend. There were serious mismanagement problems and several times it was closed down and reopened again. Then it was renamed as the Economic Administration (Khosiaistvennoe Upravlenie).

Taking into consideration that accreditation's are given to persons who receive specific appointments, I have the honor to humbly ask Your Eminence to notify me if You plan some kind of regular appointment for Hieromonk Herman.

Entrusting myself to Your prayers, with complete veneration and devotion I have the honor to be the humble servant of Your Eminence, Merciful Lord and Archpastor.

Count Dimitrii Tolstoy

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Department of the Orthodox Faith
 Economic Administration of the Most Holy Synod
 Section 2, desk 2
 St. Petersburg, 8 March 1879
 No. 2550

To His Eminence Nestor, Bishop of the Aleutians

Right Reverend Lordship, Merciful Lord and Archpastor!

In the absence of the Director, I have the honor to notify Your Eminence that according to a new communication from the Ober-Procurator to the Minister of Finance, it was suggested by the Department of the Treasury to the State Main Treasury to release 3547 Rubles in Gold owed to You for travel expenses, according to the allocation made by the Economic Administration.

Entrusting myself to Your prayers, with complete veneration and devotion I have the honor to be the humble servant of Your Eminence, Merciful Lord and Archpastor.

P. Ostroumov

* * * * *

The following document was written in English, witnessed and signed by a notary public in San Francisco. The language, misspellings and mistakes are those of the original document.

San Francisco 3 March 1879

We the undersigned Members have made following Resolutions.

1. That only a few members have signed and voted Mr. Franetta to become Church Trustee, we denounce him and proclaim the chair of the Church Trustee vacant and Mr. Franetta is only a member as well as ourselves of the Greek Russian and Slavonian Church.
2. Mr. Franetta has taken the chair of the Church Trustee, and we the undersigned have resolved that it is unlawful and have further resolved not to let him hold any Church office this year or even vote for him.
3. This Church has been made for the mutual benefit of the Greek, Russian and Slavonian nation. We have resolved that the Church Trustee should and must be elected and voted for by at least two thirds of it members and let it be who it will.- Mr. Franetta excepted from it for this year.

4. This is made by our free will and we have resolved to make three duplicates and send one to the Russian Consul in this city, second to the Synod in St. Petersburg and the third to keep for our own use.
5. We have resolved to call a Meeting and call all the Members of the Greek, Russian and Slavonian Church, and Russian Consul should be called to preside if he wish.
6. That the result of this meeting should be published in the News Papers. As we all agree to the above resolutions we sign our names as follows.

- | | |
|--------------------------|--------------------------|
| 1 Mitchel A. Raschkovich | 2 Drago Abramovich |
| 3 Krsto Ratkovich | 4 Andro Abramovich |
| 5 Krsto Crnogorchevich | 6 Anto Vukasovich |
| 7 Luka Chepernich | 8 Lazar Lalich |
| 9 Ahil Sabljchich | 10 Petar Obradovich |
| 11 Bozo Gopchevich | 12 Krsto Gopchevich |
| 13 Stefan Militch | 14 George Zankovich |
| 15 Ilia Pernjat | 16 Michail Bichit |
| 17 Petar Bosniak | 18 Ilia Cetkovich |
| 19 Luka Kosich | 20 George Martinovich |
| 21 Joko Cetkovich | 22 Feodor Sherovich |
| 23 Bogdan Ivanishevich | 24 Iovan Marovich |
| 25 Marko Mitrovich | 26 Andrea Popovich |
| 27 Mato Radovich | 28 Stefan Chepernich |
| 29 Ljubo Popovich | 30 Tomo Penjat |
| 31 Luka Gerich | 32 Jovan Abramovich |
| 33 Vaso Chuccovich | 34 Samuil Mandich |
| 35 Jovan Mandich | 36 Dimitrie Vucasovich |
| 37 Marko Djilovich | 38 Jovan Radonjich |
| 39 Jovan Zambelich | 40 Alexandar Drobnjak |
| 41 Mihail Rostovich | 42 Milan Petrovich |
| 43 Ilia Vujovich | 44 Tripo Seferovich |
| 45 Rade Zembelich | 46 Andro Tomanovich |
| 47 Drago Somanovich | 48 Vaso Setnchich |
| 49 Lazar Zovovich | 50 Mato Martinovich |
| 51 Sprirdon Maroda | 52 Zanja Hadji Dimitriev |

We have held meeting on the third of March and have elected two men for Church Trustees, namely Messers Samuel Martinovich and Bozo Radovich as we have more confidence in them, that in Mr. Franetta.

State of California, City and county of San Francisco.

I hereby certify the foregoing instrument to be a full true and correct copy of an original document this day exhibited to me by Mitchel A. Raschkovich, with this exception however that the last three (3) signatures are not found on said original but are contained on another paper of similar contents.

San Francisco, June 3rd 1879
E. V. Sutter
Notary Public

To His Beatitude Metropolitan Isidor
 May 9/21, 1879⁵⁰
 San Francisco

Most Reverend Lord,
 Most Merciful Archpastor and Father,

By the Grace of our Lord having successfully crossed the Atlantic Ocean, I arrived on April 18/30 in New York.- Two hours after arrival I was visited by the Priest Nikolai Bjerring who asked me at once to come to the church, but I felt myself very tired after the sea travel and for that reason delayed until April 20/ May 2. When I came on the designated day to the church, Father Nikolai met me in vestments and with the cross in his hands.- The church is not large.⁵¹

- The Iconostas does not have North or South doors.⁵² - To my question, how do you perform the Little Entrance⁵³ with the Holy Gospel and the Great Entrance⁵⁴ with the Holy Gifts? Father Nikolai answered "directly from the Royal Door".- On Sunday April 22/May 4 before the Liturgy Father Nikolai expressed a wish to have confession with me in the English language, and then we celebrated the Holy Liturgy in the Slavic language, according to my instructions, but as a person completely ignorant of Slavic, he pronounced and spoke so badly, that it was only understood because the contents of the Liturgy is known by everyone.- (He can pronounce the words only when they are written in Latin or German letters). Fr. Bjerring did not have the courage to read the Gospel in Slavic, and read it in English, but also here it was unsatisfactory: when reading in the Gospel the words "Jesus Christ" he pronounced them in Slavic, not English, therefore it became a mixture of Slavic and English, which made an unpleasant impression on the Russians, and also on others who were present from the Greeks and

⁵⁰ On many church documents there are two dates given: one from the Julian calendar, which was introduced under the Roman Emperor Julius Caesar. It has a 365-day year, with one extra day every four years. POPE GREGORIUS XIII replaced this calendar in Western countries in 1582. This calendar corrected the Julian from 365.25 to 365.242199 days a year. The days missed before were added to the existing calendar, and European Catholic countries adopted it almost at once, the Protestants later. Russia had its own calendar that counted from the beginning of the world. In 1700 Peter the Great adopted the Julian calendar, that was in use until 1918. On many documents there are two Calendar dates, Julian and Gregorian. At the time of Bishop Nestor the difference was 12 days, now the difference is 13 days.

⁵¹ See the article (according to the book of A. P. Lopuchin) about the first Russian-Orthodox church in New-York City and Rev. Fr. N. Bjerring in: Avgustin, Arch. R&SSHA, part. 2, page 104-109, (in Russian)

⁵² The Iconostas is an image screen, that has three doors. It forms a high wall covered with sacred pictures that divides the Altar from the main section of the church. The icons are placed on the Iconostas and these are arranged in a prescribed order picturing the entire Old and New Testament. The middle double doors of the Iconostas are called the Royal Doors; they are so named because the priest comes through them carrying the Communion Chalice with Christ Himself the Host. Only ordained persons use these doors and only at specified times during the service. The other two doors are used by clergy and by lay people, but usually only men can enter the altar.

⁵³ The Little Entrance is performed during the Liturgy, it is accompanied by the singing of the Beatitudes (from Christ's Sermon on the Mount); it is a ceremonial procession of the Book of the Gospels, symbolizing Christ's bringing the Word of God to the world and the walks of Jesus through the cities of Judea with His disciples, preaching the Gospel of the Kingdom of God.

⁵⁴ The Great Entrance commemorates the entry of Christ into His final suffering and death; His entrance into the world in the incarnation, His entrance into Jerusalem on Palm Sunday, His bearing the Cross to Golgotha, His death on the Cross and His burial in the tomb. The closing of the Royal Doors and the drawing of the curtain symbolizes the rolling of the stone in front of the tomb of Christ to seal the grave. At this time, the elements of bread and wine are transferred to the Holy Table.

English. In addition to this, Fr. Bjerring has bad pronunciation because of a non-English heritage, pronouncing English with an unpleasant accent.

At the proskomide,⁵⁵ which Fr. Bjerring served in the German language, I gave him instructions with corrections, for example, Fr. Bjerring positioned the nine particles on the paten not as it is indicated in the service book, but according to his own decision.⁵⁶ Fr. Bjerring made the Little and the Great Entrances, because of not having the North door, through the Royal Door.- During the singing of "We praise Thee...", Fr. Bjerring, for presentation of the Gifts⁵⁷, took them differently than it should be done: he took the chalice with the right hand, and the paten with the left, then made the cross (with crossed hands); after the end of the service I commented to him about all the mistakes.- In general in serving the Liturgy, in spite of years of service in the Church, Fr. Bjerring showed himself completely inexperienced.⁵⁸ Some Orthodox people from New York (for example the Ambassador and others) told me, that Fr. Bjerring doesn't know anything else but the Liturgy of John Chrysostom, and the Vespers; some people would like to have a Panihida,⁵⁹ but Fr. Bjerring can't, some others - need to have a baptism in their family, but they do not wish to turn to Fr. Bjerring, assuming that he will not be able to perform the sacrament of Baptism.- Some people told me, that on Holy Friday Fr. Nikolai for lack of knowledge of any other service but the Liturgy of John Chrysostom,⁶⁰ in the afternoon had a service, namely the Liturgy of John Chrysostom. In

⁵⁵ Proskomide - Greek word meaning to bring offering. It is the first part of the Divine Liturgy consisting of the preparation of the elements for Communion.

⁵⁶ Five loaves of bread are used in the preparation for the Divine Liturgy, in token of the miraculous feeding of the five thousand by Christ. The altar bread is called Prosphora, meaning bringing. This bread must be made from pure wheat flour, leavened, round in shape and in two layers to signify the two natures of Christ, heavenly and earthly. For the Sacrament of Eucharist, however, only one of these loaves is used and from it the priest lifts the Agnets (Host) with the Spear and places it on the Paten. This portion is called the Lamb, representing Christ, the Lamb of God who takes away the sins of the world. From the second Prosphora, a particle is taken in memory of the Virgin Mary. Nine particles are taken from the third Prosphora in commemoration of the nine ranks of glorified saints, including the originator of the Liturgy being performed, either St. John or Basil the Great. Particles taken from the fourth loaf are for the health and salvation of the living and particles taken from the fifth Prosphora are for the remission of sins of the dead. These particles are deposited on the Paten as is shown in the picture.



Prosphora



⁵⁷ This is the most sacred moment in the Divine Liturgy, the choir sings in soft and reverent tones. Making the sign of the Cross in a threefold invocation, the priest says: "And make this bread the precious Body of Thy Christ. And this which is the Chalice, the precious Blood of Thy Christ. Transmitting them by Thy Holy Spirit. Amen, Amen, Amen." At this moment, transubstantiation is accomplished and the bread and wine become the Body and Blood of Christ. All words and movements of clergy at this time are important having symbolical meaning.

⁵⁸ Avgustin, Arch. R&SSHA, part 2, according to the book of A. P. Lopuchin deacons were sent to New York from the St. Petersburg Theological Academy to help Fr. Nikolai in service and with the language. This church was for the use of the Russian embassy employees, the deacons sent were highly educated. Rev. Fr. Lopuchin held a high opinion of Fr. Nikolai.

⁵⁹ Panihida - A service for the repose of the souls of the faithful departed. In the following documents it will be indicated as Requiem.

⁶⁰ The Orthodox Church uses four Liturgies: the Liturgy of St. John Chrysostom is used throughout the year for most Sunday services. The Liturgy of St. Basil is used ten times a year (mainly on Sundays during Great Lent) with the prayers of the priests in this Liturgy differing from those in the Liturgy of John Chrysostom. The Liturgy of Presanctified Gifts (St. Gregory) is used during Lent. St. James, "the Brother of our Lord", was the first bishop of Jerusalem and wrote the first

general in New York the Orthodox people, beginning with the Ambassador, are extremely unhappy with Fr. Bjerring for his lack of knowledge of services in Church Slavonic. It is understood - that for the Russians a Russian priest is necessary.- The New York Orthodox people would like to have Fr. Bjerring transferred from them. But where should he then go? A thought came, that it would be good if Fr. Bjerring would be transferred to Petersburg to a parish where there is more than one priest, and for his place here to send someone from Petersburg, in such case Fr. Bjerring would be accommodated and his deficiencies would be covered up, and the Orthodox people in New York would also be satisfied, and Fr. Bjerring should not be alone in a church.⁶¹-

May 2/14 on Wednesday, I arrived safely in San Francisco and was met at the railroad station by the Archpriest Vechtomov, church elder Mr. Franetta and some members of the Greek-Slavic Society.⁶² - Having crossed the bay, we went to the church, where I was met by the rest of the clergy, and at once began the thanksgiving service to the Lord God; after that I gave a sermon that was timely prepared in the English language. After all that I went to rooms prepared for me, for the first days in a hotel.-

May 6/18 I served my first liturgy here in the local Cathedral, during which in the service I gave a good sermon to the people.- Our cathedral, that is a church, is in a wooden rented house, but, what can be done,- it could be said that the church in its poverty is quite good, even though it is not a big one.- With the agreement of the church elder and other honorary Orthodox parishioners it was decided, that every Sunday at 7 o'clock in the evening, the Akathist⁶³ for the Dormition of the Mother of God would be read and on May 6/18 I read such an Akathist myself to begin but there were not too many people here to pray.

Upon my arrival in San Francisco, I heard verbal statements from many people and also from the clergy about all kinds of unseemly actions by the priest Nikolai Kovrigin. To keep the honor of Orthodoxy and to prevent all kinds of squabbles that badly reflect on the Orthodox Faith in foreign lands, I was, by necessity, put into the situation of relieving Kovrigin from his duty, based on the decree of the Holy Synod of March 13 this 1879, No. 755, and gave the Alaska Ecclesiastical Administration such instruction: "Transferring with this the service list of Hieromonk Herman (Zelernitsky) and the decree of the Holy Synod No. 755 about the appointment of Hieromonk Herman as a priest to the church at the Bishop's cathedra in San Francisco and as a member of the Alaska Ecclesiastical Administration, I instruct the Administration with this to see that on the basis of the above decree the following would be done.-

I instruct particularly:

Liturgy, which is served on October 23.

⁶¹ Father Bjerring's church in New York was not included in Bishop Nestor's diocese since it was a church attached to a Consulate and as such was under the direct administration of the Metropolitan of St. Petersburg.

⁶² The Orthodox people of San Francisco expressed their wish to have an Orthodox church there and in 1864 formed an "Orthodox Society" having then 16 members, Russians, Serbs and Greeks. All of them contributed \$20 to the Society. In December 1867, they registered the organization statutes at the city hall as "The Greek-Russian-Slavic Orthodox Church and Mutual Aid Society". The Russian Consul M. Klinkovstrem became the president and the secretary, Carl Baum. The Greek Consul in San-Francisco George Fisher became a member. On June 13 the Society sent a request to the All-Russian Emperor to send a priest to San Francisco. (*Pravoslavnoie Obosrenie* 1868, p. 187). The Most Holy Synod appointed Priest Nikolai Kovrigin to San Francisco. He became the first pastor there. At the time of his appointment a collection was made all across Russia to build an Orthodox Church in San Francisco. 12,435 Rubles were collected (*ibid.* 1870, p. 636).

⁶³ Akathist - Greek word meaning "not to sit" is a service consisting of hymns of praise to the Savior, the Virgin Mary or some Saint, sung in church or at home. Books in Bishop Nestor's library had 14 different Akathists.

1. In consideration of circumstances, that the future tenure of priest Nikolai Kovrigin in America, because of many matters existing against him, will cast a shadow on Orthodoxy, - to give the priest N. Kovrigin a ticket for his travel to return to the place of his fatherland.-
2. In place of the priest N. Kovrigin, removed from the position in San Francisco and As a member of Administration, to appoint to these positions Hieromonk Herman, after paying to the former one his salary and accommodations until and including May 4, according to the old calendar, and the second, Hieromonk Herman, too Be registered for a salary and living accommodations according to his position as a priest in San Francisco starting on May 5 of the same calendar.-
3. Since the priest N. Kovrigin, according to the decree of the Holy Synod, cannot count on receiving money for his travel and support money allocated for people who served in the Kamchatka diocese, but without receiving money he would find himself in a difficult position, I instruct to give to the priest N. Kovrigin financial support in the amount of 1800 dollars in gold for his travel from San Francisco to his fatherland from the funds of the Alaska Administration.-
3. In my name prepare for the Economic Administration at the Holy Synod a report with a request to register the designated financial support of the priest Kovrigin on the account of sums remaining from the sums allocated for last year, 1878. The priest certificate of Kovrigin I transfer to the Most Reverend Bishop of Irkutsk, to whose administration Kovrigin is being sent. All kinds of necessary information from the diocese will be sent by me to the Most Holy Synod at the proper time.-

Asking Your Archpastoral prayers with a son's reverence and devotion I have the honor to be

Your most humble novice
Most Reverend Merciful Archpastor and Father,
Nestor, Bishop of the Aleutians and Alaska

* * * * *

FROM THE DIARY OF THE MOST REVEREND BISHOP NESTOR⁶⁴

1879 - August 25th, at 11:20 we departed from the pier of San Francisco on the ship Elder. The weather has been favorable - quite.

August 27th, at 5 in the evening we came into the Columbia River and passed the dangerous place called Bar and at half past 6:00, we stopped at the pier at a place called Astoria,- and remained there until morning.

August 28th, at half past 3 in the afternoon we arrived at Portland.- There at the pier is Hotel Clarendon.-

August 29th, I looked around the city and made visits to the Catholic archbishop Blanchet and to the Protestant bishop Morris.-

⁶⁴ The original diary for this year is in the AARDM.

August 30th, at 4 o'clock in the morning we departed from the pier and went along, the river, and at half past 3 in the afternoon we passed the Bar and entered the ocean.

August 31th, at half past 4 in the afternoon we arrived at Port-Townsend.

September 1st, at 2:15 in the morning we departed from the pier and at half past 6 o'clock in the morning we arrived at Victoria. I looked around the city and at 4:10 in the evening we departed from the pier and went further.

September 2nd, at half past 2 o'clock in the morning we arrived at Nanaimo and at half past 6 o'clock in the morning we departed from the pier and went farther to Departure Bay to be loaded with coal. We came there at 6:35 in the morning and at half past 2 o'clock in the afternoon we departed from the pier.

September 3rd, we passed through the straits of Queen Charlotte and Fityhugh.

September 4th, we passed through the straits of Greenville Sound and at 11 o'clock in the morning we were across the mouth of the river Skip,- which flows into Chatham Sound and at 1 o'clock in the afternoon we were across from the Midlo-Katlo - an Indian village that is located in Washington territory.- At 9:10 in the evening we passed the narrowness of the Revilla - Ggedo Channel.

September 5th, at 7:10 in the morning we arrived at the port of Wrangel, and at 6:50 in the evening we departed farther through the Clarence Strait.-

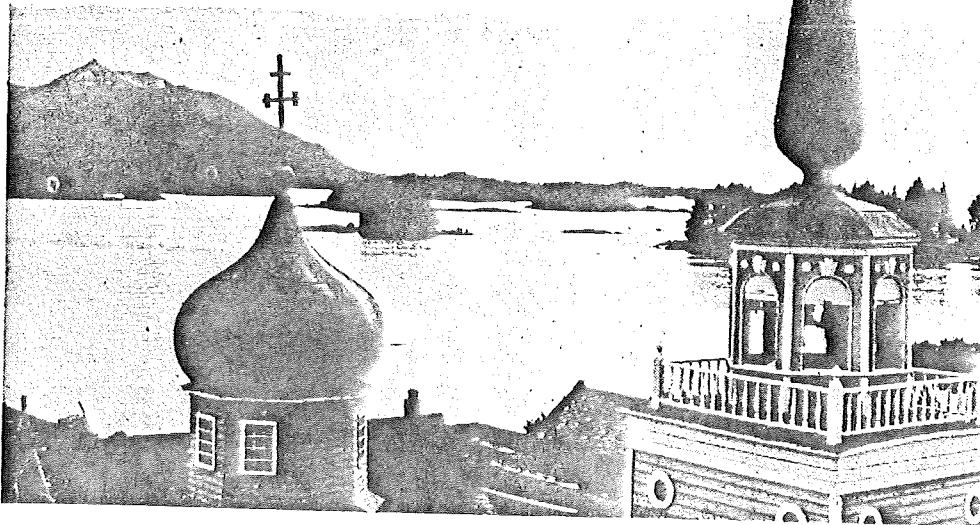
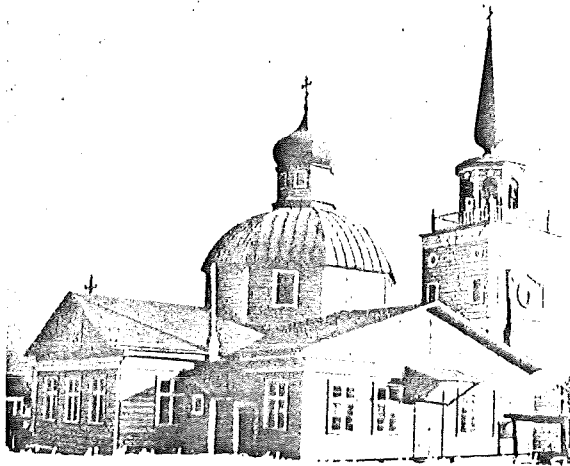
September 6th, at 8 o'clock in the morning we went along the island of Baranov And at 12:40 we came to Sitka (57 deg. 03' N. Latitude, 135 deg. 18' W. Longitude from Greenwich). It is 1647 miles from San Francisco to Sitka. From the ship I went directly to the church of St. Michael the Archangel⁶⁵ accompanied by the priest Fr. Nikolai Mitropolskii. - After the chant of "It is very meet to bless Thee"⁶⁶

⁶⁵ The manager of the Russian American Company, Alexander A. Baranov requested the Most Holy Synod to send a priest. Fr. Alexander Sokolov arrived at Sitka on Sept. 7, 1816, bringing the festal icon of St. Michael that still adorns the church (see pg. 27). Fr. Alexander became the first pastor of the church of St. Michael the Archangel, where a local parish had been established since 1808. In 1834 St. John (Veniaminov) was appointed there as pastor. The church later became a Cathedral with a cornerstone laid in 1844, dedicated in 1848. In 1840 the Orthodox population there numbered 1230. St. John laid the foundation for the conversion of the Kolosh tribe by teaching the Gospel and by providing medical help during a plague (vaccination against smallpox). In 1840 St. John was consecrated as Bishop, residing on Sitka, that became the diocesan center. A seminary was established there (1845) in a two-story building, that was built there at the cost of the Russian American Company. In this building there was a chapel, a library and an orphanage. In 1849 the church of the Holy Trinity was dedicated to serve the native Koloshes, with the Gospel, Epistle, Creed and Lord's Prayer read in the native language. In 1872 this church was demolished.

⁶⁶ "It is very meet to bless Thee, the Ever-blessed and most pure Virgin and Mother of our God..." a prayer honoring the Holy Virgin.

I entered the Holy Altar, inspected the Holy Antimins and the sacristy, then I went to the right chapel⁶⁷ named for the Prophet and Forerunner John the Baptist and then to the left named for the Holy Virgin of Kazan'⁶⁸ I found that there was cleanliness and order everywhere. -

During my inspection a lot of people gathered, who awaited my exit so they could receive a blessing.



St. Michael's Cathedral in Sitka. Built by Bishop Innokentii

⁶⁷ Right, Left chapel - a part of a church which has its own altar.

⁶⁸ Our Lady of Kazan', a miraculous icon, appeared in 1579 after part of the city was destroyed by fire. It is believed that Orthodox people who were held in slavery by the Tartars hid the icon. Several copies of the icon were made. Kutuzow who was appointed to lead the Russians against Napoleon prayed in front of one. Prince Pozarski who led the Russians in the liberation of Moscow from the Poles in 1612 received from Kazan' another copy that was later displayed in the cathedral of Kazan' on Red Square (in Old Russian "krasnyi" (red) meant beautiful). It is one of the icons most venerated by the Russians and is celebrated on July 8 and October 22.

The Kolosh⁶⁹ alphabet consists of 17 letters⁷⁰:

Каноническая азбука состоит из 17 букв. 71

а, б, в, ш, к, л, а, н, с, т, ѝ, д, и, з, м, ю, я. -

Numbers

1 tlekh; 2 shekh; 3 natsk; 4 tachun; 5 kechin; 6 tletushu; 7 takhatushu; 8 netskatushu; 9 kushuk; 10 chinkat; 11 chinkat katlek; 12 chinkat katekh; 13 chinkat kanatsk; 14 chinkat katachun; 15 chinkat kakechin; 16 chinkat kaltetushu; 17 chinkat katakhitushu; 18 chinkat kanetskatushu; 19 chinkat katushuk; 20 tleka; 30 tleka kachinkat; 40 takhka; 50 takhka kachinkat; 60 natskeka; 70 natskeka kachinkat; 80 takhunka; 90 takhunka kachinkat; 100 kichinka; 200 chinkatka.

It is not possible to count higher in Kolosh than 200; three hundred or four hundred are expressed as two hundred plus one hundred; or two hundred plus two hundred and so on.

Pronouns

I - khat or khach	we - uan and uanch
you - uae or ue or uech	you - iuan and iuanch
he - u and uch	they - as, asch, yutaas, yutaasch

⁶⁹ The miracle of Pentecost was considered an example for teaching all natives the divine message of redemption. Since this was the belief of the Orthodox Church, the missionaries made a point of spreading the Gospel and the liturgy among different nations in their own language. Therefore the Orthodox missions in the West and East, in the Germanic, Asiatic and Slavic lands had a creative influence upon the development of the native languages. Many languages of Europe, the Near East and Asia have been developed by the work of the Orthodox missionaries, who translated the Bible and the liturgical writings. Translating the Gospel into some of the languages was not a simple problem - many words had to be invented and philosophical terms had to be introduced into the culture of the natives. This work was the means of building the Kingdom of God. These translations were the beginning of further literary development in these countries. The Orthodox missionaries Cyril and Methodius developed the Cyrillic Alphabet, which is used now by most people in Eastern Europe. There were, in the 14th century Stefan of Perm; in the 16th century St. Gurii; in the 17th century Metropolitan Theodore Lechinski, "the beacon light of the Siberian peoples"; in the 19th century came St. Innocent Veniaminov; etc. All these missionaries learned the native language of the area of their mission and they expressed high regard for the native culture and traditions; this was a significant reason that Orthodoxy became so strongly rooted among the natives in different parts of the world. A good example was the vision of St. Tikhon, Patriarch of Moscow and All Rus', who at the time of his appointment to lead the Orthodox Church in America, instructed that the teaching of the Church in North America would be done in English, who united all Orthodox people in North America into one diocese, and who envisioned an exarchate and the possibility of an independent Orthodox Church in America.

⁷⁰ The numbers, pronouns and the translations into Kolosh were transliterated from the original document using the system accepted by the U.S. Library of Congress.

⁷¹ Copy of the original in Bishop's Nestor diary.

AN EXPERIMENT OF COMPOSITION IN THE KOLOSH LANGUAGE.-

All people have one God -	Tlenakhgashi tlinkitanituku an Ashakun.-
He does not have beginning or end	Chitliaku gan uachaku chushuku takhch kutsiti, tlekl shukukakhikh tukusshigi.-
God knows everything, He sees everything, hears everything and He can do everything.	Ashakunch Itakatagashin, Itakat akhaakhch,- Itakat atakhaganuk, Itakat tuchikagati.-
God loves all the people as His children, but He loves those more who do good.	Ashakunch shltakatsikhan tlinkitanitukuan tuatkkhiiakhatatuashi; kitat tuakigikaaganakh asikhan.-
Those who do good will live for eternity in happiness happiness and joy.-	Kikat kutsitichika tuakichka tliushkaten Ikunukua akua tukhan akukau ketukukhsaku tlekl shukukakhikh astutasukugu.-
And the evil people will suffer and be tortured.-	Tliushkaten kusshigiaakua ashikh kekukhliatsi kusti ishanch gekhgakukhliachak.-
Every man has a deathless soul.	Ltakat kagaagi tlekl kukana.-
God created the world by His word, the sky, ground, water, fish, birds and all people.-	Ashakun tuakagich auliekh tlinkitani, khekakuts, tliakuk, in, kkhan gatsinet, tlinkitanitukuan.-
God created the people for their happiness.-	Ashakun auliekh tlinkitanitukuan tukukaket tukukhsakut.-

GENERAL REMARKS ABOUT THE ALEUTIAN CLIMATE.-

The climate is completely dependent upon the winds. With warm winds it is warm at any time of the year, - and in the summer even hot; but with cold - it is cold also at any time of the year, and in the winter - frost, sometimes even to the extent that the birds are frozen (1829).

Clear days: there are 30 to 60 during the year. - Clear and good weather occurs mostly with the south-west winds, sometimes also with the south.-

Thunder: occurs very seldom and mostly in the autumn with the west winds.-

Northern Lights: have not been noticed here; only once on February 16th 1831, the Northern Lights appeared like the extinguishing of dusk, but darker at the horizon.-

Fog: is at any time of the year, but mostly occurs in June and July, and least in the early spring and autumn. - The fog lies only on the sea, and at the shore, and occurs very rarely in the bays and in the mountains. The fog does not occur at the same time on both sides of the island but always on one side.- For example with west winds the fog occurs only on the north side, hanging at the shore, and on the south side at that time there is no fog whatever.-

Winds.- This place is the kingdom of the winds. - During my stay here there was no day when there was not wind sometime between morning and evening,- every day, even the best one, there was certainly some kind of wind, if only a light one beginning in the morning or at midday.-

Settlements on the island of Unalaska:

- 1) Gavanskoe, 2) Natykinskoe, 3) Pestriakovskoe, 4) Veselovskoe, 5) Makushinskoe,
- 6) Koshiginskoe, 7) Chernovskoe, 8) Imalinskoe, 9) Kalekhtinskoe, 10) Bobrovskoe.-

The island of Sv. Pavla (St. Paul) is the most northern and largest of the Pribilovs Islands; the south or the southwest end is positioned at 57 deg, 05' north latitude and 169 deg. 51' west longitude. - Its greatest length is along the southwestern side, reaching about 18 versts.-⁷²

The main settlement is called Gavanskoe; there is a wooden chapel in the name of the Apostles Peter and Paul, which was built in 1821. It is decorated inside with a good iconostas and icons (paid for by the local Aleuts); there is a house for the manager and a store or shop for provisions. Both of these buildings are also made of wood but well-made and comfortable. Besides all this there is a barracks, built like the Aleutian yurtas⁷³, and several other similar structures.

The island of Sv. Georgia (St. George) is located at 56 deg. 38' north latitude and 169 deg. west longitude. Its greatest length in the parallel is about 20 versts and the width from 5 to 8 versts.- The shores are steep with cliffs and are high, including the northern side where there are several valleys and sloped hills; the highest place on the island, according to the measurements made by G. Litke, is 1083 English feet. - The island of Sv. Georgia from a distance seems to be dry, plane and smooth, but every hollow on the island is nothing but a swamp, or a puddle; and there where the places seem to be dryer, especially on the northern side of the island there are granite boulders, piled up one on top of the other.- Such positioning of the place makes a very convenient dwelling for polar foxes, and as much inconvenient for people's travels.- The island of Sv. Georgia doesn't have any bays, except a small bend, located at the settlement. - There are the following buildings: a chapel in the name of St. Georgii, made of wood; a house and a store built of boards, and a barracks.-

Inhabitants of the Pribilovs Islands in their religious obligations belong to the Church of Unalaska; therefore the priest from Unalaska is obligated to visit them. - Such visits already began in 1827, and have continued until now; but circumstances do not permit him to go to these islands more often than every two years.-

General remarks about their faith:

- 1) Old men tell that one's parents have to be respected since they gave us birth in sickness and brought us up with great care, with love losing their health, without knowledge about how we would treat them; and for that we truthfully have to love them; this means that we have to feed them by our own labor, and to look after them until they die; if they become blind or lame, we have to lead them by their hand and give them water. To abandon one's parents is considered to be the most dishonorable act one can commit.-

⁷² Versta - Russian measurement = .6629 mile = 1.1067 km

⁷³ yurta - a native dwelling

2) If there is no father, the older brother has to be honored in his place and a brother has to follow his older brother everywhere; to war and for hunting and fishing and they have to defend each other. But if anyone disregards this rule, and wishes to live separately, depending only on himself, he should be scorned, even by his own relatives, and he should not be assisted in case he is attacked by enemies or animals, or gets into a storm. Such a person will vanish without honor and will bring only shame to his glorious kin.

3) The decrepit old men must be respected and their advice should be heeded, and in necessity, one should request good advice from them; if someone fulfills this, he will live long, he will be successful in his hunting and fishing and in war and, becoming old himself, he will not be left alone even in a foreign land.-

4) The poor people should not be despised, but should be helped as much as possible; they shouldn't be hurt, and they should also be defended from ill-treatment; because a man may not be in the same condition for his whole life; even in the best tribes, there were many glorious and rich, and there were also many people poor and in poverty; but unexpectedly their position in one day was changed; some of them being rich became poor, and the others, poor, became rich; and therefore:

5) In poverty you have to be modest and obedient, and a rich one should not forget himself and be condescending but share everything that he has with the poor, keeping in mind the fate of the poor.-

6) You have to be hospitable; you have to accept everyone who comes and to give him rest and treat him in such a way that after coming back to his country he would praise his treatment.-

7) Everyone who moved from another settlement should be considered as a wanderer, and therefore, he should not only not be hurt, but efforts should be made to help him in acquiring a household, and he should be treated as one of the group, he should not be suspected of any treason and in such a way he will sooner forget his relationships and form new ones; and in the future he will be a loyal defender of his new settlement.-

8) Don't talk too much; it's better to listen than to talk - for preservation of one's own health and life. People before lived longer and were strong because they used to speak little.- All evil and all misfortune comes from the tongue, (and therefore malicious-tongued people were often punished by death, if it were proved that they were the cause of a contemporary war or past or present hostility).-

9) The children were taught: to be kind in their treatment of others, to keep away from sweetness; to be courageous and fearless during an attack by an enemy; to have contempt for death and to try to achieve in life some kind of glorious deed; this includes seeking revenge with abundance for the death of one's relatives.-

10) The following actions were considered sinful, for example: to hurt in vain, without reason a friend by word or deed; and especially to kill him; (but to kill an enemy is considered completely another matter); to take away something that belongs to someone else and especially to steal, the theft was considered not only as a sin, but also a shameful deed; to abuse someone behind his back and to slander someone; to be annoyed by a severe or disgusting wind, cold, sun, heat, or quietness; without necessity and with bad intentions to have a discussion about clouds and stars; by word or by deed, that means by conspiracy or by poison, to despoil someone; to intentionally spoil the river in your own or someone else's place so that the fish would not come there; or to spoil the sea at the settlement and by doing this forever to chase away the fish or the animals; for the young female, or unmarried woman to kill her illegitimate child because of her shame and to hide the deed.-

(The Aleuts told and still tell that an illegitimate child who has been killed because of shame, some time after being buried, in the place where, it is hidden, starts to cry like a newborn baby; then it starts to walk along the settlement, at night, it appears like a burning wick and cries; and when such a child was seen by many, then the fathers of the families gather for a meeting and suggest that they find the guilty one; if she would deny it, they would use torture. - But it rarely came to torture because no father wished to repress or hide even his beloved daughter. - When the guilty one was found, she was painted with shining paint and put for the evening into a dark and empty hut, which was left for this (time) by its inhabitants; she was in the front corner of the hut by dividers, in one of which there were two holes cut out, into which the imprisoned was ordered to insert her breasts, then as soon as the hidden child would come for a visit and would start to suck her breast, she should immediately seize it and yell.- When this happened, men would come running into the hut with weapons in response to her screaming and jump directly to the imprisoned; and in her hands they would find not a child, but a small black bird, which is called kdak.- This bird was then carried out and with some kind of ceremonies torn apart into small fragments. After this the nightly lpach (sic) would be destroyed and the walks of the child would cease.- But it is said that, if no action is taken and no attention paid, then terrible misfortune will come; in the beginning all the relatives of the guilty one will be destroyed, then the entire settlement, and if this will be also the guilt of several settlements and would be left untended, then for such an injustice a flood will occur.

The greatest sin is considered incest between brother and sister; it was considered a sin and harmful for them to even look into each other's face or to play together. Such incestuous person even in case the deed will not be discovered, will not be accepted by the sea; for the man's infamous unlawful action he would surely without fail be swallowed by the sea and then thrown out on the shore; if he would remain forever on the shore, a canine tooth, similar to the one which a walrus has would grow on his forehead or from his upper jaw; and a child born of such an unlawful union would not be a human being, but a monster, or, at least, there would be on his face a spot (birth-mark) or a wart.-

It is also necessary to comment about the opinions of the older Aleuts, or their reasoning. The Aleuts tell, that from the experience of their forefathers it was concluded, that for not preserving the father legends and customs, and especially for the violation of their prohibitions comes universal misfortune and punishment..

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His Eminence, Most Reverend Veniamin,
Bishop of Irkutsk
San Francisco
May 1879

Your Eminence, Most Merciful Archpastor and Brother Beloved in Christ,

Right after beginning my administration of the Aleutian diocese I found myself forced to remove Priest Nikolai Kovrigin, who had become known, sadly, all over Russia for his deeds.-

Since it would be easier for him to establish himself in the Irkutsk diocese, the place of his birth, after his removal from the Aleutian Diocese I was put into the

position of giving him a ticket to go to Irkutsk, to the administration of Your Reverence. I sent his service form and the certificate of priesthood that was taken from him according to paragraph 34 of the Deanery inspection.-

I hope, that the Irkutsk Diocese, which for a long time has been close religiously and morally to the diocese entrusted to my administration, and in this case, the person of its representative, will not refuse to come to the assistance of its beloved Aleutian Diocese, giving it the possibility to liberate itself from one of its clerics, who is blackening the holy name of Orthodoxy in the eyes of heterodox people.-

I do not lose hope that under Your experienced leadership, among a lot of people in an Orthodox society, away from the influence of matters of diocese administration, the Lord God will call and put poor Fr. Kovrigin on a better and right road.

Requesting Your Archpastoral prayers I have the honor to be
Your Reverence's, Most Merciful Archpastor's, brother in the Lord
Nestor, Bishop of the Aleutians and Alaska

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Ministry of Foreign Affairs
All-Russian Royal General Consulate in San Francisco
May 16/28, 1879
No. 71
To His Eminence Nestor,
Bishop of the Aleutians and Alaska

Your Eminence,
Most Merciful Pastor,

After a personal explanation, I have the honor to forward with this the original reference of the deceased Fr. Archpriest Kedrolivanski of February 8/20, 1877, in his matter with the priest Fr. Bel'kov,- for Your Eminence to examine, most humbly requesting, that after finishing this matter, You return this paper to me.

Entrusting myself to Your holy prayers I humbly request You to accept my complete and sincere respect and devotion, with which I have the honor to remain

Your humble servant,
Eminence,
V. Veletskii

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Ministry of Foreign Affairs
All-Russian Royal General Consulate in San Francisco
June 13, 1879
No. 81
To His Eminence Nestor, Bishop of the Aleutians and Alaska

Your Eminence,
Most Merciful Pastor,

I have the honor to let Your Eminence know about the appointment of the citizen of the North American United States Mr. G. Niebaum as a Vice-Consul in San Francisco.

Leaving for a vacation in Russia, having received permission from the Imperial Ministry of Foreign Affairs, I delegate G. Niebaum, as the Vice-Consul, to manage the affairs of the General Consulate entrusted to me. I supplied instructions to him and consider it my duty to send to Your Eminence for Your information an extract.⁷⁴

Entrusting myself to Your holy prayers I humbly request You to accept my complete and sincere respect and devotion.

With that I have the honor to remain Your humble servant, Eminence,

V. Veletskii

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To the Most Reverend Eminence Nestor
Bishop of the Aleutians and Alaska
From Dean, Archpriest V. Vechtomov
San Francisco, June 4/16, 1879
No. 37

Report

On the basis of the resolution, made by Your Eminence to my report of May 21/June 2 this 1879 about the death of Petr Kashevarov, the priest in Kodiak it is my duty most humbly to express the following considerations about filling the vacant places in the Diocese of Your Eminence.

There are at the present time four vacant positions in the Diocese of the Aleutians and Alaska: two priests for Kodiak and Kenai, two readers in Sitka and Kvikhpak. Besides that, as of the middle of July, with the departure to Russia of Mitz who performed the duty of the reader, there will be a vacant position of choir director at our Cathedral, in San-Francisco.

Since there are in my opinion no dependable people, in Alaska and the Aleutian Diocese, who could be used by the Holy Orthodox Church to perform the duties of priest and missionary, I consider it completely necessary to try to send to Russia, making an announcement in Tserkovnyi Viestnik (Church News), for two people to fill the priest vacancies in Kodiak and Kenai, and also for a person who can fill the position of choir director at the Cathedral in San Francisco, I dare to think, that such an attempt would also be timely, and completely useful for our Diocese, and finally - could be practically accomplished.-

I find such an attempt timely, because it is not possible at present to calculate a definite length of time for communication between Kodiak and Kenai, and San Francisco and back. Besides, even in the event of such communication, there is no reason to consider at the present time that, Your Eminence would select, after proper circumspection, two people who would be able to take the priests' duties from the three readers, who are at the present time in these two parishes.

But besides the ability formally to take the priests' positions, in those regions, it is necessary, as it is anywhere in Alaska, to have a priest who would be able to defend Orthodox interests against the beginning missionary activity of Catholics and Protestants. It is very probable, that the near future will place in front of us a threatening

⁷⁴ The instructions to the Vice-Consul were not dated and therefore were placed in the second volume of this work with other undated documents.

problem: "what to do to stop the departure of the people from Orthodoxy to other religious beliefs"; if not in those parishes, then in any case in Bel'kovsk and in Unalaska, and at the Island of Paul and George, very rich parishes and therefore, having special significance to non-Orthodox missionaries. In such parishes the high position occupied by the priests is not justified either by their education, or by their energy in conducting their obligation (in official reports to me it is mentioned that the priests do not visit the central points of their parish, the chapels, even once a year). Is it possible that we will look on indifferently when "a wolf will separate the Orthodox flock?" What means will we use against that wolf? - But by bringing from Russia two priests we will really have the means to prepare ourselves more or less for such a struggle.

After the arrival of these persons it will be possible, should such people be found among the readers who would be able to fill the positions of priests, to obligate those, to prepare themselves for these positions, by means of self-education. Priest positions will always be found for more honest and able workers: since first, some priests, at the present time who have positions, are showing that they are not especially dependable, and secondly since, in the plan to make the Orthodox position stronger it is necessary, I think, that such parishes as Unalaska, the Islands of St. Paul and George, and even Kodiak, should be made parishes where there would be two priests; in that way the Orthodox people in these parishes would be able in more important situations in their lives to continue to receive the beneficial help given by the priest.

Concerning the practical possibilities of the intention mentioned above - to bring priests from Russia, it seems to me, that at the present time it is very possible to do that. In Russia there are plenty of young people of good behavior, who have received not just an academic but a seminary education and who would with pleasure come in the name of the apostolic mission to our far away country. The rights and advantages of pension, described in the 1852 decree for the Kamchatka Diocese, could also be reasons and a great motivation even for already experienced priests in Russia to come to serve in our Diocese.

Finally the last question: from where to receive the necessary funds to pay for the travel of these people? In my opinion, it can be answered without any special difficulty. From vacant clergy positions last year there were funds remaining; and in the present year the same is also foreseen. I allow myself to think, that if Your Eminence would request the Holy Synod to allow You the right to spend these remaining funds for necessities in the Diocese, then the Holy Synod probably will not find any reason to deny this request.-

Concerning the filling of the two vacant reader positions in Sitka and Kvikhpak, I find it possible to say the following: in Kvikhpak the filling of the vacant position of the reader is extremely necessary, since that parish extends over a large area, and the priest, who goes for missionary work, has to take the reader and leave the church unattended, and to leave the parishioners who live around the church without any religious - moral instruction for up to three, five months or even for half a year, which is not suitable. I presume that next year during the inspection of the Diocese by Your Eminence, able people will be found in one or another parish to fill this position.

Concerning Sitka there is crowding of the population, in one place, but with an insignificant number of parishioners (255 persons); filling the position of the second reader does not represent a necessity. But if Your Eminence would find it necessary also to fill this vacancy, then it could be filled, according to the petition of the priest Mitropolsky enclosed herewith, by a boy - the son of the Sitka reader. In the beginning I assume that this boy could be paid a part of the diocesan assigned salary, for example one third, 200 Rubles, and then if this boy will show that he is able to perform this posi-

tion, then his salary could be increased and even be equal to the diocesan salary for the position held.-

Concerning the replacement of the choir director at the church, I have to tell the following: with the departure next month of Mitz, our choir will be completely in disarray. Since in all churches in America, church music has a significant and important meaning, it is our duty because of our unique position to serve the great mission of Orthodoxy so that all the people would learn about One God, be united; therefore it is important to support our choir, and even work for its perfection. At the present time, concerning the last wish, I find it important to look for a means to end this shortage by bringing a person from Russia, who would successfully perform the described duties. Your Eminence, will, also make the payment for his travel, with the permission of the Most Holy Synod, from the sums remaining from the clergy vacancies in our Diocese during two years.

Finally I have to let Your Eminence know about the exact amount of the funds remaining from the clergy vacancies in these two years, and also an approximate plan for their use according to the necessities of the Diocese and by permission received from the Most Holy Synod.

In 1878 the funds remaining from the salaries of clergy vacancies were 2052 dollars and 65 cents, that is 2800 Rubles. In the present year it is foreseen that the funds from the salaries of a priest in Kenai will be 1800 Rubles, from the salary of Kodiak 1612 Rubles, from the reader position at Kwichpach and Sitka up to 1000 Rubles. And the total for two years up to 7212 Rubles.-

If the Most Holy Synod will permit the use of these funds for urgent needs in the Diocese, then this sum could be distributed in the following way:

1. For the support of orphans and retired out-of-work clergy from 1879 and namely, for the orphan of the reader Sorokovikov - 12 dollars, for the widow of the reader Ivanov, with children 84 dollars, for the priest's widow Kashevarov, with children 112 dollars, to the widow of the Archpriest Kedrolivanski with children 350 dollars, for the widow of the subdeacon Metzvetov with children 115 dollars and 50 cents, for the widow of the priest Salamatov 60 dollars, for the unassigned deacon Shishkin 184 dollars and 80 cents; all total 918 dollars 80 cents (1208 Rubles).
2. For the repair of buildings: the dwelling for the priest at Kenai is falling apart and for the rebuilding of the church at Kodiak 2400 Rubles.
3. For the travel of two priests from Russia - 1500 Rubles each - 3000 Rubles.
4. For the travel of the choir director 600 Rubles.

According to the distribution, 2400 Rubles are allocated for repair of the dwelling for the priest and the rebuilding of the church but it will probably be insufficient; and since in the following year, during the inspection of the Diocese it will probably be confirmed by reports of some clergy about the necessity of releasing some funds for the repair of the clergy dwellings, and also the building of some new, therefore I allow myself to ask Your Eminence to make a request to the Most Holy Synod, that all the sums allocated for this fiscal year, which will not be spent for their designated purposes, be spent for the necessities described above and also for others, that can at the present time be predicted with certainty.

Your most humble servant, Eminence,
Most Kind Father and Archpastor,
Archpriest V. Vechtomov.

To His Eminence Reverend Bishop Nestor
of the Aleutians and Alaska
No. 2321
August 10, 1879
Irkutsk

Your Eminence, Most Merciful Archpastor,

To Your letter No. 28 of May 20 this year, I have the honor, Most Merciful Archpastor to let You know, that the documents of Priest Nikolai Kovrigin enclosed with it: 1) Clergy certification, signed by Rev. Bishop Parfenii of Irkutsk and Nerchinsk on December 30 of 1862, numbered 4209, and 2) the list of his service, composed by the Alaska Ecclesiastical Administration May 16/26 of this year numbered 188, were received by me on July 12.

With sincere respect and devotion I have the honor to remain
Your Eminence, Most Merciful Archpastor,
Veniamin, Bishop of Irkutsk

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To His Beautitude
Most Reverend Metropolitan Isidor

Your Eminence, Most Reverend Lord,
Most Merciful Archpastor,

Having arrived in the city of San Francisco at the Cathedra of the Aleutian Diocese which was assigned to me by God, on the 2nd of the past May, I found out, to my sincere sorrow, that the Orthodox church in the city of San Francisco - the cathedral for the entire Aleutian Diocese, is located in a rented poor wooden, quite old - former Lutheran church, in a far part of the city. - Under the impression of all that I had seen, an idea immediately came to my mind - how could we Orthodox people build here our own church (which would be called a cathedral for the entire Diocese). - From the time of my arrival, but independently of my own idea about the building of a church, the local Orthodox Greeks, Slavs, and Russians, it can be said do not let me in peace - they want me to build a church for them and that's it; persistently they come to me, first because Most Reverend Ioann (John - Ed) did not do anything, and supposedly I also do not wish to build the church, secondly, because, here in San Francisco (and also across all of America in general) all religions have more or less expensive church buildings, and the Orthodox... don't have one, and therefore they, the Orthodox people are ashamed in front of other people.- What is the matter and the reason for such a delay?- Is it that there is no money to build the church?- The local Orthodox people, even though they insist on building their church, do not give money to do it, saying that they are in general not rich people, that they do not have anything to give.- There was some time ago a collection in Russia to build an Orthodox church in the city of San Francisco, but that collection, as I was told in the Most Holy Synod, brought insignificant results - something over twenty thousand Rubles, which are until now kept by the Holy Synod; but a church can't be built for only that money.-

I think much about the question of building a church.- Let's assume, that in many of our foreign embassies and missions there are no permanent churches, but our position in America is different, it's exceptional. The situation is, that the Bishop's Cathedra is in San Francisco, which is also quite old, since it was brought over from Sitka.- But at the same time there is no church of our own in New York, and there is only one priest and one reader there; it seems that in Japan there is also no permanent church of our own, but there is also no Bishop there; even if there will be one in the future, the Japanese cathedra would still be young in comparison to the Aleutian, which already had a great missionary Innocent, whose cathedra was transferred to San Francisco.- Now can you imagine, Most Reverend Lord, that the Bishop of the Orthodox Aleutian Diocese lives in a rented apartment and goes to a far away city block to serve the Divine Liturgy, in a poor, temporary, rented building (since an empty - previously Lutheran - church, can be called no differently than a building); imagine all the poverty of the interior in such a church, and compare this Archiereical service to the festive Bishop's service in our great Cathedrals in Russia, and You will see the extreme necessity of having an Orthodox church in San Francisco; even more so, since Orthodoxy itself, the Orthodox Faith which is represented and administered by the local Orthodox Bishop is exalted with the exalting of the festival of the great Archiereical service here in America, in the eyes of the heterodox and unbelievers.-

I turn to You, most Merciful and most knowledgeable Archpastor; would You find it possible to build an Orthodox (Cathedral) church in San Francisco, to propose to the Lavra entrusted to Your Archpastoral Administration, to allocate for this only some of their funds.- It is understandable that the Lavra has many of its own needs, but at least it has the most important, there are... the walls of the church, and we... do not have even that.- With this I enclose a most humble request; would You have philanthropic people, who could according to their wishes, help us with their donations in building a church.- At the present time, besides those 20,000 Rubles that are kept by the Most Holy Synod, for building a church, there is not even one kopek.-

It is possible that You, Eminence, Most Reverend Lord, would be surprised by my courageous request to fulfill the plan which I conceived, but the exceptional and special situation of the Orthodox Bishop in America, a representative of Orthodoxy, who has neither a place to live nor a church, has convinced me of the need for courage, and to take the pen and write to You, Most Reverend Archpastor.-

With my arrival in San Francisco I have established, every Sunday at 7 o'clock in the evening, a reading of the Akathist to the Most Holy Mother of God - to the Most Holy Dormition of the Mother of God, and I myself read it in our temporary - rented church.- Can you imagine how many emotions occur at that time... I assume You will receive this letter before the holiday of the Dormition of the Most Holy Mother of God.

My address is the following: America (United States),
Nestor, Bishop of Alaska and the Aleutian Islands
No. 1311, Taylor Street, San Francisco (California)

With most reverence and complete devotion, I have the honor to be
Your Reverence's
Most obedient servant,
Nestor, Bishop of the Aleutians and Alaska.-

Bishop of the Aleutians and Alaska
No. 3695

By the decree of His Imperial Majesty, the Most Holy Ruling Synod has listened to the proposal of the Synodal Ober-Procurator of August 10, 1879 No. 7294 containing the resolution made by the Synodal Economic Administration about the proposal sent by Your Eminence for approval of different expenditures that were made by You after Your arrival in the Diocese; and a response was given to some proposals made by Your Eminence, concerning the administration of the Aleutian Diocese in general.-

It was resolved: After inspecting the proposals made by Your Eminence, according to the law and the special resolutions that relate to that, the Holy Synod decided:

a) That according to the general law in relation to the financial rules, expressed in paragraph 33, Imperially affirmed, on May 22, 1862: where it is said that the funds remaining from assignments, that are not spent belong to the State Treasury and there is an exception to that law in relation to the funds remaining for the maintenance of Bishops' houses and Cathedra cathedrals, which was Imperially affirmed on May 22, 1862 as registered in the books of the State Council and sent to the Department of the Faith; according to that in the Aleutian Diocese there were assigned 6.800 Rubles, that were credited according to Imperial affirmation, November 20, 1874, to the Ecclesiastical Institutions of the Orthodox Church in North America; these were assigned to Your Eminence, for the sacristy, church necessities and the repair of buildings for living and for the travel of Your Reverence, missionaries and other persons and different unforeseen necessities.

b) That by the decree of the Most Holy Synod of January 18 / February 23, 1874 it was already explained to Your predecessor - the Most Reverend Bishop Ioann, that from the assigned sums given by the Treasury, unspent funds for personal salaries to the clergy cannot be used for any other purpose and the amount of these funds, at the end of the year, must be reported by the Most Reverend Bishop on a special form, to be recalculated as payment for future years; at the same time instruction was given to the Most Rev. Ioann to report that information twice a year - about the condition of churches and clergy in the Aleutian Diocese and the financial expenditures that were made. All that has to be made according to the form compiled by the Economic Administration, and on the same form a report has to be sent about the past years, for sums that came from the State Treasury, and for those that were sent from the Most Holy Synod, irrespective of any report made to the State Controller.

c) That the amount of travel support provided to the clergy and to churchservants who leave the Aleutian Diocese to return to Russia, and equally the amount of support for the orphan families and retired clergy in that diocese, was indicated in the statutes of the Siberian Committee and approved by His Majesty Feb. 18, 1858

d) That on the basis of these statutes, the widow of the Archpriest Kedrolivanski with her family, was to be paid for their travel to Russia - 2456 Rubles and 82 Kopecks. The amount was determined by the Most Holy Synod on March 13/25 this year to provide assistance to her for travel. All that was already sent for her return from America to Russia this May 16, No.4518.

e) That for the assignment of funds that were not budgeted for the Orthodox Church in North America; special sums to be used for repair or building of clergy houses and churches, Your Eminence, has to make each time a request to the Most Holy Synod, at the time when there is a real necessity to do it, when it can't be delayed, requesting the funds needed for these necessities, from the money that is at the Holy Synod, including detailed drawing and estimates.

- f) That money was already sent for building a church on the Island of Kodiak in the year 1873 in the amount of 5 t. Rubles at the disposal of the former Bishop of the Aleutians, Most Rev. Ioann, but there was until now no report sent about the use of the funds accredited.
- g) That according to the decree of the Most Holy Synod of June 6/July 7 this year No 1132, the funds of the American churches and Missions have been combined into one account, that became known as: "funds of the American churches and missions", with the idea that from interest from these funds, that represent over 9 thousand Rubles, by permission of the Most Holy Synod assistance would be provided for the necessities of churches, missions and clergy as assistance to poor clergy members in North America.
- h) That the amount of staff was approved by His Majesty and therefore can't be changed by the will of the Diocesan Administration. Therefore there can be no kind of additional funding for support of clergy and staff in the Aleutian Diocese that is not included as Your Eminence cannot introduce any changes.
- i) That after the departure of the Most Rev. Ioann from S. Francisco a detailed list of items that belonged to the Bishop's house was made. According to the list it showed that at the house, and in the school, there was a sufficient amount of furniture and dishes. However Your Eminence reports, that from that furniture and dishes, that remained in charge of the local Ecclesiastical Administration, Your Reverence could use only a copper samovar⁷⁵ and one falling apart armchair, which needed repair, costing more than 50 Rubles.
- k) That according to the calculations of the Economic Administration, which agrees completely with information provided now by the Alaska Ecclesiastical Administration; the entire service of Archpriest Kedrolivanski as Dean of the American churches and missions was less than 14 years. Therefore the pension that was established for the widow Kedrolivanski and children, in accordance with the Siberian Committee was calculated for 10 years of service of her deceased husband, in the amount of 1200 Rubles a year.
- l) That in case there would be an insufficient amount of local candidates to take the vacant places of priest and church service in the Aleutian Diocese, Your Eminence has to consider the instruction made by the Most Holy Synod on March 8/April 9, 1871 by which You may request the Metropolitan of Moscow to invite for service in America people who are willing to go from the Moscow Diocese. On the grounds of all these considerations, the Most Holy Synod, in accordance with resolutions made by the Economic Administration resolves that:
1. The request of Your Eminence:
 - a) to allow to You to use the remaining funds from salaries of clergy that were not used in the last and present year in the sum of 7112 Rubles, for necessities in the diocese and to use in the future all remaining funds from one or another accredited item for a specific purpose for the satisfaction of local diocesan necessities.
 - b) The permission that was made by the Alaska Ecclesiastical Administration of funding support for different people in the amount of 1208 Rubles, the funds have to be transferred into the credit of the above mentioned unspent funds.
 - c) On the subject of a transfer to the control of the Aleutian Diocesan Administration of 14 thousand Rubles with interest, from the combined funds of the

⁷⁵ Samovar (self-cooker) is used for boiling water for tea. A charcoal fire built in the central tube heated water that surrounded the tube in the body of the samovar. There was a chimney for smoke, that was usually connected to a pipe in the Russian stove. The tea is never inside the samovar but in a small teapot that is kept warm resting on top of the samovar.

American churches and missions,- it was resolved as unacceptable; to inform Your Eminence, that only funds remaining from the 6,000 Rubles, that are assigned in accordance to the State, to Your Administration as diocesan, can be used for the needs of the Bishop's house, and to inform You as Your duty to use these funds in accordance to their assignment for the needs in the Aleutian Diocese, without any exception in their expenditure in accordance with the State rules:

2) To inform Your Eminence about the precise and necessary fulfillment of resolutions made by the Most Holy Synod January 18/ February 23 in year 1874, in accordance with which each year the Most Holy Synod has to be Supplied with a

a) Report at the end of each year of all unspent funds from personnel salaries.

b) Information about the condition of churches and clergy under Your Eminence's administration and expenditures that were made for their support. That must be done twice a year. It is requested that Your Eminence, would prepare this report and supply other information for each year separately. It should be sent from the year of 1875, that is from the time of affirmation of the present staff and institutions of the Orthodox Church in North America.

3) It is requested that Your Eminence send to the Economic Administration detailed information about expenditures that were made of funds assigned to the diocese in the year of 1873 in the amount of 5000 Rubles for the purpose of building a church on the Island of Kodiak.

4) For the present year of 1878 of funds remaining, which were assigned for the purpose of salaries but remained unpaid because of, unfilled positions of staff in the Aleutian Diocese, in amount of 7112 Rubles. These funds have to be transferred into the account of sums, that should be provided for support of the Aleutian Diocese in the next year.

5) The instruction of Your Eminence to increase the staff salaries, paid to the clergy of the Alexandro-Nevisky Cathedral in S. Francisco, despite that the increase was made from the sum of 6800 Rubles, that are under the direct administration of Your Eminence is canceled.

6) To give Your Eminence the opportunity to request the assignment of funds needed for the support of travel of personnel coming from the Aleutian Diocese to Russia, clergy and church servants and their families, who are called from Russia for service in that diocese, and for pensions and support to orphan families and retired clergy and expenditures for church building necessities. The request from the Most Holy Synod in each separate case has to be made with special explanations.

7) To suggest to Your Eminence if the widow of the Archpriest Kedrolivanski does not depart for Russia, to order the return of the money received by her for her return travel to Russia in the amount of 1800 dollars. In case she refuses to return that money, to inform the Economic Administration at the Synod, for an order to deduct the entire unreturned amount from the pension, that was assigned to her and her children.

8) The request of Kedrolivanski for provision to her of a pension for 15 years of service of her husband is denied.-

9) To let the Alaska Ecclesiastical Administration know,

a) Of the non-delivery of reports and information needed, described in the instruction above by the Most Holy Synod on January 18/ February 23 year 1874,

b) Of the arbitrary raises of salaries.

10) After inspecting the expenditures of 2001 dollars, that were made from the 6800 Rubles, that were assigned to the control of Your Eminence, to request the Alaska Administration to whose care the above mentioned furniture was left, information about what use was made of the furniture, itemized in detail on an inventory, sent to the Economic Administration.

For execution of these resolutions the decree is being sent to Your Eminence
October 26, 1879.

Ober-secretary A. Polonski
Secretary Ushakov

* * * * *

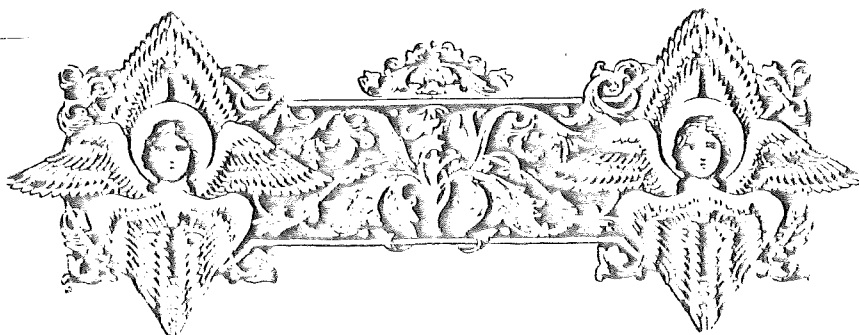
Department of the Orthodox Faith
Economic Division of the Most Holy Synod
Section 2, desk 2
St. Petersburg, October 26, 1879
No. 9445

Copy to the Alaskan
Ecclesiastical Administration

Herewith is included the credit of October 8th No. 58 (to the London - San Francisco Bank in S. Francisco) made out in the name of the Alaska Ecclesiastical Administration, for the sum of two thousand nine hundred eighty nine pounds sterling 16 shillings 2 pence, which comprises, counting 6 Rubles 28 Kopecks each per pound, 18,776 Rubles in metal, which was due for the maintenance of the Orthodox Clergy in North America, for the first half of 1880. The Economic Division humbly asks the Alaska Ecclesiastical Administration for notification of the receipt of this credit.-

Additionally, the Division considers dutifully to add, that to the above named sum of 18,776 Rubles must be added the remains of unpaid salaries, due to unfilled clergy positions in the Diocese, as explained in the report of His Eminence Nestor to the Holy Synod of June 9/21 of this year 1878, No. 43 - that is 2700 Rubles; for 1879 - 4412 Rubles; a total of 7112 Rubles; the total of which is insufficient for the full amount of the staff's salary and other expenditures for the half year - (26,190 Rubles) - 302 Rubles constitute the 2% deduction from the salaries of the local clergy, as is seen from the report enclosed herewith, which must be approved by the Ecclesiastical Administration as the guideline for salary payment to the clergy in the future.-

Director A. Iliinski
Section Manager V.K...(signature unclear)



**REPORT OF MAINTENANCE COSTS OF THE ORTHODOX CLERGY IN
NORTH AMERICA**⁷⁶

	Yearly Allocation		Deduction 2 Kop. from		After deduction from salary or allocation			
	Roub.	Kop.	Roub.	Kop.	yearly		semi-yearly	
	Roub.	Kop.	Roub.	Kop.	Roub.	Kop.	Roub.	Kop.
Bishop's Cathedra in S. Francisco:-								
Bishops salary:	5000	"	"	"	5000	"	2500	"
Allowance for apartment	1000	"	"	"	1000	"	500	"
Archpriest's salary	2600	"	52	"	2548	"	1274	"
Allowance for apartment	600	"	"	"	600	"	300	"
Priest's salary	2300	"	46	"	2254	"	1127	"
Allowance for apartment	500	"	"	"	500	"	250	"
Deacon's salary	1200	"	24	"	1176	"	588	"
Allowance for apartment	400	"	"	"	400	"	200	"
For 2- Sub-deacons salary 1000 Rubles each	2000	"	40	"	1960	"	980	"
Allowance 300 Rubles ea. for apartment	600	"	"	"	600	"	300	"
For 2 Readers, salary 800 Rubles each	1600	"	32	"	1568	"	784	"
Allowance 300 Rubles ea. for apartment	600	"	"	"	600	"	300	"
2 Helpers' salary 320 Rubles each	640	"	"	"	640	"	320	"
For rent of a place for the church services and school	1000	"	"	"	1000	"	500	"
For the vestry, church necessities and repair of dwellings, for the travel of His Eminence, missionaries and other persons and for unforeseen necessities	6800	"	"	"	6800	"	3400	"
For the additional salary of one clergyman who conducts the business of the Ecclesiastical Consistory	350	"	7	"	343	"	171	50
Salary for a guard, office supplies etc.	400	"	"	"	400	"	200	"

⁷⁶ The original document is in AARDM.

For the maintenance of a school at the Bishop's house ⁷⁷

Allowance for 10 students: 250 Rubles ea.	2500	"	"	"	2500	"	1250	"
Salary for 2 teachers English and Greek languages, 450 Rubles ea.	900	"	"	"	900	"	450	"
Salary to Helpers	320	"	"	"	320	"	160	"
Total	31310	"	201	"	31109	"	15554	50

Church clergy:

Island of Sitka at the Cathedral

Priest	2150	"	43	"	2107	"	1053	50
2 Lay readers, 600 Rubles ea.	1200	"	24	"	1176	"	588	"
Salary for employees at the Cathedral and building of former Bishop's house	320	"	"	"	320	"	160	"

On the island of Kodiak, Church of the Ascension of Christ

Priest	2100	"	43	"	2107	"	1053	50
2 Lay readers, 600 Rubles ea.	1200	"	24	"	1176	"	588	"

Unalaska Island, Church of the Ascension of the Lord

Priest	2150	"	43	"	2107	"	1053	50
2 Lay readers, 600 Rubles ea.	1200	"	24	"	1176	"	588	"

Missionary Church of the Life-Giving Cross in the settlement of Inogmot at the Kvigpak River

Missionary	2150	"	43	"	2107	"	1053	50
2 Lay readers, 600 Rubles ea.	1200	"	24	"	1176	"	588	"
Salary to fishermen and other workers	600	"	"	"	600	"	300	"

Missionary Church of Peter and Paul at the River of Nushagak, Odinochka

Missionary	2150	"	43	"	2107	"	1053	50
Lay reader	600	"	12	"	588	"	294	"

Kenai Missionary Church of St. Nicholas

Missionary	1800	"	36	"	1764	"	882	"
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⁷⁷ The Bishops' schools were established during the reign of Peter the Great with an 8 year program; after his death it was, in many dioceses, shortened. The students lived in dormitories, getting broad ecclesiastical and technological education. They had to travel, take part in dramatic performances, etc.

Lay reader	600	"	12	"	588	"	294	"
<i>Unga and Bel'kovsk settlement</i>								
Priest	1000	"	20	"	980	"	490	"
Lay eader	600	"	12	"	588	"	294	"
<i>Islands of St. Paul and George</i>								
Priest and Lay reader	Paid by the parishioners							
Total:	21070	"	403	"	20667	"	10333	50
Sub Total:	52380	"	604	"	51776	"	25888	"

Section Manager V. K... (signature unclear)

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Department of the Orthodox Faith
 Economic Division of the Most Holy Synod
 Section 2, desk 2
 St. Petersburg, November 2, 1879
 No. 9754

Right Reverend Lordship, Merciful Lord and Archpastor!

In your correspondence to the Holy Synod of August 12/24 this year, No. 60 Your Eminence stated the necessity of building an Orthodox Church and accommodations for the clergy in San Francisco and you asked to release the capital that belongs to the Aleutian Diocese and which is at the present time under the management of the Holy Synod, since the time of the liquidation of the business of the late Russian-American Company,⁷⁸ for your disposition and also to permit a collection of donations in Russia for building a church in San Francisco; that this entire collection and also the 50,000 Rubles of the above mentioned capital would be used for the purchase of a lot and the building there of a church, and in case all of these sums would be insufficient, to turn to the local population for a voluntary collection for additional capital.

I have the duty to inform Your Eminence, that the above mentioned capital, accepted into the management of the Holy Synod after the liquidation of the business of the Russian-American Company, cannot be transferred to the disposition of the

⁷⁸ The Russian-American Company was established in St. Petersburg on July 8, 1799. The original organization of the company was made by the Irkutsk merchants under the name of the United American Company; and was taken over by the Imperial Government, giving the monopoly for a limited time to the Company under governmental supervision. The statutes for administration were approved; in the first paragraph, the Company declared its care for the Russian Orthodox Mission, its support in building churches and activities of the missionaries. When the Russians sold Alaska to the United States in 1867 the Company had expanded into all parts of the country, had more than 30 settlements and forts, where numerous Orthodox churches and missions were supported. There were many schools for the natives, Russians, and Creoles in Alaska, that were supervised by the diocese. After the sale of Alaska, most Russians, clergy, educators and tradespeople left for Russia. Up until the time when Bishop Nestor became administrator, the Orthodox mission there was in decline, most schools were closed, church buildings needed repair. There was a severe shortage of clergy.

Aleutian Diocese, since this capital was composed of Church sums not only from the Aleutian, but also from the entire Kamchatka Diocese and according to the decision made by the Most Holy Synod on June 6/July 2 of this year, they were united into one account planning that the interest from this capital, with the permission of the Holy Synod would be used for the support of churches, missions and clergy in North America and also to help the poor clergy; therefore there remains under the management of the Most Holy Synod only donations collected for the building of a church in San Francisco, which at the present time has reached 22,978 Rubles and 60 kopecks, which could be used for the above mentioned building.

I have not seen information in the above mentioned proposal of Your Eminence, any information, about the selection of a place to build a church, or its cost, not even an estimate, or about a lot, for the proposition to build there a church and clergy accommodations. Therefore I, before I will make a report about this matter to the Most Holy Synod, have the honor humbly to request Your Eminence to send me this information, and also Your ideas about, what amount of finances would be collected in donations for building a church in San Francisco, how much can be expected from the local churches, from the Orthodox community and the local population.

I have the honor to send to Your Eminence, a copy of a report, for consideration about the selection of a place and estimate of the cost of building there a church which was made by our Consul General in San Francisco, on May 8, 1877, with the enclosure of 4 plans submitted, that indicate 8 parcels of land, which could be purchased, according to the opinion of the Consul, for building the church..

Entrusting myself to Your prayers, with complete veneration and devotion, I have the honor to be the humble servant of Your Eminence, Merciful Lord and Archpastor.

Count Dimitrii Tolstoy

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**Copy of the report of the All-Russian Royal General Consulate
in San Francisco, May 8, 1877, No. 242 to the Department of
Personnel and Economic Business at the Ministry of Foreign Affairs.**

The Department of Personnel and Economic Business on January 24, of the last year, No. 217, forwarded to me a copy of a letter from the Ober-Procurator of the Holy Synod to the Assistant Minister of Foreign Affairs No. 263 requesting the fulfillment of the described demands of the Synod on the subject of the purchase in San Francisco of a parcel of land for building there an Orthodox church.

The Most Holy Synod did not indicate the sum that is considered as allocated for building the church. It is unknown to me also if there will be a need at the church for the Bishop and clergy. Therefore I have difficulty in selecting the lot; I transmit the information to the Most Holy Synod for them to make a decision; also considerations concerning the value of land in San Francisco and also the cost of building a church. This will enable the Synod to calculate the necessary sum for the described subject and to supply me with definite instructions for the mission entrusted to me.

With this is enclosed a list of eight designated lots of land, and the dimensions of each one. All these lots are suitable for building an Orthodox church; the selection depends on the sum, which will be allocated, and the size of the building. The area of each lot is shown on the enclosed map of San Francisco with designations of B, C, D,

each lot is shown on the enclosed map of San Francisco with designations of B, C, D, E, F, H, I and K. Letter A is designated as the location of the private building occupied by the church at the present time.

To make clear the location of each lot, it would be useful in my opinion, to even make a brief description of the city itself:

The line O - P represents the main street - Market Street, which divides San Francisco into two parts. The length of the street is about 3 miles. The center of the city can be considered point L, where the Palace Hotel is located; which was built at a cost of 5 million dollars in gold. In the direction from P to O on the right side of Market - is located the best part of the city. The blocks between PL and Montgomery St. (across from the Palace Hotel), and also on the left side of Market (in the direction from P to O), with the exception of the area outlined by an arc from China Basin to Rineon Point, - is the business district of the city; all kinds of sales offices, warehouses, factories and companies are located there.

The position of blocks in the arc from China Basin to Rincon Hill is explained below. The right side of Market St. from Montgomery to Van Ness Avenue is occupied almost exclusively by private houses. This part of the city is considerably elevated, consists all of hills, the bottom of which curves by the line MN with a slope to the inlet and to the Golden Gate - (where there is an entrance to San Francisco Bay from the Pacific Ocean).

The blocks in this part of the city are elliptical (Y6). The highest point is 550 feet above sea level and the houses of rich people, the best Protestant churches are located there; the land in these blocks is very expensive. Van Ness Avenue comprises, it could be said, the finished part of the city, since outside of this street there are a lot of empty lots. They are indicated on the plan by the color green, next to Van Ness Avenue is Lafayette Square, Alta Plaza, Hamilton Square and Alamo Square and they are, in reality, only planned squares. Up until now they are hills of sand surrounded by desert-like places, with poor vegetation. Part of Van Ness Avenue, closer to Market is occupied by very nice houses; but as you go farther from Market - the buildings are scarcer. But according to the plan of the City Hall this street will be in the future one of the best, and therefore the empty lots along it are very expensive. Ten blocks separate our church (A) from that street; in the present condition of the city, these blocks are not suitable for transportation. (Every block on the right side of Market St. in the direction from P to O consists of 6 square lots 137 feet each; on the left side of Market the blocks are twice as large. The dimension of the lot, 137 feet (a fifty vara lot) came from the Mexican Government after the requisition from them of California. A vara is almost equal to a yard or a meter; therefore a fifty vara lot is a square lot of 50 yards or meters - that comprises a square of 137 feet). Behind the church building there are no buildings. Presidio Reservation consists of a field of 800 acres (about 250 disiatin), which was kept for a military post for San Francisco. At the center of the field is a barracks built for 300 soldiers.

Parcel No. 1 (K on the plan) with its size can be used to build a church; it is not expensive and it can be reached from all parts of the city - a horse-railroad passes it on the side. This parcel is cheaper than the others; as can be seen on the plan, it is not located in the best part of the city; therefore it should be considered only in case it is decided to build only a church without a house for the Bishop and clergy.

Two lots No. 2 and 3 (H., I. on the plan) also are suitable for the church without a house, or at least with a house for only one priest. The blocks where these lots are located, are in the curve of China Basin and Rincon Hill, they have a special location - they are on a hill (Rincon Hill), and even though they are in the business district there are many good private houses there. Both parcels are located at a

small South Park. In the blocks of Rincon Hill there are no companies, or factories and therefore that part of the city is kept quite clean. At the bottom of the hill, at 3rd St. a horse-railroad passes and the connection with the downtown is quite convenient.

Four lots No. 4, 5, 6, and 7 (on the plan C,D,E,F) are located in the best part of the city and they can be used for building a church, and also houses for the Bishop and clergy. Lot E has some advantages over the others, since it has a finished and good house, which is suitable for the Bishop and one priest.

Lot No. 9 (B on the plan), in my opinion, is the most suitable, for the planned goal. It is located in a good part of San Francisco and because of its size, houses for the Bishop and two priests could be built on it: besides there remains land 100 feet long by 39 feet wide to build the church.

Let's assume, that this lot would be acquired for building the church. I asked an architect to make the plan enclosed herewith. According to its size, the Orthodox church in San Francisco would have enough room for the parishioners, to satisfy the ceremonial needs of the services to the Lord, and to accommodate the Bishop's cathedra in case the Most Holy Synod would wish to keep it here. Without doubt a church built according to the enclosed plan, could not be compared to the Orthodox churches in Russia and in Western Europe; but since the American architects here do not know such types of buildings at all, it is therefore not possible for me to present a better plan. The building of the church on this plan is 77 feet in length and 40 feet in width; the building is made of wood on a stone foundation, which according to usage accepted in the United States can be used also for the Sunday School and meetings of the Society (the local Slavic Society). (The information about this society was reported by me to the Department of Personnel in my report of August 28, 1876, No. 161). In the church there would easily be room for about 400 people, counting one square arshin⁷⁹ for each one. It will cost about 20 thousand dollars in gold to build such a church. It is understood naturally that this sum does not include the Iconostas; this can not be made in America; it has to be sent from Russia.

Concerning the plan for the church in San Francisco I would allow myself to make the following remark: if the Most Holy Synod will decide to build an Orthodox church here, it would be better to send a plan for it from St. Petersburg; adjusting it to the lot size which is included with this report. I think that the church, like that one which is built on Kamenyi Ostrov, in the park of Her Imperial Highness the Grand Duchess Catherina Michailovna, would be most suitable here in San Francisco since in its architectural simplicity it corresponds to the local Protestant churches. As much as I can remember that church on Kamenyi Ostrov is made of bricks. Here any stone building is twice as expensive as a wooden one, and therefore the plan has to be made for a wooden building.

The city taxes for lots in general in California are not defined positively by the law. Value is determined yearly by a special office (the Assessor's Office for the City and County of San Francisco), which is guided by the planned expenses for the improvement of the city when deciding the tax rate. These taxes are somewhere between 2 1/2 to 3% of the value. This is the amount of the tax for private property in San Francisco. The land that is occupied by churches, without regard of religious affiliation, is taxed considerably less - it never reaches more than 2% and besides this the land occupied by the church, at the time of the 2% valuation collection of the city tax, is evaluated by 40% less. This way lot No. 9 as long as it belongs to a private person, is taxed higher according to the assessed value of 32,000 dollars - from 812.5 dollars to 975

⁷⁹ Arshin - a Russian measurement equal to 2.37 feet or 28 inches.

dollars a year. If it would be occupied by the church, then the city taxes of 2% that normally would be collected would not be of 32,500 but of 19,500 dollars, - which will result in 390 dollars a year. The buildings that would be erected there on the lot would be assessed separately; churches and clergy houses with them are equally reduced by 40%. It would be necessary to note, that besides the usual yearly tax, there are also additional one-time taxes - to build a street, a sidewalk or a canal for a sewer outlet. San Francisco is a new city; therefore sidewalks are also made along many streets; the streets are covered with stones and pipes for sewers are laid while the buildings are being constructed. A one-time tax for example for lot No. 9 comprises 1276 dollars.

The Slavic Society, to whom I have announced at their general meeting, the intention of the Most Holy Synod to build a church here, has decided to accept in their expenses the payment of the city taxes, and also the upkeep of the church building and the houses that belong to it. With this I feel obligated to report to the Department, that there is no reason to have any doubt that the Society will fulfill fully the promises that they accept upon themselves. This obligation could be even easier for the Society to fulfill, since the church now has some income from the collection even though it is unsuitable for visitation by its parishioners. When the church is located in the central area of the city, the income from the collection plate will increase. Since the Society takes on itself the expenses for the upkeep of the church, then by the example of the parish churches in Russia, it seems to me, that the church ought to give them the right of control over the church income through a church elder elected by them.

In conformity to all circumstances described above, I have the honor to present for the decision of the Department the following conclusion. After the allocation of the noted sum to build an Orthodox church in San Francisco, there will be no additional expense to the Most Holy Synod for the upkeep of the church, nor for the upkeep of church buildings, if these will be necessary. Considering a) that a smaller amount will be allocated, the expense of building the Orthodox church in San-Francisco would include:

Lot (H or J according to the plan)	15000 dollars
Cost of building the church	20000 "
House for the priest	8000 "
Other expenses	2000 "
Total	45000 dollars

b) With a larger allocation the expenses will be as follows:

Lot No. 9 (B on plan)	32500 dollars
Cost of building the church	20000 "
House for the Bishop	8000 "
2 Houses for two priests	16000 "
Other expenses	2000 "
Total	78500 dollars

In conclusion I must explain to the Department, that with the differences in American life it is almost necessary to purchase a larger lot for building a church with the idea that there will be some distance between the church building and the neighbors' houses. Here in America in general the authorities do not look either for stability, or for the character of buildings in the cities. We have it by law, that a tavern or restaurant may be opened only a certain distance from the church. But here there is no such thing and therefore no one will prohibit anyone to open a so-called saloon (as a drinking place is

called) next to the church. In view of that it would be better to spend less for the decoration of the church but to purchase a larger lot. The lots designated in the list as B, C, D, E, & F, can be said with certainty to be satisfactory to these needs in that respect.

The original is signed by the Consul General V. Veletskii
 Correct with the original
 Department manager (Signature not clear)
 For section chief A. Chalazev

* * * * *

To Nestor, Bishop of the Aleutians and Alaska
 n. d.

...I already reported to the Most Holy Synod about the craftiness, that Kedrolivanski⁸⁰ used to obtain the 1800 dollars for her travel. I was told, that it was decided to give her a pension; from that, the money that she intended to use and that she already received for her travel to Russia, will be deducted - 70 dollars a month after her receipt of a passport.

I am sending to You an issue of the magazine of Bjerring and two issues of a newspaper of the known Overben, and No. 7 of Archive, where the letters of the Moscow Metropolitan Innocent were published.-

I wish to talk to You for a long-long time, but the memory becomes weaker and refuses to collect materials and the hand becomes tired. I am sending to You by spiritual telegraph my sincere wish that our Lord's Grace would be with You, would help You in Your given work, without letting any circumstances crush Your spirit. Christ values not only the fruits of labor, but also the work itself and the wish to work for God.

The Synod did not meet yet. The Metropolitans of Kiev and Moscow were not called yet, expecting the return of His Majesty from Livadia on Nov. 21. It seems that the Empress will be in Cannes the entire winter. The Heir to the throne with his wife will arrive in a week. Grand Prince Nikolai Nikolaevich the elder is in Paris. -

To all Your coworkers and Your flock protected by the Lord, I wish the Lord's grace and God's blessings and entrust myself to Your holy prayers.

With full respect and brotherly love in Christ I have the honor to be
 Your Eminence's Most humble servant,
 Isidor, Metropolitan of Novgorod and St. Petersburg.

⁸⁰ The widow of Rev. Fr. Kedrolivanski, petitioned to provide her and her family with money to pay their return to Russia; upon receiving it, she decided to remain in the US. Archpriest Paul Kedrolivanski was murdered in San Francisco under mysterious circumstances, by persons unknown. He was Dean of the Alaskan churches in the absence of a Bishop. The Russian Orthodox American Messenger, 1898, No.15, p. 460

His Eminence Bishop Nestor
S. Francisco. Cal.

New York, Nov. 11th 1879
No. 951. Second Avenue.

Your Eminence,⁸¹

I have had the honor to forward to you the October Number (No.3) of the Oriental Church Magazine. No. 4 will appear in December. I had the pleasure lately to receive an ukas from the Consistorium in St. Petersburg in which satisfaction is expressed with the manner in which the Magazine is edited, and I have also received subvention from the Holy Synod to proceed with the edition of the Magazine. I hope your Eminency will do what you can to further the circulation of the Magazine in your Diocese.

I should also be thankful to your Eminency, if you kindly would send me an article for the Magazine on the status of the Orthodox Church in Alaska.

Does your Eminency think that you can use some of the books I have translated into English?- If so, I am willing to send them gratis to your Eminency. My Psalmist Mr. Michailowsky will soon return to Russia, as the new appointed Psalmist already has left St. Petersburg for New-York.

Asking the blessing of your Eminency for my family and for myself, I have the honor to be,

Your Eminency's
humble and obedient servant
N. Bjerring, Priest

* * * * *

Nov. 26, 1879

Your Eminence,
Most Reverend Lord,

Most Merciful Lord and Archpastor,

Yesterday, November 25, I received Your letter, in answer to my letter of August. Also today I received a message from the Alaska Ecclesiastical Administration sent through the Economic Administration, with which is enclosed the petition of the Widow Kedrolivanski sent in the name of Your Eminence requesting an exemption of the deduction, from the pension given to her on the account of her deceased husband, for the return of the travel funds that she received. In the above mentioned letter from the Alaska Administration it is said, that my letter to You was given to the Administration office by Your Eminence for information and guidance; that they accepted that letter as an official document.

Your Eminence! That letter from me is personal, of a completely personal nature; I wrote it only on the basis of our personal acquaintance and it contains only my personal opinion, until the Most Holy Synod will look at the proposal presented by You, to let You know about some rules concerning the expenditures of funds, with the idea that there would be no repetition of some deviations from the rules. Therefore, my letter should not have been given over to the Administration and in the future the Administration should not base their decisions on it as an official document. At the present time You have probably received the Instruction from the Most Holy Synod containing explanations to all Your questions asked in the summer. Only on the basis of this Instruction

⁸¹ This letter was written in English and has simply been copied here.

can and should the Administration make its decision and my letter should be looked on only as a private communication, as it also really was, addressed personally to Your Eminence. It should be kept as Your personal property. Therefore I humbly request your Eminence to ask the Administration to return the letter as Your personal property.

Entrusting myself to Your prayers with sincere respect and devotion, I remain Your Eminence's

Most Merciful Lord and Archpastor's
most humble servant
A. Iliinskii

* * * * *

St. Petersburg
Nov. 5, 1879

Your Eminence, Most Reverend Lord,
Most Merciful Archpastor and Father,

With the feeling of brotherly love which I have for Your Reverence from that happy minute, when I personally made Your acquaintance, first when You were Hieromonk, then in the dignity of Archimandrite, to which, with the blessing of Metropolitan Isidor, I had the happiness to elevate You in all my unworthiness and finally - in the dignity of a Bishop,- for a long time I have been planning to write to Your Eminence, but for a long time I could not fulfill my wish partially because of my infirmity, and partially for the reason of the load of work; and especially, in expectation of news about Your arrival in the place of Your appointment, from where, as it is known, news arrives slowly, as if from the subterranean world.

Some days ago accidentally I learned from His Beatitude, our dear Lord, that the Fr. Hierodeacon appointed to You would be going to San Francisco, but I have not yet learned his name, and, using this I hurry to fulfill my sincere wish to write to You.

Allow me, Most Reverend Lord to congratulate You with a successful arrival to the Diocese entrusted to You by God and to wish You from the bottom of my soul all kinds of wellbeing and success at the place of Your service for the benefit of our fatherland's Church and the salvation of Your Flock.

At the same time I wish Your Eminence happy holidays of the Nativity of Christ and the New Year, that I suppose, will arrive at the time when You receive this letter, and to spend them, without special sadness for the earthly Fatherland, sadness that is natural to every man...

There is almost no news in our ecclesiastical world. In our Lavra protected by God everything is as always. Our Most Reverend Lord - by the Grace of God is healthy. My health - the most Merciful God supports. How is your health? God preserve it for many years to come!

Entrusting myself to Your Most Reverend Eminence's prayers I have the honor to remain Your Eminence's Merciful Archpastor and Father's most humble novice.

Varlaam, Bishop of Vyborg.

P.S. Does Your Eminence hear knocking underneath Your Apostolic feet? If - yes, - I would ask You to take into consideration that it's me who does it with my travelling feet... (There are several additional sentences but they are not of any historical significance and I am omitting them.--Ed.)

Dec., 1879
San Francisco

Your Beatitude,
Most Reverend Lord, Merciful Archpastor and Father,

With undescribed happiness I read your letter, which was given to me by Hierodeacon Nikita. - How many pleasant memories were resurrected in my poor soul which exists among the waves of the worldly sea, - without rudder or sail. - In my mind I immediately was brought to the Lavra protected by the Lord, to the apartment occupied by you, to the small guestroom where we, during our spiritual conversation, drank tea. - Yes, most Reverend Lord, the time flies very fast; I did not notice that a year had passed since the time when I was honored by being ordained a Bishop and already eight months since the time that I stepped into the administration of the Diocese. It could be asked, what did I do that could be considered worthy of notice by the Church. - I can only sit, silent, since I do not have any good deeds. - Misfortune and grief to me, the unworthy and very sinful one, when the hour comes to answer in front of the Allrighteous Judge of all, God. - Until now I tried only to clear as much as possible the weeds planted by the priest Kovrigin from the wheat, but the more I worked, the more weeds I found; I see that according to the word of our God Jesus Christ both have to be left until harvest. - If I would have had my own money for that I would not have to give a report to someone.. (this is all that is available of this letter - Ed.)

* * * * *

(The beginning of this letter is not available. Judging by the ending of the letter it could be addressed only to His Beatitude Metropolitan Isidor.)

....I could have succeeded;

f i r s t because, the only connection between San Francisco and the Islands is once a year, namely: in March or April; from this I can foresee a not small problem for an inspection of the Diocese, for the satisfaction of the spiritual needs of the Orthodox population at the islands.- In the name of the common interest, concerning the support of Orthodoxy, it may be that it would be possible to find support from the Ministry of the Navy, by assigning a point of station, for one of the cruisers of the squadron that is standing in the ports of the Pacific Ocean, and namely: in the harbor of San Francisco,- that in a case of extreme necessity it would be possible using the cruiser to travel to one or another place?-

S e c o n d l y, according to the report of the Rev. Dean Archpriest Vechtomov who visited Sitka last September, and who had for 10 months official correspondence with other clergy in the Diocese, and in my own opinion, it seems that it would definitely not be possible to find someone who would be able and worthy to be ordained to the priesthood, who at the same time could be also a teacher in the school. - There are no schools at the churches at the present time, but I think to start them, according to Your written instruction. - I do not know exactly yet what I should do in the beginning of my administration in the Diocese, whom I should ordain to the priesthood, when there are no people who would be suitable for that dignity, at a time when there is a great need for priests. -

I turn myself to You Most Merciful Archpastor, do not refuse to help me with Your wise advice. -

I have decided to try to get people from Russia for the vacant positions in Kenai and Kodiak, by putting an announcement in Tserkovnyi Viestnik, but first I would like to pre-

sent this invitation for Your Beatitude's consideration. - If You, Most Merciful Archpastor, would agree with my opinion, then most humbly I ask You for Your Archpastoral order, through Your Office, to print the enclosed invitation in Tserkovnyi Viestnik. - It is possible that our Lord God will send us some good people from Russia. - I would like, and I find it important, to raise the level of education of the local clergy, especially for the reason of a great propaganda by heterodox missionaries in America. - The funds for the travel of these people to San Francisco could be given from our Aleutian cathedra. - How happy I would be if the willing people would be monastic. -

I paid the widow Kedrolivanski 1800 dollars from the money that remained unspent in the Administration, at her request, for her travel to Russia. Besides that 40 dollars should be paid to her for books accepted by the Administration which were the private property of Archpriest Kedrolivanski and 70 dollars which were exacted by the Administration from the priest N. Kovrigin for the family of Kedrolivanski (that debt was acknowledged by Kovrigin himself); totally 1910 dollars was paid to her. -

May 5/17 I moved to the new apartment, which was rented for me; I will pay 75 dollars a month for it. - For the furniture, as simple as possible, in the new apartment, 3001 dollars and 74 cents was spent; I paid one thousand dollars from my salary of four months, starting January 1st; the rest was recorded as expenses from the extraordinary sum (6800 Rubles). -

June 2/14 the local Consul General V. A. Veletskii left San Francisco for his vacation in Russia. - During the time of his absence, the vice-consul Niebaum (who is an American citizen) will substitute for him.

I did not deliver much information about the clergy and the parishes on the islands because of the distance and the difficulty of communication. - I will collect whatever information is necessary, and at the proper time deliver it to the Most Holy Synod. - There are many things for me to do, and I already encountered some disagreement among different ethnic Orthodox people: two delegations came to me, one from the Slavs, and the other from the Greeks with a request to remove the church elder, who was elected to that duty only last November, but they did not present any reasons which could be counted against him, and therefore I left these requests without attention. -

Almost every Sunday at the Liturgy I make a catechistic sermon in English.

Your, Most Reverend Merciful Archpastor and Father,
most humble novice
Nestor, Bishop of the Aleutians and Alaska

* * * * *

(Omitted) day of 1879, San Francisco
His Eminence Most Reverend Bishop
Nestor of the Aleutians and Alaska
From the Archpriest of the Diocesan Cathedral in San Francisco
Vladimir Vechtomov
November 28/December 10, 1879
No. 43

REPORT

In fulfillment of the wish of Your Eminence, expressed in Your written instruction of Nov. 14/26, No.75 about my dismissal from the position of Dean, I have the honor to send with this, information about the condition of Orthodoxy in the Alaska Diocese,

which was composed by me on the basis of the scanty information which was available. With this I have the honor to include these documents, which I used for composing this report:

- 1) *For the Kvikhpak mission:*
 - a) Clergy report for the year 1878 (in two copies)
 - b) Missionary record up to May 27, 1879
 - c) Report of remaining church funds
- 2) *For the Kodiak church:*
 - a) Clergy report for the year 1878 (in two copies)
 - b) General report of church funds in 1878
 - c) Reports marked A, B and C
 - d) Inventory of funeral forehead prayer bands and absolution prayers
 - e) Inventory of supplies in the Kodiak church for 1878
- 3) *For the parish on the Islands of St. Paul and George*
Three reports sent to the name of the Dean, No. 33, 36 and 37 and
- 4) *For the Nugashak mission:*
 - a) Report to the name of the Dean from Pavel Kedrolivanski about the missionary activity for 1877 and part of 1878 and the clergy report for 1877 and
 - b) The report of people who were and were not at confession and Holy Communion in 1877 and in the first half of 1878. -

Archpriest Vladimir Vechtomov

* * * * *

San Francisco
Dec 21, 1879/ January 2, 1880

Your Beatitude,
Most Reverend Lord, Merciful Archpastor and Father,

December 19/31 Hierodeacon Nikita arrived and handed to me Your letter full of love, which considerably comforted me in this foreign country, - in the midst of the unending gossip which was sown by the priest Kovrigin, which continues until today.

December 12/24 I sent my report to the Most Holy Synod about the matter of the disfranchisement of the alcoholic deacon Vasilii Kashevarov from his dignity (who is at the present time forbidden in service). His wife and children who are suffering without fault often come to my mind, and at that time sorrow appears in my heart, with a wish to forgive him this time also, even to forget his false information about me in his appeal. But can that be against the Church Canons?

Those performing the duties of subdeacons and readers, as is known by You Most Merciful Archpastor and Father, were formerly traveling theatrical singers. - It seems that they try to perform their church duties diligently, but speaking frankly they can't be my helpers in matters of administering the diocese, since they have no wish to remain in diocesan service, and even if they would wish to do that in the future, I wouldn't agree to accept them at once. I wish to have more reliable people- who would be monastic. - Hierodeacon Nikita has promised me to write to some of those ascetics more experienced in spiritual life in Valaam. If such volunteers will be found, how can they be brought alone to San Francisco, since they have not been traveling farther than the fence in their monastery? - To my weak head came an idea: would it be possible to bring the volunteers from the Valaam Monastery with the help of the Alaska Commercial Company, whose agents from time to time go to S. Petersburg, and even at the present time there is an agent in Petersburg, who is supposed to return to San Fran-

cisco next March or in the beginning of April. - Now one more question remains, who will pay the Alaska Commercial Company for their travel? Would that be done by the Economic Department or from the 6800 Rubles that are assigned for missionary travel, the vestry and church repairs (and repairs at those) living accommodations for the clergy?

I asked the church elder,⁸² if he belongs to the Society of Masons. He answered, "Yes", but that in this Society there is nothing wrong, which would prohibit him from remaining a good Christian at the same time. - The parishioners quieted down about replacing him, - and there are no objections anymore. -

I received from Count Dimitrii Andreevich Tolstoy the plan of the church with a copy of the description of the 8 lots of land that could be used to build a church, dated November 2, No. 9754, and for lack of positive information did not answer him. I plan to ordain Hierodeacon Nikita in January and to appoint him to Kenai. - He will live in my apartment until spring, and when I will go, if the Lord will give his blessing, to the Aleutian Islands, then I will take him with me. At the present time there is no connection with the islands. - I reported to the Most Holy Synod about the agreement to accept into the diocese entrusted to me the priest A. Delichenski from the Novo-Kirchs Church in Finland, who expressed his wish to go to the island of Kodiak. I expect a resolution about that; - but without Your participation and assistance, Most Merciful Archpastor and Father, this resolution would be not expected for a long time. -

I entrust myself to Your holy prayers with a son's love in Christ and I have the honor to remain

Your Beatitude's, my intercessor's to God,
most humble servant
Nestor, Bishop of the Aleutians and Alaska

* * * * *

Your Eminence,

I am sincerely grateful for receiving the precious letter from Your Eminence and Your photographs, which are really a pleasure and made very well.

To begin with the building of the church that You wish to do, with the Lord's help, I wrote to Petersburg to my office, to send to the address of Your Eminence, my mite within my powers in the amount of 3000 Rubles (three thousand Rubles).

From the bottom of my heart I wish a speedy and successful completion of the holy deed planned by You and I am convinced, that the Lord and kind people will help You.

My family and I jointly congratulate Your Eminence with the holiday of the Nativity of Christ and the New Year and we send You our best wishes.

May the Lord help You in complete health and happiness to fulfill Your holy duty even though You are far away from the Fatherland? We will always be happy to receive news from You about Your health and success together with Your sincere blessings and good wishes.

Very respected Alexei Petrovich Bogolubov is healthy and heartily sends his greetings.

Entrusting myself and my family to Your prayers I have the honor to be,

December 31, 1879

Your Eminence's
humble servant
Samuil Poljakov

⁸² Mr. Franetta was serving as church elder.

**Confessional list of the
Alexandro-Nevisky Cathedra Cathedral
in San Francisco for 1879⁸³**

Signed: Member of the Consistory
Deacon I. Kryzanovski

No. people	Age:		Confession & Communion
	M.	F.	
Clergy			
1		33	was
	1		was sick
	2		
	3		
2			was
	4		
3			in Switzer-
4			land
5		10	was
6			was not
	5	12	was
	6	8	was
	7		was not
7			was
	8		
8			
9			
10		38	was
	9	37	was
	10	13	was
	11	7	was
11		38	was
12		45	was
13			was
14			was
15		16	was
16		10	was
		42	was
		10	was
	12		
17			
18			
19			
20			
	13		
	14		
21		45	was
	15		
22			no
	16		
	17		
23		17	was

⁸³ The original book is in the AARDM

Raznochinetz from Russians: ⁸⁴

24	Consul General Vladimir Alexeev Venetskii		was not
25	Nikolai Kozlov	65	was
26	Feodor Vladimirov Buiianow	31	was
27	Andrei Tokarev		
28	Ivan Felimonov		
29	Josif Naiton		
18	Widow Elisaveta Ivanova Bol'tana		was
30	her children: Ivan		
31	" " Vladimir	15	was
32	" " Georgii	19	was
19	" " Elisaveta	22	was
20	" " Anna		was
33	Iakov Voker		
21	his wife: Maria		
22	their children: Liubov'		
23	" " Anna		
34	Innokentii Dal'strem		
35	Iliia Vasiliev Tataurov		
24	his wife: Marfa	24	was
25	their children: Elisaveta		
26	" " Ekaterina		

Families of American Citizens:

27	Ekaterina Egorova Zandman		was
28	her children: Ekaterina		
29	" " Evgenia		

Raznochinetz from Russians:

30	Irina Koklin	23	was
31	her daughter: Dariia		
32	Evdokia Slaikera		
36	her children: Vasilii		
33	" " Ekaterina		
34	Anna Vena	22	was
37	her children: Alexandr		
35	" " Evgenia		
36	Anna Blok		
37	her children: Elena		
38	" " Anna		
39	" " Maria		
40	" " Evgenia		
41	" " Ekaterina		
42	Nadezda Chapman		
38	her children: Chorlaampii		
39	" " Lev		
43	Varvara Halder		
44	Ol'ga Schulz	20	was
40	her son: Vasilii		
45	Widow: Anna Kuritzina	46	was
46	Widow: Anna Barta		
47	her sister: Elena Salamatova		
48	Anastasia Tataurova		
41	her illegitimate children: Andrei		
42	" " Vasilii		

⁸⁴ Raznochinetz - an intellectual who did not belong to the Russian gentry.

43	49	Maria Sorokovikova			
		her illegitimate son: Stepan			
	50	Maria N'uman	23		was
	51	Elisaveta Benseman			
	52	her sister: Minadora			
	53	Evgenia Tataurova			
44		Nikolai Grey			
45		Alexandr Zuravlev	27		was
46		Michail Milovanov	15		was
		Girl Varvara Stepanova		17	was
		Natalia Chernych		48	was
		Anna Rurik		24	was
47		Alexandr Kaun			was

Slavs:

45 ⁸⁵		(Spiridon) Spiro Jankovich	22		was
46		Stefan Militch			
47		Luka Kosich			
48		Lazar Iovovich			
49		Feodor Sherovich			
50		Luka Jankovich	48		was
		his wife: Elena		38	was
51		Ilija Vujovich	49		was
52		Krsto Ratkovich			
53		Petr Zenovich			
54		Petr Vukanovich			
55		Michail Shimran			
56		Ivan Abramovich			
57		Marko Mitrovich			
58		Feodor Radovich	51		was
59		Iov Radovich			
60		Savo Martinovich			
61		Bogdan Matkovich	56		was
62		Luka Senovich			
63		Jakov Iliich			
64		Ilija Dabovich			
	54	his wife: Elena		43	was
65		their children: van			
66		" " Georgii	13		was
		" " Anna		9	was
		" " Maria		9	was
		" " Varvara		14	was
67		Bogdan Mrcsich			
68		Marko Nenovich			was
	55	his wife: Paraskeva		34	was
		foster child: Irina		10	was
69		Luka Gerich			
70		Ahil Sabljchich			
71		Luka Kashich			
72		Iov Porobych			
73		Petr Porobych			
74		Ilija Chilovich			
75		Nikolai Gregovich			
76		Stefan Polisman			
77		N. Medovich			
78		Iov Milovich			

⁸⁵ The numbering system is kept as it is in the original. Some mistakes appear when a new page was started; also sometimes it was forgot ten to assign numbers to family members. Therefore the complete number of parishioners is larger than just the total of the final numbers on the list.

79 Luka Zenovich
 80 Filip Mitrovich
 81 Bogdan vanishevich
 82 Drago Abramovich
 83 Matfei Martinovich
 84 Churo Martinovich
 85 Ivan Marovich
 86 Vaso Seferovich
 87 Ilia Pernjat
 88 Luka Chepernich
 89 Stanko Chepernich
 90 Matfei Cetkovich
 91 Ivan Cetkovich
 92 Marko Chinovich
 93 Churo Ilich
 94 Lazar Lalich
 95 Vladimir Chuda
 96 Iakov Kosich
 97 Churo Lasarevich
 98 Andrei Abramovich
 99 Stevo Martinovich
 100 Feodor Dzunchevich
 101 Vaso Chucovich
 102 Iov Pavlichevich
 103 Cristo Gopchevich
 104 Bozo Gopchevich
 105 Iakov Grivich
 57 Elena Lasarevich
 106 her children: Ivan
 58 " Elena
 107 Ilia Marich
 108 Michail Bulut
 109 Stefan Lukovich
 110 Petr Bosniak
 111 Petr Sekulovich
 112 Petr Obradovich
 113 Spiro Obradovich
 114 Ivan Kapadachi
 115 Simo Tersiach
 116 Kristo Iovich
 117 Milan Porobich
 118 Petr Radovich
 119 Nikolai Pavlovich
 120 Dimitrii Lugich
 121 Daniil Chilovich
 122 Ivan Pavkovich
 123 Adam Vrgevich
 124 Lazar Radovich
 125 Matfei Radovich
 126 Vuko Kovachich
 127 Lubo Popovich
 128 Petr Lukovich
 129 Petr Popovich
 130 Andrei Popovich
 131 Bueno Radovich
 132 Iakov Crnogorchevich
 133 Feofil Crnogorchevich
 134 Anton Vukasovich
 135 Leso Radovich
 136 Iov Iovovich
 137 Ilia Vukasovich
 138 Petr Patovich
 139 Milo Banabushich

72

was

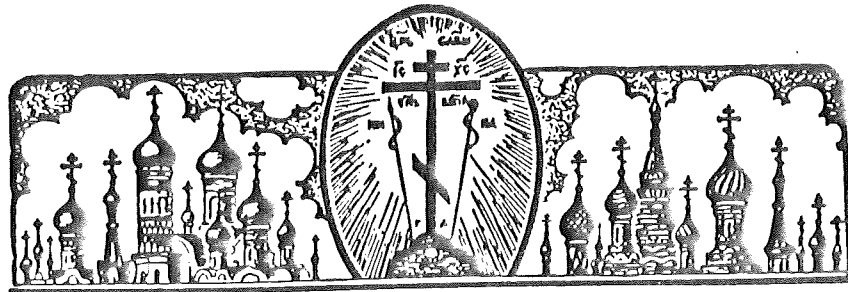
140		Alexandr Drobnjakovich		
141		Vladislav Iovovich		
	59	wife of Boeno Radovich: Elena		
142		her son: Spiridon		
143		Michail Ratkovich		
144		Lazar Milinovich		
145		Churo Dabovich		
146		Vaso Setenchich		
147		Churo Senovich		
148		Lefto (Efimii) Davidovich		
149		Michail Rostovich		
150		Iov Ipshevich		
151		Iov Vizkovich		
152		Thomas Pernjat		
153		Stefan Stefanovich		
154		Petr Shpadier		
155		Kosto Crnogorchevich		was
156		Krsto Crnogorchevich		
157		Iov Lubisha		
158		Andrei Fraula		
159		Drago Tomanovich		
160		Dodo Bechich		
161		Nikolai Kostich		
162		Tripo Sefer(ovich)		
163		Spiro vankovich		
164		Milan Petrovich		
165		Nikolai Dabovich	66	was
	60	his children: Anna		
	61	" " Dzodziana	15	was
	62	" " Militsa	12	was
166		" " Milan	11	was
167		" " Duchan		
	63	Maria Grivich	44	was
168		Ivan Popovich	42	was
		Serbian Bazo Hobchevich	28	was
		Stepan Alexandro	29	was

Greeks:

168		John Demetrio	38	
169		A. Anagnostopoulos	31	
170		Constantine Stathis	34	
171		G. M. Baranisi	35	
172		George Nicholas	29	
173		Dionisius Mackree	34	
174		D. Frankiades	26	
175		Geov Martur	32	
176		George Kitnos	34	
177		John Constantine	19	
178		John Cokonos	20	
179		Adarceva Medoinos	30	
180		Constantinos Glamalios	26	
	63	Theodore George Costulry	26	
181		Ioanos Georgia	25	
182		Dimitrios Elisaris	28	
183		Basilio Mariatis	35	
184		Spiredion Mavodos	32	
185		Stive Bemninide	24	
186		G. M. Claveliano	35	
187		M. Kalanotensio	43	
188		Petros Gdesiri	45	was
	64	his wife: Anna	45	was

65	their children: Mary	14	was
66	" " Athena	12	was
67	" " Aspacia	8	was
68	" " Efrosini	6	
189	Ioanns Xonxanauns	29	
190	Margaritus Timosion	28	
191	Marcos Adavaitus	50	
69	Alexandros M. Adavaitus	21	
192	Dimitrios Tabrus	33	
193	George Manod	30	
194	Georgios Tabalis	23	
195	Phomos Angelos	25	
196	Dosophus Kontaris	27	
197	John Hilaxas	46	
198	Marko Nikolas	27	was
	Georgii Borosei	51	was
199	Slav: Bogdan Kolina	49	died was
70	Priest's widow: Fekla Petrova Salamatova	56	was
71	her granddaughter: Elena	9	was
200	Ivan Ivanov Kenigrin	12	was

Archpriest Vladimir Vechtomov
 Hieromonk Herman
 Deacon I. Kryzanovski
 Deacon under suspension V. Kashevarov
 Subdeacon M. Mstislavskii
 Subdeacon Iv. Sobolev



1880

To the Holy Ruling Synod
from Nestor, Bishop of the Aleutians and Alaska,
January 23/February 4, 1880
No. 112

Most humble report

According to the decision made by the Most Holy Synod on January 18/February 23 of 1874, communicated in the decree of the Most Holy Synod of October 26, 1879, No. 3695, which was sent to me, I was requested to provide a report to the Most Holy Synod about the remaining funds that were allocated for personnel and information about sums which were spent for the support of churches and clergy in 1875 and later. Upon receipt of the above mentioned decree from the Most Holy Synod, I ordered the Cathedral Archpriest in San Francisco, Vladimir Vechtomov, to compile the requested reports for the years 1875, 1876 and 1877 (the report for the year 1878 was already sent last year - 1879). Now he, Archpriest Vechtomov, has presented to me a report compiled by him for the year 1875 together with four numbered enclosures. With this, for a clearer picture and more understanding of the report, I have with my own hand made a copy from the Financial and Economic books of the Ecclesiastical Consistory of Alaska for the year 1875. Therefore now it is my duty to humbly send the Most Holy Synod the "Economic report about expenditures of funds in the Alaskan Diocese for the year 1875" with four numbered enclosures and also the copies of the "Financial and Economic Records of the Ecclesiastical Consistory of Alaska for the year 1875." With this I also enclose two reports from Archpriest Vladimir Vechtomov, the first dated December 17/29, 1879, to the Ecclesiastical Consistory of Alaska, and the second one dated January 19/31, 1880, No. 1, to me. I will, immediately send the reports for the years 1876 and 1877, when compiled by Archpriest Vechtomov and handed to me, to the Most Holy Synod.

Yours, Holiness,
Nestor

* * * * *

His Eminence, Most Reverend Nestor
Bishop of the Aleutians and Alaska
From Archpriest Vladimir Vechtomov
No. 2
Jan. 25/Febr. 6, 1880

REPORT

I have the honor to present with this, to Your Eminence's attention, a report, composed by me, with 4 numbered enclosures about the sums of the Alaska Diocese for the year 1876. In composing this report I used exclusively the income and expenditure book for the year 1876. I have not had a chance to use the so-called book for the year 1876, since that book contains only general expenses by month and does not include any receipts, and also because it presents contradictions, which can absolutely not be explained with the income and expenditure book. - That's not all: there are in it contradictions; without any explanations in itself, and those contradictions are of great importance. -

Archpriest Vladimir Vechtomov

To the Most Holy Ruling Synod,
 from Nestor, Bishop of the Aleutians and Alaska,
 January 29/February 10, 1880
 No. 113

Most humble report.

In fulfillment of the decree of October 26, 1879, No. 3695, with the utmost respect I humbly send to the Most Holy Synod the "Report of the Funds of the Alaskan Diocese for the year 1876" with 4 enclosures, which were compiled by Archpriest Vladimir Vechtomov.

With this for completeness and clarity of the report I enclose copies of
 a) books for the year 1876 No. 19 to 31 inclusive, and
 b) "book No. 4 (income) from the Ecclesiastical Consistory of the Aleutian and Alaska Diocese, with the registration of income, expenditures and the remaining funds, sent by the Most Holy Synod for the support of the Orthodox clergy in North America in the amount of 52,380 Silver Rubles, for the year 1876", copied by my hand. I enclose also a report of January 25/February 6, 1880, No. 2, sent to me from Archpriest Vladimir Vechtomov which was enclosed with the report that he gave me for the year 1876.

Yours, Holiness,
 Nestor

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To the Holy Ruling Synod,
 from Nestor, Bishop of the Aleutians and Alaska,
 March 7/19, 1880
 No. 118

Most humble report.

In fulfillment of the resolution by the Most Holy Synod of January 18/February 23, (sic.) 1874, which was mentioned in the decree of October 26, 1879, No. 3695, with utmost respect I humbly send to the Holy Synod the "Report" of income and expenditures of the funds for the Alaskan Diocese for the year 1879 compiled by Archpriest Vladimir Vechtomov with seven numbered enclosures, and which was previously checked against the documents which are located in the Ecclesiastical Consistory of Alaska.

Yours, Holiness,
 Nestor

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To the Most Holy Ruling Synod,
 from Nestor, Bishop of the Aleutians and Alaska,
 March 7/19, 1880
 No. 119

Most humble report.

In fulfillment of the resolution by the Most Holy Synod of January 18/February 23 (sic.) of 1874, which was mentioned in the decree of October 26, 1879, No. 3695, with the utmost respect I humbly send 2 copies to the Most Holy Synod of the "Annual report about the funds of the Alaska Diocese for the year 1879".-

Yours, Holiness,
 Nestor

New-York, March 15/27, 1880
 No. 951 Second Avenue
 His Eminency Bishop Nestor

Your Eminency,⁸⁶

For a few days ago I have forwarded to you the March Number of the "Oriental Church Magazine". The sermons you kindly send me, I have received and I shall with pleasure mention them in the next number of my Magazine. Is it not possible, that I could get an article about the Orthodox Church in Alaska? - I hope to have the honor to see you in New-York at the world's fair, as much more as my fellow-citizens have elected me a member of the world's fair committee, so that I shall have an opportunity to make your Eminency's stay here in New-York as pleasant as possible.

His Excellency Mr. Shishkin is, as I suppose you know, returning to Russia about the 14th of April. I am very glad to say, that His Excellency is very kind to me, and that a good feeling exists between us, so that I feel sorry that His Excellency is now living (sic) the United States of America. -

Praying Your Eminency to bless my family, and me I have the honor to be,

Your Eminency's
 humble servant
 N. Bjerring

* * * * *

To the Alaska Ecclesiastical Administration
 March 24/April 5, 1880
 No. 120

For the occasion of the upcoming Great and Bright weeks, when according to the rules of the Church, there is much reading done, I propose to the Administration, to invite for assistance singer Alexandr Voskresenski, a person who already knows church singing, paying him once for his service after the Sunday of St. Thomas only thirty dollars, that have to be recorded as unforeseen expenditures, from the sum of six thousand eight hundred Rubles.

Nestor, Bishop of the Aleutians and Alaska

* * * * *

To the Ecclesiastical Administration of Alaska
 March 26/April 7, 1880
 No. 121

On April 1/13, 1880 I am going for an inspection of the Aleutian Diocese entrusted to me. I will be accompanied by a member of the Consistory, Deacon Ioann Kryzanovski. For the purpose of this voyage, I propose that the Consistory take from the treasury and give me an advance of one thousand dollars (\$1000) out of which I plan to spend approximately six hundred dollars for my voyage with Deacon Kryzanovski,⁸⁷ and four hundred dollars for the necessities of the missions in Kvikhpak and Nushahak. All papers, which will come during my absence, including decrees from the Most Holy

⁸⁶ This is a copy of Fr. N. Bjerring's letter, written in English. The original letter is located in the archives of the OCA.

⁸⁷ The price of round trip tickets from San Francisco to Alaska on a steamer, including berth and meals, was approximately \$125-135. Hallock, C. ONA, pg. 207

Synod and others with official contents which are addressed to me, I instruct and entrust to be received and opened by Hieromonk Herman who will remain in my apartment. Since it is difficult and even impossible to determine if that which is sealed and glued - are official papers, or unofficial, Hieromonk Herman, after he opens those papers, will keep those which are not official or which are letters that are written to me from private people, and also those papers, which are official, but should not be discussed or controlled by the Consistory, and that are sent only for my information. After my return to San Francisco he will hand them over to me; he will turn over to the Consistory those papers that are for their information, action and discussion and they should either take them into consideration, or act accordingly. The usual monthly book dealing with clerical salaries, and also the timely transfer of clerical salaries from San Francisco has to be done by the Consistory without my approval, with the signatures of the members of the Consistory.

The priest Dilichenski, whose appointment, according to his petition and about whom my request was sent to the Holy Synod, - if he will arrive in San Francisco, - and if he will not bring with him any definite information from the Holy Synod, should be assigned a salary from the day of his arrival in San Francisco, according to the allotment for the priest on Kodiak, and at the first suitable opportunity he has to be sent to Kodiak.

The financial report for the year 1877, after its compilation by Fr. Archpriest Vechtomov, has to be sent to the Holy Synod by the Spiritual Consistory, signed only by Fr. Archpriest, including a copy made by me about the income and expenditure of funds, on the subject, of reports for the years of 1875 and 1876. The certifications have to be sent also to the proper place, according to the decree of the Most Holy Synod of October 26, 1879, after those certifications are prepared by Fr. Archpriest, according to my proposal of December 3/15 1879, No. 86 on the subject of the money - 5000 Rubles, that were allocated by the Most Holy Synod to build a church on Kodiak.

During my time of absence the full Bishop's salary and also the allowance for the apartment have to be given, after receiving a signature in the book, to Hieromonk Herman who is remaining in my apartment and who will have expenditures for the support of my Bishop's apartment; I have made a special order about this subject. And since only God has control over life and death - therefore in case of my death on the road, payment of my salary should be stopped only on the day that the Spiritual Consistory is officially notified about my death.

The chairman of the Consistory after my return has the responsibility to present to me all papers which come to the Ecclesiastical Consistory during my absence and also all books. In important cases, if those occur, if it is necessary the Consistory has to inform Mr. Ambassador General in San Francisco.

The rent of the home and church building and also the insurance of one and the other have to be renewed at the proper time.

The little brother of the student in our school, Ivan Dabovich, who wishes to be accepted this year by our school for preparatory schooling for service in the Church, should be added at the Church's cost to the number of students, at the time when he comes.

Nestor, Bishop of the Aleutians and Alaska

Personal ⁸⁸
 Executive Mansion
 Washington, 6 April 1880
 Bishop Nestor
 Bishop of the Russian Greek Church in America

My Dear Sir

I have had Conversations with the United States Treasury Agent for the Seal Islands Col. H. G. Otis, which lead me to address you with respect to the condition of the native inhabitants of the Aleutian Islands. It is the opinion of Col. Otis that you could through the priests of your church do a much needed and important work for the people referred to. Col. Otis thinks that the evils of gaming, drunkenness, and the like could be removed if your influence were exerted with the priests. Their influence over the people in the cause of education also could in the opinion of Col. Otis, do much good. Although a stranger to you I take the liberty of introducing to you Col. Otis, who will be glad to confer with you on this interesting subject.

With best wishes

Sincerely- (Signed) R. B. Hayes

* * * * *

In the income and expenditure book, given by the priest M. Salamatov of Bel'kovsk (not known when) to the church elder of the "Holy Virgin" chapel in Unga, among other things, is written the following: at 1879

"July 23. Donations from different people, different times	35 dol. 60 c.
For candles sold received in cash	24 " 85 "
For different items sold- in cash	20 " 30 "
Other income in cash for candles	15 " 45 "
Other income for items sold	12 " 85 "
Total	109 dol. 05 c.

"For delivery to the church in Bel'kovsk the above shown sum was received by the priest M. Salamatov."

"Witness Innokentii Lestekov."

Then, from September 22 to November 24 of the same year of 1879, donations from different people are recorded in the sum of 14 dollars 50 cents, and then again: -

"September year 1879 on 19 accepted by Priest Moisei Salamatov in cash 4 dollars 50 cents"-

Then again, from September 23, 1879 until April 19 of 1880, different donations are recorded in the sum of 50 dollars and 50 cents and income from the sale of different religious items for 53 dollars 85 cents. The total of the recorded income in the Holy Virgin Chapel in Unga for the time shown is 104 dollars and 35 cents.

Remark. In the same book, in the income column from candles etc. is shown expenditure (in Am. \$. currency) of the sum of 20 dollars and 55 cents.

Correct with the original record in the book:
 Nestor, Bishop of the Aleutians and Alaska

Unga, April 21/May 3, 1880

⁸⁸ The original letter from the President is located in the archives of the OCA.

May 29/June 10, 1880
 Settlement Bel'kovsk
 Your Eminence,

I received personally on May 28/June 7 the recommendation of Your Eminence for Mr. Ivan Ivanovich Petrov.

He was fully assisted in his receipt of the necessary statistical information that was mentioned.

I consider it not in vain to also mention that the church in Bel'kovsk, after a service, was completely taken apart and the place was prepared for rebuilding. Some church items were transferred to the St. Nicholas Chapel, and some to the church house in Bel'kovsk on May 15/27.

The schooner with the materials arrived on May 27/June 8 and the work of unloading will begin immediately.

After the new church is built, could we begin services there before having it blessed, since the people wish that because they are so very used to the praying, and it would be useful for the Church?

The elected church elder for the Bel'kovsk church happily, will go as soon as possible back to Unalaska; a report about that is being sent to Your Eminence for his affirmation for the position as a church elder of the Bel'kovsk Resurrection Church.

I beg for Your Archpastoral prayers and blessings - for us, Your flock.

I wish that You finish successfully Your voyage to fulfill Your good intentions and return in health and peace.

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

OFFICE OF

ALASKA COMMERCIAL COMPANY,

No. 310 BANSOME STREET.

P. O. BOX 1184.

San Francisco, April 12th 1880.

*To the Agents of the
 Alaska Commercial Company
 in Alaska Territory.*

Gentlemen:

The Eminence Bishop's visit to the Territory is highly recommended to your care and attention and at the same time you are authorized to advance such amount of money as the Eminence may desire and which is to be enclosed on the letter.

Respectfully Yours

J. F. Miller

June 6, 1880

To His Eminence Right Rev. Nestor,
Bishop of the Aleutians and Alaska
from the people of St. Paul Island

Letter of thanks.

After the appointment of Your Eminence by the Most Holy Synod, You, by the Lord's Grace deigned to come to our Island of St. Paul. - For a very long time we did not have this kind of happiness; since the last time that the Island of St. Paul was visited was by His Eminence John, Bishop of the Aleutians and Alaska. Now at the present time by the Grace of God we had a chance to see our Archpastor.

Lord gives to You and to us unworthy slaves the opportunity in the future to see You again.

Your Eminence, about our Spiritual Father, Fr. Paul we can say nothing to You against him, - the same also about his Reader Zacharii Shaiashnikov; we are very happy with him and also with his Reader.

We, the population of the Island of St. Paul humbly request Your Eminence to accept from us 250 dollars. Would you for this money request for Yourself a Miter in memory of Your visit? We are very happy and remain thankful to You, for Your visitation of the Island of St. Paul and request Your Eminence in the future not to disappoint us in our requests, and in Archpastoral blessings and Your prayers for us sinners. -

About that we humbly request Your Eminence,
Most Merciful Archpastor's and Father's,
most humble novices
Kirill Artamonov
Ivan Emanov
Venedikt Balakshin

* * * * *

To the member of the Alaska Ecclesiastical Administration
Deacon Ioann Kryzanovskii from the clergy of
Kvikhpak Holy Cross Church Mission

Receipt

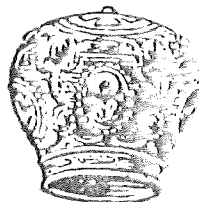
I have the honor to give you this receipt from the clergy of the Kvikhpak Mission, that the clergy received an order from your Diaconate on June 24/6, 1880 at the Michailov Redoubt; that the clergy of the Holy Cross Church of the Kvikhpak Mission should open a school. For that project we received from your Diaconate a cash sum of one hundred twenty five dollars (\$125). -

For that we give to your Diaconate this receipt on June 25/7, 1880

Michailov Redoubt
Priest Zacharii Belkov
Reader Ioann Orlov



Panagia
(Chest Decoration)



Miter



Orlets
(The Eagle)

Private
 July 8/20, 1880
 St. Petersburg

Your Eminence,
 Most Merciful Archpastor and Father

Circumstances have forced me to turn to You with a most humble request. The Synod is deciding the question of a pension for me, for my 10-year service in America; the Economic Department of the Most Holy Synod has neglected to begin its calculations at the time when the law dictates eligibility for that pension. They began at the time of my release from the diocese, that is on May 4, 1879, but the right given to me according to the law reaches back three years earlier. I began my service in the American Diocese on October 3, 1866. Therefore the time between 1876 and 1879 is 2 years and 8 months. In accordance with the suggestion of a specialist in law in the Synod, I turned with this problem to the Holy Synod. There were already in the past the examples of Archpriest Kedrolivanski and the missionary fathers Ilarion and Theophil, who were satisfied with the pension they received; for them the pension was figured from the time of their appointment to the diocese. Reviewing my request at the Most Holy Synod, the Economic Department, not denying my right to receive a pension for the said time, but to justify its method of calculation, expressed the opinion, that since the time between 1876 and 1879 was in the Aleutian Diocese, therefore the question of deciding my pension for that time, in accordance with the meaning of the law of 1853, should be made by the Diocesan Administration, where I was in service at that time. Therefore in compliance with the bureaucratic order the office of the Synod has deferred, before making a decision, the essence of this matter to the judgment of Your Eminence.

Would You deign, Holy Eminence, on Your side to give your Archpastoral word of assistance and not to deprive me (who has already suffered much morally and economically) of the possibility of a positive resolution of my request, and even more since my predecessors in service, among whom there were single people, were completely gratified.

Requesting Your Eminence's blessings for myself and my family,
 I have the happiness to be Your Eminence's,
 Most Merciful Father's and Archpastor's, most humble novice and
 unworthy worshiper of the Lord, retired priest Nikolai Kovrigin

P.S. Would you please, Your Eminence, tell Father Herman to send me an answer as to what kind of decision Your Eminence will make in my matter?

My address: St. Petersburg, corner of Znamenski and Baseinyi,
 House No. 29/35, Apt. No. 21

* * * * *

To His Eminence Rt. Rev. Nestor, Bishop of the Aleutians and Alaska and Cavalier
 From the Nushahak missionary, Peter and Paul Church
 Missionary priest Vasilii Shishkin
 Alexandrovsk Redoubt, July 14, 1880
 No. 87

Most humble report:

From January 1, 1879 until January 1, 1880 my activities in this mission with the Lord's help were as follows:

January 22, 1879, after Service I went up the river Nushahak with 2 sledges for the enlightenment of the heathen and the preaching of the Word of Christ among the heathen and also for the

fulfillment of Christian duties for the Christians who live among them, in the settlements of Kakuak, Ashvavick and Kalignak. I arrived at the first settlement of Kakuak, populated by the Kiatensians, located 90 miles from the place of the Mission on the 27th; on the same day I began the registration of people who live at that settlement and on the same day began services, which, because of the cold and the lack of a church building had to be held in their public hut. The services were conducted on the 27th, 28th, 29th and 30th. During these days there I was preaching sermons, convincing the Christians and also the pagans to leave their heathen customs especially their shaman's superstitions, that they attend to at any time: before they go hunting or fishing, when they return, when any sickness strikes them. Above all that, before going hunting or fishing the Kiatensians conduct worship of idols, made of wood for that purpose by the shamans. Before the worship they have a three-day fast, and on the third day in the evening a service is conducted. At that time the animal that each worshiper wants to hunt during the year is asked for. They dance their dances in masks; after the dances and worship a child molesting takes place. The parents of the molested children do not object. I attacked these practices of worship and loss of virginity with the Word of God. They listened to the words with attention, but there were some objections from the shamans and elders, who said, that this is the way things have been done from the eternal time. After their and the heathen's agreement to forget their pagan misleading and their sincere intention to leave the shaman superstitions, the idols and the masks were burned.⁸⁹ After that on the 30th, the pagans were enlightened and led to the holy anointing. There were 18 men and 10 women, all together 28 souls. After that I began confessions and in the evening served Vespers. On the 31st 45 men and 41 women were honored with Holy Communion during the Typica,⁹⁰ altogether 86 souls. I convinced them to build a clean barabora,⁹¹ where they could conduct services to the Lord and where they could pray by themselves on Sundays and Holidays. They promised to do that (and by this time it is already built). During these days I conducted soul-saving conversations with them.

February 1st, after blessing the population of that settlement I went farther to the settlement of Ashvavick, that is located a distance of 20 miles from the settlement of Kakuak. I arrived there in the evening of the same day and immediately registered the population of that settlement. In this settlement the people are of a different tribe than the Kiatensians. They are Tumnovianians. They are very gentle and pious people but as people that live between 2 settlements, they also are not without shaman superstitions and pagan customs. When they were told about and received explanations about their misguidance, they willingly agreed to leave everything heathen and to live in accordance with the Christian truth. On the 2nd, 3rd, 4th and 5th, services for them were conducted in a clean barabora, that had just been built. During that time instruction was offered to them. On the 5th, 6 male and 4 female children were baptized and anointed. Besides that 3 men and 2 women were enlightened from paganism, and convinced to believe in Christ. All together in that settlement 9 males and 6 females - together, both genders, - 15 souls were anointed and enlightened. After that in the evening I began confessions⁹² and then the vesper service. On the 6th at

⁸⁹ The Americans dealt with shamans differently than the Russians did: "Captain E. C. Merriman, U.S.N., broke the power of shamanism in the archipelago by repeated rescues of those charged with witchcraft, by fine and punishment of tribe and shamans, and finally by taking the shamans on board his ship, shaving off and burning their long sacred hair and sending them out, bald-headed, to be met with roars of Tlingit laughter." Seidmore, E. AGB. pg. 47

⁹⁰ On the days, when the Holy Liturgy is not served for some reason, a Typica is served. The Liturgy can be served only by an ordained priest, while a reader or a lay person, who has received a blessing to serve it, can serve Typica. This service does not include the consecration of the Gifts.

⁹¹ Barabora, barabora - Kamchadal word for a hut erected for summer camping. In Alaska the term is applied to permanent dwellings.

⁹² The Holy Orthodox Church has seven Sacraments: Baptism, Holy Chrismation (Confirmation), Holy Communion Holy Eucharist), Penance (Confession), Holy Orders (Priesthood), Matrimony

the Typica there were honored with the Holy Communion of Holy Presanctified Gifts: Tumnovians and Kiatensians, arrived here from the river Molchatna, - including minors, 19 male and 15 female, both genders, 34 souls. After that I served, as requested an intercession⁹³ to the Holy Miracle-maker Nikolai and a requiem for all deceased.

On the same day, having blessed the people of this settlement I went farther to the settlement of Kalignak, where because of the Northern winds I could arrive only on the 10th of the month (this settlement is only 65 miles from Ashvavick and 165 nautical miles from the place of the Mission). On the 11th of the month I began to register the population in this settlement, and in the evening to conduct the service and the teaching. This was done also on the 13th and 14th and then I baptized and anointed 2 males and 11 females. Besides that 11 males and 9 females were enlightened from paganism. Altogether here 13 males and 20 females were enlightened and anointed, together of both genders, 33 souls. After that a confession began. In the evening vespers were served and the prayers read for those who were preparing for Holy Communion. In the morning on the 15th during the Typica there were 38 males and 31 females and all together with minors 69 souls were honored with the Holy Communion of the Presanctified Gifts. The shamanism and the taking away of virginity among the Kuskukvimians are of the same strength, as among the Kiatensians. My teaching and convincing were directed against these practices. After my exhortations they promised not to exercise any more shamanism, to leave their bad vices. They promised also to build a barabora for the Lord's services. On the 16th of the month after giving a blessing to the people of this settlement I went back to the Mission. I wish that I could visit also the Kenaian that live along the river of Molchatna, but because of the lack of guides and a translator I was forced to postpone going to them for an indefinite time. Therefore I thought it best to return to my place of living where I arrived safely on February 25. The duration of travel was 36 days and the distance that was covered both ways was 330 nautical miles. But I console myself that I did not work in vain, that with the Lord's help there were 19 males and 11 females acquired by the Christian Church from the heathens all in total 30 souls. -

After arriving at the place of the Mission I was, together with the Reader, teaching in the school until May 1st. During the 4th and the 7th weeks of Great Lent, services were conducted for the people who were fasting. A special report has been forwarded about the people who were and were not at confession and receiving Holy Communion in 1879. -

After the Great Holy Day of the Resurrection of Christ and the thawing of the rivers, on April 24/May 7 I went, for the performance of Christian services, to the settlements of Pouchvik, Illiuk, and Ugashek. On April 28th, I arrived at Pouchvik at the river Naknyk, located 80 nautical miles from the Mission, and on the same evening served Vespers. On the 29th, the Hours were served; after that the children were anointed, whom the Aglemut Nikolai Tuliman already baptized before my arrival. There were 7 males and 3 females anointed together 10 children. After that there was confession, in the evening the vespers were served and the rules read for people who were preparing themselves for Holy Communion. On the morning of the 30th, after the reading of the prescribed prayers the Liturgy was served, after that 104 males and 88 females were honored with Holy Communion, altogether 192 souls. After that there was a service by request of the people, a service to Holy John the Forerunner and a requiem for all departed; all the dwellings of the native Aglemuts in the settlement were visited. -

Because of the South winds I could leave this settlement and go to Illiuk only on May 2nd. I arrived there only on the 8th of the month because of unfavorable winds, in spite of the fact that Illiuk is located only 45 nautical miles from Pouchvick, and 125

(Marriage) and the Sacrament of Extreme Unction with Oil.

⁹³ In translation we use the word intercession. The original word is "Moleben" which is a service of thanksgiving or prayers for the wellbeing of a country or individuals, for rain, good weather, for peace, victory, etc.

miles from the Mission. Upon my arrival in the evening I served Vespers and in the morning of the next day after serving Hours there was an anointing of 4 babies, the blessing of water, confession and vespers in the evening. In the morning of the 10th - Ascension Day, a Liturgy was served, at which 65 male and 53 female Aglemuts, totally 118 souls were honored to receive the Holy Sacrament. After the Liturgy there was a Moleben and a Vigil service for the deceased. Then I visited all the dwellings of the Aglemuts of that settlement with the Holy Cross. -

The same day after blessing the Illiuks, using the good quiet weather I went to Ugashek, where I arrived on the 13th and began services on that day. On the 14th there were 7 anointings of male and 6 of female babies, a total of 13 souls. After that there was a confession. In the evening was a vespers service. On the 15th at the Liturgy 130 male Aleuts and 115 female, a total of 245 souls were honored to receive Holy Communion. After the Liturgy there was a Moleben to the Holy Trinity and a requiem service for all departed. All the Aleuts' dwellings in the settlement were visited with the Holy Cross. On the 16th, after giving a blessing to the Ugashenians I went back by portage to Illiuk. On the 20th, the day of the Holy Trinity the Moleben was performed at the portage. In the evening I arrived in Illiuk and on the day of the Holy Ghost served Hours and after that the Moleben to the Apostles Equal to the Czars Constantine and Elena. On the 23rd from here I went back to the Mission across the bay. I arrived safely there on the 25th. On August 22, by request of the people of the Katmai settlement (which belongs to the parish of the Kodiak Resurrection Church) I went by portage across Illiuk Lake. I arrived there on the 31st. On September 1st I served the water blessing Moleben, then gave unction, confession and in the evening served the vespers. On September 2nd I served the Liturgy at which the Aleuts - inhabitants of the settlement were honored to receive Holy Communion. After the Liturgy there was a Moleben to the Holy Trinity and I visited all baraboras in the settlement with the Holy Cross and served a requiem service for all departed. -

On September 3rd I went farther from there to Douglas. I arrived there on the 4th. On the 5th I served Hours and a Moleben to Jesus Christ with the blessing of water, anointing and confession. In the evening Vespers were served. On September 6th the Liturgy was served at which the Aleut inhabitants of this settlement were honored to receive Holy Communion. After the Liturgy I visited the baraboras of the inhabitants of the settlement with the Holy Cross.

In both of these settlements 18 males and 13 females were anointed a total of 31 souls. The sacrament of Communion was received by 207 souls.

At Douglas because of strong winds I had to stay for 10 days and returned to Katmai on the 14th. On the 16th I went by portage to Illiuk. I arrived there on the 27th of the month, without any food. For two days we had not had anything to satisfy our hunger. For lack of a store in Illiuk I had to send someone for food to Ugashek. Upon arrival in Illiuk I found many people there sick with malignant sicknesses. On October 1st there was a Liturgy served here; after that 18 sick people were honored with Holy Communion and by the request of the inhabitants of the settlement we made a procession with the cross around the settlement. On October 2nd after the Intercession service I went back to the Mission. We were on the road only one day and were then caught by strong winds with snow. We had to wait for two days until it was over. For lack of winter clothes, I found that the best thing to do would be to return to Illiuk, where I stayed until November 23rd and returned to the Mission only on December 12.

The natives that are around this Mission: Aleuts, Aglemuts, Kenaians and also those Kuskokwimians who live close to the church at the present time religiously and morally are much better. The proof of this is that they have dropped their toys. The Kiatensians who live up the river Nushahak have hope to become better. The proof of that is the building in their settlements of clean baraboras for church services. But con-

cerning the Kiatinians, living in Kashkinaw settlement, they keep their stubbornness, even though they baptize their children. They keep the shaman's misguidance and idols to worship. The same situation is with the Kuskokwimians who live in the Tugiak River area. That happens because a missionary can not visit all these listed settlements yearly, as much as he would like to do his best. The reason is the great distances in the parish (enclosed is a separate record of distances). Besides the natives that live here all year around are busy fishing and hunting. They come together to their settlement about June 1st and live until September 1st to stock there fish. Therefore there is no possibility in that short time to visit all the settlements and this is the reason that I have the courage to humbly present to Your Eminence my opinion that in this Mission there is a great necessity for an assistant missionary and a reader, who would manage the Tugiak district. He should have the same salary as is budgeted for the present missionary, but he should receive additionally 120 dollars for travel. The same should be budgeted for the pastor up to 100 dollars. About the place of residence for the assistant missionary, for the time being he can live at the Mission. -

Your Eminence, I have the honor most humbly to send to You this report with the addition of some questions and 2 other reports, entrusting myself and the flock entrusted to my spiritual pasture to Your Hierarchical prayers. I remain in expectation of directions from Your Eminence, hoping for the Lord's help and Your Eminence's prayers in the future, wishing You great success in Your work.

Your Eminence's
Most Merciful Archpastor's and Father's
most humble novice
Missionary priest Vasilii Shishkin

* * * * *

To His Eminence,
Most Rev. Nestor of the Aleutians and Alaska
from the priest of the Peter and Paul Church
Pavel Shaiashnikov
No. 51
July 16/28, 1880

Report.

I have the honor most humbly to report to Your Eminence that the Peter and Paul Church, its parishioners, and the parish entrusted to me, since the day of departure of Your Eminence until this time are well. The parishioners of Peter and Paul Church yearly, without any compulsion do not miss services, and diligently perform their Christian duties. They do not have any other worship except Christian, as there are no objects to make their belief in the Orthodox faith and Church decrease.

In this parish during the last half of 1880, there were 16 newborn babies of both sexes. Three couples were wedded and 14 persons of both sexes deceased.

On July 1st of this year 1880 in this Peter and Paul parish there are:

On the Island of St. Paul 285 parishioners of both sexes
On the Island of St. George 85 souls of both sexes

Total 370 souls

I have the honor to report this most humbly to Your Eminence.
Priest of St. Peter and Paul Church
Pavel Shaiashnikov

Your Eminence
Most Reverend Lord⁹⁴

By the Lord's will and for Your holy prayers, after 22 days of stormy travel, with clouds and sickness (for my sins) I arrived safely and right away I began my duties in Kodiak. I came on Friday in the 3rd week of Great Lent and then from Sunday on I began continuous services at Kodiak and on the Islands located around. My! It has been difficult for me, Your Eminence, from the beginning because of the novelty of duties for me, especially at confessions, with all the corruption of the internal life of the parishioners. Additionally with the abundance of accumulated circumstances; the great impressionability of my heart (it seems that everything is painful to it), my forgetfulness or even more my sad fussiness or confusion of a zealous spirit doubles the difficulty and makes the spiritual work harder. In spite of this, the Lord's Mercy through prayers to Him and also Your fatherly prayers for me, gives me hope for salvation. Twice I was at Elovo Island, I have seen the place, - and made there a renovation of the tomb, put up a large cross at the grave of Elder Herman⁹⁵ and cut into the center a copper cross, that I brought for that purpose from the monastery. That cost me something, but it brings me some consolation.

Unexpectedly I found out, that supposedly You are not going to come to our place at Kodiak and that news, I have to admit, brought sorrow into my poor heart. Besides that, I have heard that supposedly Your Eminence is going to ordain the Reader in Bel'kovsk - Petr Kashevarov for priesthood in Kenai. Naturally I do not know him and I can not judge from the rumors; but in any case it would not be groundless to have in consideration Rysev from Kodiak and Sorokovikov from Kenai, about whom I have heard that he is a sober person and not any more a young server. It would be good to draw a lot among them; and especially among Petr Kashevarov and Sorokovikov. However may it be the Lord's will! - As God will announce His will to You.

Your Eminence! As a consequence of all this I am perplexed and until now I live in bivouacs, not daring to make a base for a permanent stay either in Kodiak or in Kenai. Would You please in the name of God define my position and do I have to go to Kenai? - I consider it my duty to inform Your Eminence that taking into consideration, even partially all these rumors, I plan to go to the Islands that are part of the Kodiak parish. That kind of travel will continue for not less than 2 months. Therefore I will not arrive soon in Kenai. It will be a difficult hard travel in baidarkas.⁹⁶

I also ask Your Eminence: what should I do with the church? - Should I, would You give permission to bless the two side chapels in the church or not? The deceased Fr. Peter served at the main, middle altar of Resurrection and I followed his example, having as the basis for doing that the right to conduct the service on an Antimins for travel. During Pascha I held all services at that altar. It should be reported to You that the church even though it is new, has been built quite impractical, without any architectural knowledge or dimensional necessities. There is light visible through the walls and it stands on air, (logs covered with knots are the foundation), the floor especially in the main altar, shakes so much, that if you forget about that and move quickly, you can probably overturn the oblation table. From the floor and through the walls the wind blows so much that in the winter it is impossible to hold services here. Everything freezes. -

⁹⁴ Undated - positioned by the Editor according to its contents.

⁹⁵ The venerable and God-bearing Fr. Herman of Alaska, Wonderworker of America and the last surviving member of the original Kodiak Mission, sent to America by the Empress Catherine the Great (1762-1796) in 1774, is the first Orthodox Saint in America to be canonized - on August 9, 1970, in Kodiak, Alaska. He lived His last years at the Elovo (Spruce) Island.

⁹⁶ Baidarka - kayak for one to three people.

The house that I live in now and where the widow of the deceased lives with her family, positively is not good for anything except for firewood. Your Eminence, that is without exaggeration. When there was rain outside in the summer, then it was also raining in the rooms. All the ceilings are completely covered with stains from rainfall. I leave this house for use by the widow and her family and I (since I am single) am moving to another small house, that is even simpler, but it doesn't rain there. I request that You inform me: what should I do with Andrei in case You do not come here? I think that I will send him to San Francisco. However I have not lost hope of seeing You here on Kodiak. I have heard that Mr. Niebaum is with You. If that is so, then I send him my best regards. I would like it if he would send me with the first schooner from San Francisco, as soon as possible: 2 little rectangular, folding tables, half a dozen simple armchairs, such as I have seen on a schooner at St. George, folding high stools, a folding narrow bed, according to my size; it could be made from iron.

With this I will, with a request for Your Holy prayers, finish my letter, even though I have a wish to make a longer description but the situation does not permit me to do that. At the first possibility, Your Eminence, please, in the Lord's name solve my perplexity concerning my place and other questions, and also: should I serve a requiem for Fr. Peter, since it was served by the readers as well as they could do it? Much time has already passed. Greetings to Fr. Herman from me and tell him that I wished, that he would send me that coat, that he wanted to cede to me. Then for the chapels I need several service books of Psalms, even of a small size if they are available.

Your Eminence's unworthy novice
Hieromonk Nikita

Forgive me, a sinner.

* * * * *

To the Alaska Ecclesiastical Administration
From the member of the above, Hieromonk Herman
July 26/August 7, 1880

Report note:

His Eminence Most Reverend Nestor, Bishop of the Aleutians and Alaska in a letter of June 25/July 7 of this 1880 addressed to my name from Unalaska, which I received on 18/30 of this July, among other subjects writes: "I am sending four boxes with icons and other items, that belong to the Atkha Church; after receiving them you should order them opened and put up in the reception-room over windows, or where it would be determined to be more proper and suitable. Among the items you will find a little box with a big chalice and set, that was sent for the church on the Island of St. Paul. The inhabitants of the island have expressed their wish to purchase vessels and to send money for them, therefore I request you to hand it to the Archpriest, to make an instruction about an order to Mr. Buianov to make little icons and to cover the entire set in gold."

July 21/August 2 of this 1880 I received the four boxes sent by His Eminence to the address: "Bishop Nestor, 1311 Taylor St. San-Francisco"; three of these boxes were large and the fourth a small one. After opening these four boxes on July 21/August 2, in the presence of the Member of the Administration Deacon Ioann Kryzanovskii, it was found out that in these boxes were sent:

- | | |
|---|---|
| a) the icon of the Resurrection of Christ | } These four icons
are large and
have rizas ⁹⁷ |
| b) the icons of the Annunciation of the Most Holy Theotokos | |
| c) icon of St. Nicholas the Miracleworker | |
| d) icon of Greatmartyr St. Catherina | |

⁹⁷ Riza - metal mounting of an icon.

- e) icon of Archistratige St. Michail)These two icons are painted upon linen,
 f) icon of Archdeacon Lavrentii) elongated, probably North and South
 g) Tabernacle for the Altar Table
 h) Holy Cross for the Altar Table
 i) Holy Gospel for the Altar Table, leaf size, covered with a now already worn
 crimson velvet, with metallic corners, printed in the year 7329/1850
 k) a not large Paschal three candle holder
 l) that same broken paten and chalice made of silver with set (star, spoon and two
 plates), that were sent by the Alaska Ecclesiastical Administration in September of
 1880 to the Most Reverend Bishop Nestor, who was inspecting the diocese - to Un-
 alaska, with the report, to show this chalice with set to the clergy of the Island of St.
 Paul - in case the clergy and parishioners of the Island of St. Paul will purchase them
 for the church after it will be repaired and renewed.⁹⁸

The above mentioned chalice with the set was delivered by me on July 23/ August
 4 of this 1880 to the Ecclesiastical Administration according to the order of His Grace,
 and there given to the Archpriest V. N. Vechtomov.

The above named chalice was received by me,

Concerning the church plates and icons that belong to the Atkha church I have the
 honor to propose to the Administration to discuss where to keep theses holy vessels
 until the return of His Eminence to San Francisco. If in the apartment of His Grace (N.
 1311 Taylor St.), then I have the honor to propose to the Administration immediately to
insure these holy items, from the sums that are available for the disposition of the Ad-
 ministration.

Member of the Administration
 Hieromonk Herman

⁹⁸ In the Orthodox service, several special vessels and sacred objects are an integral part of the
 service: the Paten, the Chalice, the Asterisk, the Aer, the Spoon and the Spear. The Paten is a round
 plate, usually silverplated, that holds the bread which is consecrated into the Body of Christ during
 the Liturgy. The Chalice is a goblet-type vessel of precious metal into which is poured the wine mixed
 with water that becomes consecrated into the Blood of Christ during the Liturgy. The Star, also called
 the Asterisk, is placed over the Paten to keep the holy bread and particles disposed around it in a
 prescribed order and also serve to support the coverings. Two veils cover the Paten and the Chalice at
 the beginning and the end of the Liturgy. They are symbolic of the swaddling clothes in which the Christ
 child was wrapped. A third covering, the Aer, is a large veil usually made of the same material
 as the vestments of the priest; it covers the Chalice and the Paten during the Divine Liturgy. The Aer
 symbolizes the linen cloth (shroud) in which the Body of Christ was wrapped for burial by Joseph
 of Arimathea. It also symbolizes the Heavens which the Lord created and His Glory and Grace which
 cover the entire world.



Chalice



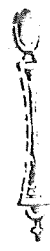
Paten



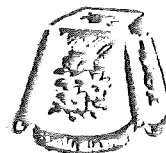
Star
(Asterisk)



Spear



Spoon



Chalice Cover



Cup

SACRED VESSELS USED IN THE DIVINE SERVICE

***The matter of articles belonging to the Atkhas Church on the Island of
St. Paul, 1880, sent from Unalaska on June 25/July 7, 1880.***

Resolution passed:

Four big icons, that belong to the Atkha church

- 1) The Resurrection of Christ,
- 2) The Annunciation of the Most Holy Theotokos,
- 3) St. Nicholas the Miracleworker and
- 4) Greatmartyr St. Catherine.

All in silver rizas to be insured from the account of 6800 Rubles; each icon for \$250 dollars, all four icons for the amount of one thousand dollars (\$ 1000.00), - these icons are located until now in the apartment of His Grace, No. 1311 Taylor Street, where they will be located until the return of His Eminence to San Francisco.

28 July / 9 August, 1880

Members of the Administration: Archpriest V. Vechtomov
H. Herman
Deacon I. Kryzanovskii

* * * * *

Kenai, August 17/29, 1880

Your Eminence,

I received Your letter from Kodiak and my heart filled with sorrow. I have to admit that I had lost hope of seeing Your arrival in Kodiak and if I would have known that You would come on the third day after my departure from there, I would not have left for anything, but then I would have lost a successful chance to be in Kenai and to do that, which with the Lord's help, by Your holy prayers I had time to accomplish. My presence here was extremely necessary. You wrote that it would be necessary for me to stay in Kodiak for the winter and somehow as if I had known that I had hurried to repair church house No. 2 in Kodiak. This repair cost me 109 dollars. But what would You say about Kenai? If there is no place to live for a priest in Kodiak then in Kenai it is even worse since there is no place for him even in the summer. Even the only church house, which is occupied by the Reader, needs a major repair. I sent to the name of Your Eminence to San Francisco one report dated May 30/June 11 of this year, No. 5. In that report I first proposed to build the house in Kenai according to the specified American method with some climatic adjustments, but now here I used a different method for building the house for the priest. I called for a meeting of the not-numerous local people and proposed that they cut trees in the spring or in the winter, as they would better choose to do it themselves, and deliver the logs here, in the quantity of about 250. I promised to supply them tea, sugar and some other food products. The Kenaianians agreed to that. About 12 people are already leaving on that mission to cut the forest. Among the local Creoles⁹⁹ and in settlements, where I can reach people personally or through someone, I intend to use a donation subscription. What the Lord will send as help I do not know. About all my actions I will have the honor to report in detail to Your Eminence. From my letter sent to Fr. Herman, which is probably now in the hands of Your Eminence, together with the 2 reports that I would like You to open You will then see the position that I am in. In Kenai people are not as much corrupt as in Kodiak; and reverence toward the Church, and fear and respect toward the priest are quite comforting and if there would have been a priest there since the time of the death of worker Fr. Abbot Nicholai,¹⁰⁰ then Orthodoxy in the area would have achieved great results. Everywhere, when

⁹⁹ Creole - a person of Russian and native Alaskan parentage.

¹⁰⁰ Fr. Nicholai, son of a reader, was born in 1810 in Russia, and studied in Tambov Theological

I showed up, there was enough of all kinds of shaman fraudulent activity which, however, decreased after my arrival. It is true that there the blood mixing is as bad or even worse than among the natives at the Kodiak parish, but I think that in Kenai it would be easier to correct all this mess. Over there the American influence hinders the priest's activity and over here there is no such influence at all.

I would like to talk to You about many subjects, and the main thing I would like is to have a confession, but I have lost that dear chance. Would You pray for me, Your Eminence, that my spirit, that is already not strong, would not become even weaker and that the Lord's mercy would not leave me. I could have come in my boat to Kodiak, but would I have caught You there in Kodiak, only God knows, and if I would have gone there I would have had to drop what I had started here, so to say rip it apart, maybe even in vain and without the fulfillment of my wish. Therefore, reluctantly, I decided to finish what I had started here. -

On the day of the Dormition of the Holy Mother of God we, about 150 people, were fasting in Kenai, one baby was baptized and 16 teenagers and small children were anointed with Holy Myrrh, 7 pairs were wedded and with the help of a translator a strict instruction was given. One stubborn shaman was denied the sacrament of Communion. On Monday August 18/30 I plan to go in a baidarka to the settlement of Nenilchik and on Friday, if the Lord will help, I would like to return. I have anointed with Holy Myrrh 3 more teenagers. - I try to convince the local parishioners that it is important to have a school and I will use all my power to have it here. Only then will the matter of the mission here have a stronghold and there will be a hope of acquiring new children for the Orthodox Church. All Creoles, who are more, educated, and also the regular Kenaians know the importance of education. Vladimir Kashevarov is of a quite gentle character and I have kept him with me, even though he is absentminded and forgetful, but he is useful to me as a translator in conversations with the Americans and in time he might become a monk.

I began to write a report and will try to describe everything, as much as I can, then You would understand everything here as if You would have seen it Yourself.

Then requesting Your holy prayers and Archpastoral blessing I remain Your Eminence's undeserving novice.

Hieromonk Nikita

P.S. On Kenai, where Nikolai Sorokovikov is the Reader, I found an honest and correct order of activity and also records of the church property. In the church there is a great shortage of essential sacred items. There is only one chalice and it is not suitable for travel, one paten, one star, one cup, one spear (the other one is not usable) and spoon, there are not silk chalice covers whatsoever, neither for the church services nor for travel; the one that was used there is really not a cover as such but is a small cloth with an undercover. I gave to the church myself a light blue one-color silk cover,¹⁰¹ that

School. In 1837 he became a monk. In 1840 he came to Sitka with St. Innocent and was a member of the Administration. On Dec. 15, 1843 he was ordained as Hieromonk and in 1845 he became head of the Kenai Mission, serving there for over twelve years. He died in Kenai on July 31, 1867. His diary is in the Archives of the Alaska Diocese, and the originals are in the Library of Congress.

¹⁰¹ The colored vestments and covers for the sacred vessels have symbolic meanings in the Orthodox Church:

White vestments are used for most of the feasts of our Lord, the feasts honoring the Virgin Mary and feast days dedicated to the angels and saints who were not martyrs.

The color white symbolizes joy and innocence. It also symbolizes glory.

Red vestments are used on feast days dedicated to the Holy Spirit and on special days honoring the Apostles and martyrs. Red is symbolic of the fire of divine charity, martyrdom and the blood of the martyrs.

Green vestments are used on the Sundays after Epiphany and Pentecost. They are also worn on ordinary days when no special church feast is commemorated. Green is symbolic of the desire

I had bought before especially for that and another small one, crimson, for the travel pix¹⁰². When I travel I will take everything that there is in the church and the church will remain without sacred items. -

* * * * *

September 30, 1880

Kodiak

Most Reverend Lord,
Merciful Archpastor,

I am sending to California the youngster Alexei, who is the son of the previous reader at the Kenai church, Makarii Ivanov; I beg you mercifully to look after him. There is hope that he will become a good student as I was told this about him by the Reader in Kenai Nikolai Sorokovikov. It would be desirable to teach him in preparation for service in Kenai. I will not spare expense and will also give support myself if he will show good success, in case the diocesan budget of the Administration will not permit the acceptance of the boy now for education.

At my place in Kenai, there were already 160 logs cut and pulled out on the shore. In the winter there will be another 100 logs cut of a different size; they will be thicker. The folding Russian frames are already ordered. Everything is already or is being paid. In general whatever is possible will be taken on the account of the parish from a private collection among kind donors. Even though a large collection is not foreseen; it makes it easier for the Administration to build a house and church in Kenai. About these collections - after balancing the account, I will send to Your Eminence a report. This report will then include the documentation. In the spring, as soon as the requested material arrives, I request a blessing to go myself with the first boat to Kenai for the groundbreaking of the new house. Then afterwards I will turn over the plan to the supervisor and I myself can then return if necessary. -

Having returned from Kenai, I caught cold or better to say I chilled a formed pimple on my upper lip on the right side. From that formed a large abscess that hardened and became painful. That resulted in twitching and body shivering. I was forced to shave the mustache where the abscess and some of the hair fell out by itself. I was very sick for about 11/2 weeks. Now thanks to the Lord I am better. The abscess has broken; I pulled out its root. The wound has dried but I can not yet go on a baidarka for a voyage in such an unfavorable time, to visit the distantly located settlements of the Kodiak parish. - Yes, Your Eminence, it is hard to work for two parishes. As it is now I did not finish what was important either in Kodiak or in Kenai but I ruined my health. It would not be superfluous, quite not superfluous if there would be 2 priests on Kodiak. I understood that from the first days after I arrived here in Kodiak, and now I am completely convinced that there would be much hard work even for two priests if they would sincerely devote themselves to this mission. - These parishes are like their rotten dwellings, that require either complete rebuilding, or major remodeling. The Kodiak church probably stands now below all other churches in its religious guidance. -

to attain heaven. It also denotes hope.

Purple or violet vestments are used during Advent and Lent and for Vigil services. Violet is symbolic of fasting; it also denotes penance.

Black vestments are worn on Good Friday, for services and memorials for the dead and during Lent. It is symbolic of death and darkness, it denotes mourning.

White, used in conjunction with **black** is symbolic of the hope of eternal light for all sinful souls in the darkness of hell. White reminds the worshipers to lead pure and holy lives.

Red reminds them to live by divine charity and **green** to have hopes of eternal life in heaven.

Violet reminds them of the obligation for penance or atonement for sins and **black** gives the worshiper a tangible reminder that all must die, and also to pray constantly for the dead.

¹⁰² The vessel in which the holy gifts are carried to the sick person.

From my report to Your name You will see my idea, Your Eminence. - I would sincerely like to see the fulfillment of my idea, which is the separation from Kenai of the Nuchek settlement, which is very hard to visit from Kenai and to transfer its service to the Kodiak parish from where there is a direct and easy connection by larger schooners; and to establish on Kodiak a second priest, for the time being with a deacon's salary. As additions to his salary, there should be deductions from the salaries of the missionary in Kenai for taking over the Nuchek service and of the priest in Kodiak for helping him with his overwhelming work. The deduction would be in proportion, it would not be a significant part of their salaries; and it would be even within the law and would not even hurt either one or the other priest. Fr. Dilichenski, a boatman himself, who was appointed to Kodiak will, in the future say thanks 1000 times, after he through experience will discover the hardship of the local service. Fr. Abbot Nikolai has visited Nuchek only twice: once by way of the sea in a baidarka, the other time on foot over the mountain pass. Both times he almost lost his life. The first time all the baidarkas got broken; the second time at the mountain pass, because of ice he almost fell into an abyss, and walked away only with a bad bruise on his arm. It was so bad that he thought he would not be able to use it any more. - I am ready and will continue to work for the benefit of the Church, even though I am not quite good and am sinful, but I will use my strength for the Lord and do that even in case my idea would not be implemented. However I pray to the Lord that as soon as possible Kodiak would have its own priest. Then I would be able to concentrate my attention only on the parish of Kenai, where there is, without Kodiak, plenty of problems and work against people's misguidance, where there has been no priest for about 16 years. - About the church in Kenai, in my report I have described what is located there, but besides that it would be necessary there to have another censer for travel, at least a copper one. -

After all this I humbly ask my Lord to give me Your resolution to the questions that I can not decide without Your consent. Here are these questions:

1. What should I do with those women that have left their lawful husbands, or with those men who have left their lawful wives and live outside of the law with some other woman, wives with another man, sometimes when the other party to whom they are married is alive? They do not wish to leave their cohabitants, and on top of all that they have illegitimate children. Should I accept them for communion? And what about others of this kind? -
2. What should I do with first cousins - man and woman that live as husband and wife and if they have children?
3. In one settlement blood brothers: first there is one in lawful marriage and the other one unlawfully took his older brother's wife's biological sister and has with her three children. Would you give me a blessing to wed them?
4. An old man, and even more - he has three children with her and he has very strange excuses. What should I do with him?
5. A son hunting killed his own father (he says that it was accidentally) but after questioning other people it looks like there was an unlawful relation, either between the father and the daughter- in-law or the stepson and his stepmother. But the son doesn't admit an intentional killing. -
6. Because of difficult and rare communication between this region and California - am I delegated to wed in necessity and of what kind? Matrimony in what degree of blood relations can be made without special permission of the diocesan Bishop and in what cases can the priest according to the law not perform marriages?

7. For the time being, I did not allow all these people to receive Communion, without prohibition or excommunication, awaiting the decision of Your Eminence. -

On the above letter Bishop Nestor wrote the following resolutions:

1. Those who do not wish to leave unlawful cohabitation should not be admitted to the Communion of the Holy Sacraments for a period of seven years, but those who are dying should receive absolution with the Holy Sacraments.
2. They should be punished as adulterers for fifteen years, but if they sincerely repent to be better, then punish them for seven years by withholding the Holy Sacrament of Communion.
3. Do not marry and they should not receive Holy Communion for seven years.
4. Do not marry and they should not receive Holy Communion for seven years.
5. As a killer, even unintentionally, one should be punished for five years with no permission to receive the Holy Sacraments and if it was intentional then for twenty years.

Bishop Nestor did not write resolutions for questions no. 6 and no. 7 on this letter. -Ed.

* * * * *

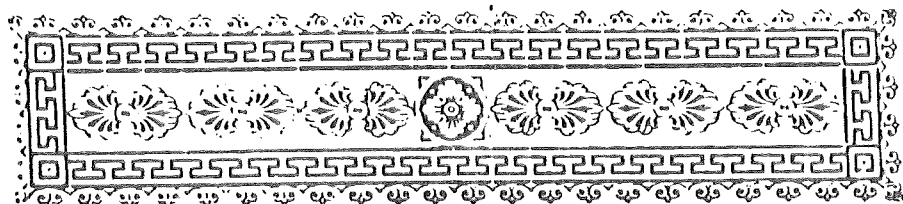
To the Right Reverend Nestor
Bishop of the Aleutians and Alaska
from Archpriest Vladimir Vechtomov
September 30/October 2, 1880

Report

Your Eminence, You desired in a letter to Fr. Herman that I be entrusted to give the Holy Chalice with the other items attached to it which were intended for the Church at the Island of St. Paul to the expert master Buianov for repair. Master Buianov for the repair of these vessels and set has asked 125 dollars with stones (up to 200 pc. is required); without stones it will cost 60 dollars.- Finding this price ridiculously high, I asked about the existing price here for the stones. As I found out, a dozen of such stones that we need costs 50 cents, and 100 pc, 7 dollars 50 cents. Based on that I came to a decision not to give the order to any master until Your return: to give it to Buianov would be to knowingly throw money away; to give the order to another - would be to do it without permission, outside the authority given to me. -

I humbly have the honor to report to Your Eminence about this.

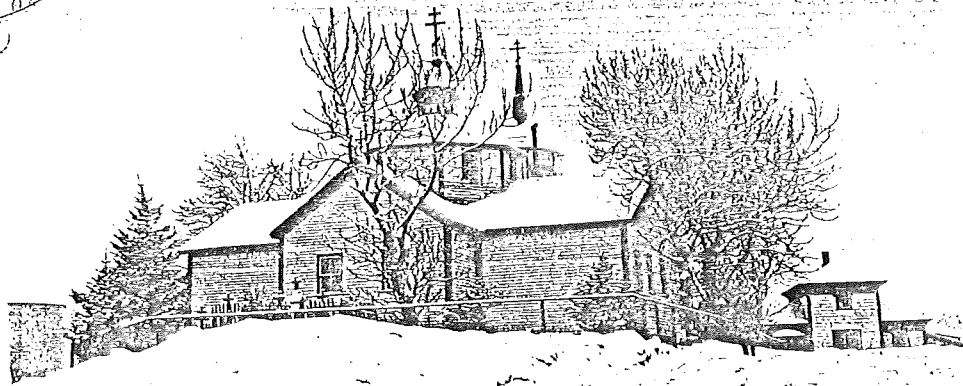
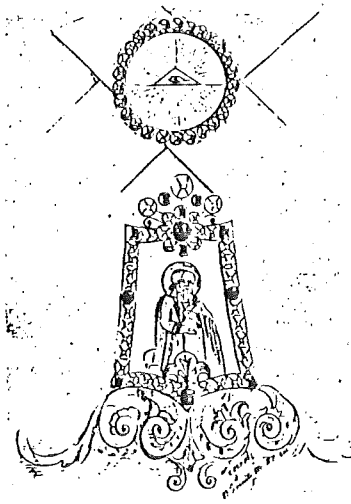
Your Eminence's most humble novice
Archpriest Vladimir Vechtomov.



San Francisco, August 18, 1880
 To the Ecclesiastical Administration,
 Fr. Herman ¹⁰³

If you wish it done well, it will cost you about one hundred twenty five dollars (125.00) with stones; and without, but with a good engraving, will cost 60 dollars.

Buianov
 18 Trinity St. S.F. Cal.



Orthodox Church at Kodiak in winter

To His Eminence, Most Rev.
 Nestor, Bishop of the Aleutians and Alaska
 From Kenai Missionary Hieromonk Nikita
 No. 14
 September 30, 1880

Report

August 5/17 this year, the day before the holy day of the Transfiguration of our Lord, I went to Kenai on a small ship. On 9/21 of the same month I came safely to the shore, where I was met by all the inhabitants of the Kenai settlement (considerably numerous). I had visited on my way 2 other settlements - Seldovia and Kossilovo but couldn't do anything there, because of a lack of people who were gone at that time for hunting and fishing, and also because of the short time (1 1/2 hours) that the ship stood there and besides that I myself was not prepared for this visit. - Everywhere they met me, the Kenaians hurried to come for a blessing and when they learned of my arrival, all of them came to the shore, they crossed themselves saying (in the Russian language) "Slava Tebe Gospodi" (Glory to Thee O Lord"). When they approached me, they did not crowd or push each other, but came in line, correctly crossing their hands. -

In Seldovia I heard about the shamans. One of them was buried not long ago. It is rumored that he was quite a powerful person and feared by everyone. I do not know

¹⁰³ Note and sketch made by Buianov. Original is in the Archives of the OCA.

why there is a cross over his grave? Somehow it is sad to see the Christian triumphal sign over the grave of a servant of the devil. What should be done about this? In this settlement remained 2 crazies (I do not know if they are sincere or if it is all pretense) who during my visit, as I was told "behaved as possessed" in the forest. There is a belief among the Kenaian, that supposedly the above mentioned shaman has put a spell on them and therefore no one can free them, since that sorcerer or shaman, who bound them has died. Such a belief is identical to the Christian dogma about the release and binding of those who were prohibited, and it is used now by shamans for their trade, under a favorable mood of Christian feelings of the open-hearted and trusting but superstitious Kenaian. - In my opinion: these crazies are nothing but students of that shaman. -

In Kossilova I also found a shaman and he was quite stubborn. - In general, there is one shaman in almost every settlement, but soon after a talk, they leave their trade, express repentance and promise not to do it again.

There is really much sadness among the Kenaian in their private lives and in relations with each other, for example: a general laziness and negligence of work, an indifference to their own condition and, as a consequence, a weakening of their bodies and disgraceful bodily lawlessness. Many of them keep two wives or more, mostly these are Toion,¹⁰⁴ many have marital relations with sisters, the stepfathers keep their stepdaughters, they exchange their wives, take two blood related sisters by two brothers, they live with cousin sisters and so on; some of it even worse and it will be hard to eradicate these evils, village by village, one at a time since the settlements are physically located far from the place where the priest lives. They have some strange funeral repast with mourning in their pagan custom. They put over the graves of departed people all kinds of items that belong to the human life, such as clothes, food provisions, samovars, tobacco, razors etc. They put these for the departed so that he would not have a shortage of anything. This crude misguidance needs very careful attention from the missionary. - Not knowing their language it is very difficult to find out their family relations, because of their secrecy and therefore some unintentional mistakes could have been made by me, Lord only knows, when I performed weddings.

Kenai is in a good location; an elevated plain with an open view of the sea, with a considerably wide river, which has plenty of good fish, that provides the main product for the life of the local people. People here are larger than the Kodiak Aleuts and they keep themselves somewhat cleaner than the Kodiak natives even though their settlements are close to the church. For example: today, that is August 12, in the church I was anointing with Holy Myrrh 16 youths and babies and baptized one. All the men and women came as they should be, considerably clean and neat. They did not bring with them that smell that in similar situations I had experienced in Kodiak and Islands close to it. And what can then be said about those settlements that are located far from the church? - In general the activity of the Kenai mission would be a great success if, since the death of the hard working Father Igumen Nikolai, there would have lived, even one, even a not very active priest; traces of Father Nicolai's activity even now, after 16 years, remain in the spiritual attitude of the Orthodox Kenaian. Therefore there is even now hope that in time there will be new children acquired for the Church, especially Mednovians (Copper River inhabitants-Ed.) if it would be possible for a missionary to turn his attention only to the parish of Kenai.- Lord grant that there would soon be in Kodiak their own priest ! - But for the placing in Kenai of a missionary, much remains to be done. - In Kenai there is no place for a priest. The only church building, which is quite old and which leans to the side, is occupied now by the Reader and his family. It is not possible to move him somewhere else, even though that house demands a gen-

¹⁰⁴ Toion - a native chief.

eral repair. Therefore there is an extreme necessity to take care of a building for the missionary first, and that should certainly be built with a school. Without a school the mission, which until now has been based only on some kind of unknown tendency of trust in Orthodoxy by the openhearted people, will be a dead-fruitless success. This faith is independent, I think, of the people's wish and it is the act of the most powerful God Himself. - Along with this I think to inform Your Eminence about the conditions of the missionary church of the Dormition of the Most Holy Mother of God in Kenai.

This church was changed from a chapel built by the Russian-American Company before the time of Father Igumen Nikolai. This chapel by means of the same company, and the blessing of the Most Reverend Innocent, the previous Archpastor of Kamchatka and the Aleutians, was converted into a church. This church now is very old, especially in the altar where the roof and the floor shake dangerously when someone walks there during the service. There is only one book of Gospels for the Holy Altar and another small one there for travel. Both of them are very old, especially the small one. There is one chalice for the church and one for travel. One paten, star, spear and spoon. There are two plates, one silver, and two iron caps, that are unsuitable for the Sacrament because they are rusted. There are no silk covers suitable for travel or even for the service there. The one that was in use is some kind of material with an under-cover (which was donated in the summer). - There are two altar crosses and two Holy Antimins. In case of travel, the missionary has to take all these sacred items and one cross with him and the church then remains in the position of not being able to celebrate a Liturgy service, in case if in my absence there would be the arrival, of let's say of Your Eminence or someone delegated by You. They would have to bring here their own travel vestments and sacred vessels. - Because of all that described above it would be desirable to obtain for the church a second set of sacred items and a small cross for travel. If it would be difficult to obtain a silver one for travel, then at least a pewter one. The star can not be made of pewter. I request the Archpastoral, most merciful assistance in all these matters. -

After all that was said above I am convinced by experience how difficult it is for one priest to serve in two parishes because of the great distances between Kodiak and Kenai and because in Kodiak it is necessary to have more than one priest. From Kenai it is almost impossible for a missionary to reach the Nuchek settlement, where as, by the way, there is a direct connection and often there are small ships from Kodiak going there. Therefore it would be necessary for me to go from Kenai to Nuchek by way of Kodiak. That takes much time, which is probably, most precious. It is dangerous in both cases: by use of baidarka directly from Kenai or on foot over the mountain pass: Father Igumen Nikolai twice having visited Nuchek that way and on both occasions almost perished on the road and he escaped only with bad bruises. Therefore I would like to suggest it as necessary to release the settlement of Nuchek from Kenai and assign it to the duties of the parish in Kodiak where an additional position should be established, with two priests serving the parish (the second one at least on a deacon's salary). In addition to his salary as the second priest it would not be offensive and would be just if the salary of the priest in Kodiak and that of the missionary in Kenai would be proportionately reduced. The most respectful pastor (the future one) will find out by experience the difficulty for one person to manage all the problems of the contemporary complicated condition that these parishes are in. Nuchek would have to be visited from Kodiak anyway and with a second priest this work will be half or even more, easier but the success will be without comparison. -

With this letter is included for Your Eminence preliminary drawings for the building of a church and a house in Kenai and a list of materials that are necessary for the house. I have the honor to inform you that 160 logs are already acquired by me and 100 of larger size will be cut in the winter. The frames for the house are ordered. All

this is already paid by private donations. At the present time until spring there will be some more funds collected, but it is not expected to be very much. - According to the approximate estimate the house will cost about 650 dollars. That does not include stocked logs, but indeed it will be built with a temporary school. It will be large enough and comfortable in many respects. There will be additions for supplies and an attic. - I have not had time to make a drawing plan for the church in detail. I will send it by the next small ship. Now before everything else I request Your Eminence for permission to send the following materials from California, through the Alaska Commercial Company: 16000 wooden shingles, - small copper window-bolts for the Russian folding frames and small copper hinges. Iron hinges for doors. - Locks for doors and finished doors. - Hinges for the hanging locks. - White paint and primer. Glass. 3 inch boards and blocks. - Pine and spruce bars. - Nails - large and medium and for shingles. - Hoop iron for connections. - Bricks - a necessary quantity. - Iron hardened nails etc. All this is indicated in detail and the quantity or weight needed by me to Mr. McIntyre who is an agent of the Alaska Commercial Company in Kodiak. -

If there will be any material left after the building of the house will be finished and there will be no parish funds, then I will pay myself for those materials according to the calculations. On the reverse side of every drawing there is an explanation indicated by letters. Everyone accepts the dimensioning used - 1/4 inch for 1 foot. -

Requesting Your holy prayers and Archpastoral blessings from Your Eminence I remain in health, most undeserving novice

Kenai missionary Hieromonk Nikita

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To the Most Holy Ruling Synod,
From Nestor, Bishop of the Aleutians and Alaska,
Most humble report.
October 2/14, 1880
No. 130

On September 30/October 12 of this year, by the Grace of God, I returned safely to San Francisco from the visitation of the Aleutian Diocese entrusted to me, having been traveling through the islands since April 6/18 of this year. I will present the details of my inspection to the Most Holy Synod separately.

I have the duty to humbly report about this to the Most Holy Synod.

Yours, Holiness, Nestor

* * * * *

To the Right Rev. Nestor
Bishop of the Aleutians and Alaska
From Archpriest Vladimir Vechtomov
October 3/15, 1880

Report

Sending to you with this for Your Eminence's inspection the book of Diocesan sums, I have the honor to inform You that the debt owed to the Administration by the Diocesan church item store in the amount of 741 dollars and 20 cents at the present time is paid fully and besides that the Diocesan store at the present time has a cash capital of five hundred sixteen dollars and fifty-eight cents. This sum is saved for interest in the Union Savings Bank, Bankbook No. 21605. -

Archpriest Vladimir Vechtomov

On the report His Eminence made the following note:

October 8/20, 1880

After a review of the income and expenditures in the book of Diocesan sums I found by my calculations that there should be cash in the amount of 517 dollars and 59 cents.

* * * * *

Kodiak

October 3/15, 1880

Your Eminence,

The bearer of this note from the Kenai settlement, Jakov Wilson, was asked by me to accompany my boy - Alexei Makarov Ivanov, the son of my deceased Reader of the Kenai church Makarii Ivanov, who was killed instead of a bear in a hunting accident. I humbly request kindness toward Wilson and to pay attention to him. He is a kind and honest man and is not like his fellow American citizens. For a long time he has lived in Kenai, has his own house and recently was wed by me according to the Orthodox Church Rites, to a widow, with whom by the way he had already lived for some time and they had children. His children are brought up in a strict Orthodox spirit and do not even speak English. One of his sons has a good capability for study. -

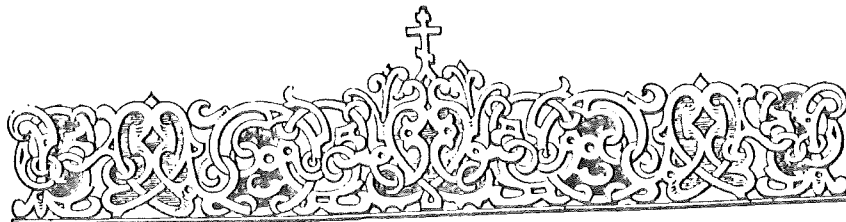
I have supplied Alexei with what I could and as much as I could - 7 dollars and handed him over to Wilson, of that I do not know how much he will spend for expenses; he will give you the rest for the boy. In the future, Your Eminence, write to me what will be needed for Alexei. -

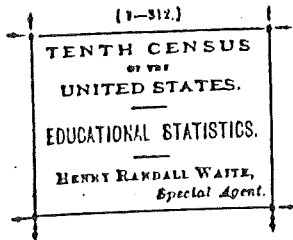
With the foundation of the church there will be many problems and inconveniences; the most important is that there are no hands available; besides it does not pay to hire Aleuts in the winter time; they are not able to work hard in the summer; but in the winter, in the time of short days and frost and blizzards, - to hire them will be lost money. - I am looking for a contractor, who would accept this project and have the intention, if the Lord will help, of making the foundation solidly by putting stones under the logs, the wall directly to the ground and then to cover until the logs with dirt that is to make a steep slope that will be edged with sod. That will greatly help keep heat in the church, besides that it will evenly settle down, even though the logs will rot; if we would dig into the ground and put ... that will be difficult and more expensive; and it has to be done, then the church can not fall down or at least would not sink to one side. I do not know if I would find a contractor? -

Wilson goes to visit his homeland, McIntyre also; in the spring with the first schooner they will return. -

I request Your Eminence to give my best greetings once more to Fr. Herman and also to Your servants.

Your Eminence's
undeserving novice
Hieromonk Nikita





Department of the Interior,

CENSUS OFFICE,

Pelham Manor, N.Y.
Washington, D. C., Oct. 4th, 1880.

To the Rev. Bishop Nestor,

Care of the Russian Consulate,
San Francisco, Cal.

Dear Sir:

At the instance of the Rev. Mr. Bjerring of New York, I address you to request you to send full statistics, (as far as possible names and addresses of priests, location of congregations, membership, attendance &c. &c.) of the Department of the Greek Church under your charge, embraced within the government of the United States. The information is required in collecting statistics of the Religious Organizations in the U.S. for the tenth census.

Please find franked envelope for your reply.

Yours Respectfully,
H. Randall Waite

Kodiak
October 12, 1880

Your Eminence, Most Merciful Archpastor,

I send You, privately, - for Your inspection, drawings and a plan of the proposed church in Kenai. It is really not a fancy church; but it is sufficient for the parish and it will cost, without the iconostasis, in my opinion about 1500 dollars. There will not be a special iconostasis and I think that I will hang the icons appropriately at the altar wall which will have the Royal and only the North doors. The icons can be hung simply on nails in new frames and it will look like an iconostasis: 6 local icons in the lower row, the icon of the Last Supper over the Royal doors and in the second row some smaller icons, that possibly will be found. On the northern side of the altar I think that I will add a wooden sacristan room where the wood necessary for heating can be stored and where the heating stove can be. I would wish to have a stove with a burner for the sacristan and to make a wash stand in the altar with the provision that the water would run into the ground through a hose. Over the church-porch and connected to the roof, I intend to put a bell tower, made of boards, but strong, that will completely fit its 3 small Kenaian bells. There will be a solea 3 feet high with stairs on the sides leading to the parvis and the south doors. I would like to cover the roof over the central dome¹⁰⁵ and top with white iron or at least with regular sheet iron, which would be painted a dark-blue color. The rest of the roof would be covered with green-colored shingles. In the first or second year the outer paneling should not be finished; until the church building has settled. The skin-plating by boards should be done only in the corners, since they have edges, and paint them with dark ocher. In the altar I think I will put a round iron stove, not large, about 2 feet in diameter, - and in the church itself I will put a large Holland stove in the place shown on the plan. - In Kenai the church is needed almost as much as the house, since it is old; it is still usable in the summer, but in the winter it is very cold there. Besides that it stands in a very unsuitable place.

In Kodiak the church slowly changes its appearance. - The dome is already covered with shingles and is painted with light blue paint. The walls in the center also are boarded and painted with yellow ocher. On the left side, inside the church, there is an almost finished divider, the same as there is on the right side. This addition in the church makes it more symmetrical and protects the middle and also at the same time the right side of the church from the North winds. - Until now we did not find workers who would make the church foundation. We did not even find a contractor as the cold weather is coming. I think that there will be some letters coming from the monastery. It would be interesting to know what kind of impression my letters made on the monastery administration. Right now I am sending there another letter which would be interesting for Your Eminence to read if You should wish to do so, in case it was not already sent on. I am still sitting in Kodiak and did not go anywhere. Today I served the second Typica since my illness that, thanks to the Lord has ended well. I feared that cancer had formed on my lip. -

Your Eminence, from my request number 16, probably You have perceived my intention and You will deign to approve my wish. I would go to Kenai, and a new manager would come and it could happen that misunderstandings and problems would arise. I

¹⁰⁵ An Orthodox church may have a single cupola (dome) or it may have as many as thirteen. When more than one cupola is included in the architecture of the church, one of the domes is predominant and signifies Christ as the head of the Church. When the church has three domes, they represent the Holy Trinity. Five - Christ and the four Evangelists, seven - the Seven Gifts of the Holy Spirit and nine domes are symbolic of the nine ranks of Angels. When the church has thirteen domes, they denote Christ and the Twelve Disciples.



After 1823 St. Herman retired permanently to Spruce Island, where he build a chapel and named the Island as Novyi Valaam¹⁰⁶

would like that the place of Novyi Valaam (New Valaam -Ed.) would be and remain mine. My heart feels that this place is chosen by God to build a settlement of monks - a little monastery, probably in the near future. - It could be that in 2 or 3 years it would be necessary to make new decorations and transform the chapel into a church. If the Lord would help I do not wish to wait with the building of the church at this place, approximately according to the enclosed drawing. God will show the means. I already wrote to the monastery about this matter, asking assistance from there. I asked them to find benefactors, who would wish to help in this project and also to help our poor parishes. If I would find some volunteer benefactors here or with Your Eminence, then everything will be accepted for the sacred deed of a practically-spiritual school, that is a monastery. - As I told You it seems: how great and invaluable will be the benefit, if there would even be a small Orthodox monastery here in this country. Make, O Lord, this wish happen. -

I ask Your Eminence to send me at least two sponges for the oblation table, for the paten and for travel or at least there will be one in reserve for the church in Kenai.

In my letters to Father Herman, sent on the schooner St. George, I forgot to mention that in the list enclosed with the books, that was sent by Father Alexandr Vasil'evich Syrenski, that were left here by Your Eminence in my apartment, Hotovitsky's healing book indicated as No. 43 was not found.

Your Eminence, I do not know what to do with wives, who for some kind of reason entered into illegal relationships with Americans and who do not wish to leave that relationship. How should I deal with that kind of sinner, who does not want to repent for his deeds and which are known to me. Penance for people like that would hardly be

¹⁰⁶ The founders of the Valaam Monastery about 12 century were Saints Sergius and Herman. The Valaam Islands were Finnish land under Swedish rule. In the same century their monastery, dedicated then to the Holy Trinity, was destroyed by the Swedes. The monastery was rebuilt in the same century and consecrated to the Transfiguration of Our Lord. In the 16th century, the Swedes again destroyed the monastery. With the help of Russian Czars the monastery was rebuilt, and again destroyed by the Swedes in the 17th century. Under Peter the Great the monastery was again restored when Finland became part of the Russian Empire. The monastery of Valaam by the strictness of its life in every century attracted many candidates for monastic life. Many missionaries were sent from there including some to Alaska in 1794. When the Islands came into the hands of the Soviets, after World War 2, the monks of Valaam moved to the center of Finland, where a new monastery was founded named New Valaam. Therefore there are now two New Valaams - one on Spruce Island and another one in Finland.

useful, and that kind of person would probably not carry it out. They are afraid only of excommunication from the Holy Sacrament, which remains the only weapon of punishment in my hands, but that can not scare many people who do not have feelings. - Unlawfulness and independence are now strong here in the settlements, and there are no courts anywhere here. There is no government here either. At the same time people come to me with complaints and requests. They come to me with almost criminal cases. For example: just yesterday they brought me a request from Afognak Island with a strange note. In that note a widow requests protection and punishment of an Aleut, who allegedly in the night forced himself into her house. He was drunk and intended to have intercourse with her. By not receiving what he wished, he supposedly wanted to slaughter her with some kind of folding knife. But at the same time it is known that that widow sells not only vodka but also her own body. It's such dirt... And they expect me to go at my own cost more than 30 miles for the investigation of a doubtful matter and to spend several dollars for this pleasure. - It would be right if there would be some kind of police or court somewhere here, since there will be no peace here because of this kind of complaint. I brought up only one example, but there were several others, and in the future possibly will be more. It is sad that here there is home winemaking and it is said that the teacher of this business is the former builder of the present Kodiak church. At Kodiak wine-distillation is done in two or evens in three houses (not mentioning beer brewing). On Lesnoi Island in one house, on Afognak Island and in Uzkii. As it stands in general now almost every settlement, that is more or less significant, has its own wine distilling or wine distiller business. Even in Kenai, where until now that was not the case, one widow started the sale of vodka-moonshine. I prohibited this widow from that kind of business, but I do not know if she will obey. This situation is sad in the Kodiak parish, and this temptation came from the place from where a good example and good teaching should have come. This homemade alcohol does very much evil. It is not only in the moral respect but also physically, since by its essence it considerably damages the health of alcohol users. - Besides these so-to-say income type wine-distilling businesses, some people who have more income do for themselves something like vodka or beer. It has destructive characteristics and by drinking it, they burn their insides. - There is great difficulty here at the confession of Aleuts, whose language the priest does not know. Then the confession is a silent one. Even when a priest does know the language, it is difficult to bring the one confessing into a mood for frankness, unless the priest has earned great trust and love from them by his fatherly reasonable treatment.

The Aleuts and the Kenaian (but especially the Kenaian) are like hiding children, afraid of school punishment; since they do not fully understand the true meaning of the sacraments, but at the same time they have a feeling for faith and they honor the priest in their own way. They listen attentively to his most simple teachings. In church they behave well but at confession they open themselves very rarely. Even the Creoles, who speak Russian, tell about themselves only after careful and skillful questioning. - For example: this is especially clearly visible in Kenai, and also in Kodiak, as I noticed that the children told other children, how the priest confesses, what he asks, and as a result they have found some kind of a trick that looks alike with every one of them: it is either the same long sounding "a...umhu" or they simply shake their head and point to their ears, meaning that they do not hear or they do not understand. This long sound of "a...umhu" was the same with everyone in the beginning as if by agreement. When I noticed the inconsistency, since the sound was made at proper and improper times during the confession, they began to shake their heads and appear deaf. - Previously the priest here made a silent confession for all the Aleuts as the Lutherans do it. Then the absolution prayer is read for everyone at once. This is an easy task for the priest but it creates much difficulty for a sacristan, who has to record it. It creates confusion

in the confessional registrations and an even more harmful influence to the parishioner whose mind is in a childlike condition. I positively do not let that happen since the only most reliable method for the moral influence of parishioners is the sacrament of confession even for those people, who do not understand the Russian language. The secret and outward appearance of ceremony visibly influences people that come for confession. The sacristan also has then a better chance to correctly register everyone in his book. -

For people arriving in Kodiak on some kind of business or those who are going in parties for hunting or fishing or in general, in exceptional cases, when they would like to receive the sacrament of Communion after only one day of preparation for example? What kind of preparation would be appropriate, a day, for example from Saturday to Sunday or before one of the holidays? - In general during my travel, after the fulfillment of spiritual services - how long a time should I prescribe to people for preparation before the sacrament of Communion? On the Islands and in far-located settlements? What measures should be used to heal their (the Aleuts') conscience? Strict, corresponding to the Church rules (wouldn't that be cruelty), somewhere in the middle, softer or completely condescending? Who should be excommunicated, that the Holy Sacrament would not be defiled? I would like to receive instructions. - What should I do with one Ponchin and his wife who (it seems to me that I already wrote about this) being drunk, threw his sick brother out into the street; he was fasting lately, but neither he nor his family ever come (wife and 2 sons) to church and who until now have not fasted and do not intend to do so? -

We did not tear down the house in Kodiak, since the priest's widow lives there. McIntyre doesn't suggest tearing it down because everything that is still usable from the old house will be stolen. Therefore it should be taken apart in the spring, when the new materials arrive. -

I have just found out that wine-distilling in Kodiak is done not in 3 houses but in 12 houses. That means that it is done in almost in every house. -

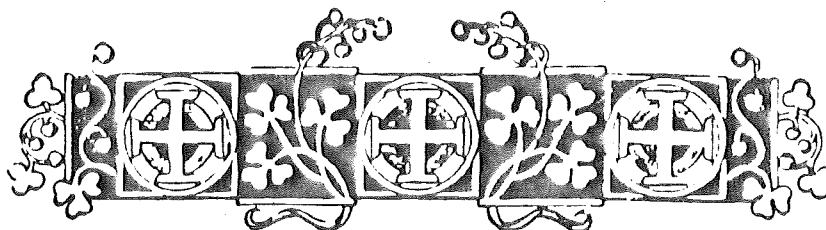
In short this is some detailed information.

Finally, I request for myself Your Holy prayers and blessings from Your Eminence. I ask You not to abandon me with Your advice and possible delegation; I remain in expectation of the Lord's Mercy. -

Undeserving Hieromonk Nikita

October 14/26

Today Ivan Ivanovich Petrov visited me. I gave him the church books and at the same time I requested Fr. Deacon Nikolai Stepanovich Rysev to give him whatever information he can. He can do that since he is a local man and I don't know too much even now, but at the same time I described my own observations to him as much as I could. Vladimir sends his most humble regards to Your Eminence and requests Your Holy prayers and blessing.



To the Ecclesiastical Consistory of Alaska
 October 10/22, 1880
 No. 140

During my visit to Nushahak, I awarded the priest of the Church of Peter and Paul in Nushahak - the missionary Vasilii Shishkin, with an Epigonation¹⁰⁷ on June 8th of 1880 for his zealous service in the Lord's Church and for his missionary work.

Nestor, Bishop of the Aleutians and Alaska. -

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To the Ecclesiastical Consistory of Alaska
 October 10/22, 1880
 No. 147

During my visit to Bel'kovsk, I awarded the priest of the settlement of Bel'kovsk - Moisei Salamatov, with an Epigonation on April 23, 1880 for his zealous service in the Lord's Church and for his active participation in the construction of the church in Bel'kovsk.

Nestor, Bishop of the Aleutians and Alaska.-

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To the Ecclesiastical Consistory of Alaska
 October 10/22, 1880
 No. 148

During my visit to the island of St. Paul, I awarded the priest of the church on the island of St. Paul - Pavel Shaiashnikov, an Epigonation on May 25, 1880 for his zealous service in the Lord's Church.

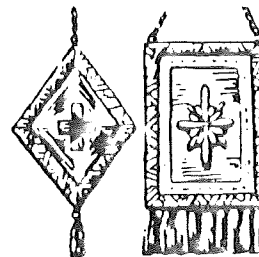
Nestor, Bishop of the Aleutians and Alaska. -

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To the Ecclesiastical Consistory of Alaska
 October 12/24, 1880
 No. 152

During my visit this year, 1880, to Unalaska I have personally seen that it is extremely necessary to build a new decent house, for Unalaska's lay-reader - Lestenkov, who together with his family lives in a so-called barabora or mud-hut. Therefore I reached an agreement at Unalaska with the Alaska Commercial Company, through that company's representative at Unalaska, Mr. Greenbaum, about a plan to build a new house in Unalaska for the reader. The result of the agreement is that, the Alaska Commercial Company will build a new house in Unalaska for the reader for 600 dollars,

¹⁰⁷ An award given to priests - a side adornment, a diamond-shaped piece worn on the right hip as a symbol of the sword of the spirit. A Bishop's has an oblong shape.



Epigonations

and I have promised to pay that money to the company, and I paid one hundred dollars (\$100) down from money which I took with me for travel in the Diocese this year. During my passing through Unalaska, from Kodiak to San Francisco, in the middle of the last part of September, I saw a new house already built for the reader and, according to the price, it is satisfactory. For this reason I propose to the Ecclesiastical Consistory of Alaska to pay, for the newly built house for the Reader in Unalaska, the remaining five hundred dollars (\$500) to the Alaska Commercial Company out of the 6800 Rubles, which were assigned, according to the established budget, directly to the control of the Bishop of the Aleutian Diocese for different necessities. Herewith I also enclose the bill for \$ 600 dollars, out of that, as I said above, \$100 were already paid by me, for which I also have a receipt.

Lestenkov, who was ordained by me to the priesthood at the island of Sv. Georgia (St. George), lives in the new house with my permission and he can live there until it is possible for him to move to the place of his assignment - the island of Sv. Georgia. And later, when the priest Lestenkov will leave Unalaska and the position of the Reader held by him in Unalaska will be vacant, the Reader who will be appointed to Unalaska to the position previously held by Lestenkov will live in that new house.

Nestor, Bishop of the Aleutians and Alaska. -

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To the Ecclesiastical Consistory of Alaska
October 20/November 1, 1880
No. 154

At the end of the last year, 1879, after my visit to Sitka, I proposed to the kind consideration of the Most Holy Synod, that the priest of the Michail-Archangel Cathedral in Sitka, Nikolai Mitropolsky, should be awarded with a skullcap for his perfect-diligent and beneficial service. In "Tserkovnyi Viestnik" No. 21, of this year, 1880, the following decision of the Most Holy Synod, made on May 2/12 1880, No. 950 regarding the lists of clergy awarded with insignias of distinction by the Grace of the Monarch was published: "By the decree of His Imperial Majesty, the Most Holy Ruling Synod inspected the proposal of Mr. Ober-Procurator of the Synod of last April 24, No. 1612, where it was explained, that, according to two decisions made by the Most Holy Synod on 1/8 of the same month, there were presented to the good will of His Imperial Highness, on April 20, of this year and sanctioned by Him Most kindly all awards proposed by the Most Holy Synod. It was ordered: to let the proper places and persons of the Ecclesiastical Department know about the will of the Imperial Highness: to make orders by printing in "Tserkovnyi Viestnik" two lists of clergy who were approved by His Highness, of persons upon whom awards of insignias of distinction were conferred, with an explanation there, that of those insignias the pectoral crosses given from the Holy Synod, will be delivered from the Economic Division". With this decree of the Holy Synod there was a list of clergy published, who were on April 20, 1880 conferred with awards from His Highness for their perfect-diligent service in dioceses." In that list, among others, the priest of the Aleutian Diocese - of the Michail-Archangel Cathedral in Sitka, Nikolai Mitropolsky is also listed as awarded with a skullcap (Tserkovnyi Viestnik, 1880, No. 22-23, p. 164).

In "Tserkovnyi Viestnik" No. 14 of 1877 the following resolution passed by the Most Holy Synod on March 3/22, 1877 No.341 was published: "acknowledging the insufficiency of the credit assigned yearly, given according to estimates for the preparation of insignias of distinction for the clergy, the Most Holy Synod has decided to reduce expenses for the above noted articles, and from the present year 1877 on, the

clergy, who were awarded with skullcaps and collation, should make them at their own expense. This decision must be announced in circular letters in the Ecclesiastical Department through "Tserkovnyi Viestnik" according to the usual procedure".

By the decree of the Most Holy Synod of December 20, 1875, No. 54 it was announced, that resolutions of the Most Holy Synod, orders and announcements by the Ober-Procurator of the Synod or main-offices of the Department of the Orthodox Faith published in the official part of the magazine "Tserkovnyi Viestnik" must be considered as announced to the Ecclesiastical Department, persons and offices of which must receive these decrees, orders and announcements, according to their contents, either for immediate action, or in necessary cases as instructions".-

The Ecclesiastical Consistory of Alaska has to let the priest of the Michail-Archangel Cathedral in Sitka - Nikolai Mitropolsky know that, he, Priest Nikolai Mitropolsky for his perfect - diligent service in the diocese was awarded with a skullcap on April 20 of the year 1880 by His Highness.

Nestor, Bishop of the Aleutians and Alaska

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To the Right Reverend Nestor,
Bishop of the Aleutians and Alaska
From the priest of the Ascension Church in Unalaska
Innokentii Shaiashnikov
October 31, 1880
Unalaska Island, Alaska Territory
No. 131

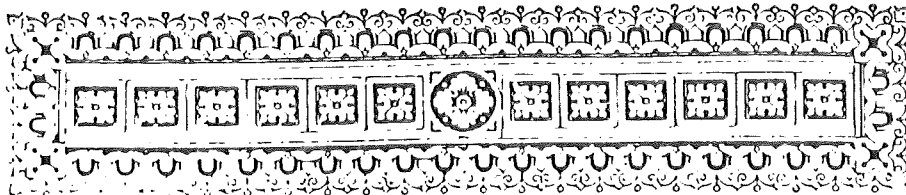
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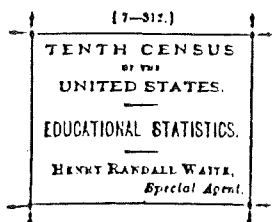
Humbly with this I have the honor to report to Your Eminence, that after the departure of Your Eminence from Unalaska, priest Petr Dobrovolskii and priest Innokentii Lestekov visited the Islands of Atkha and Attu. There they performed all church-services. I have together with the lay reader Andrei Lodochnikov, by request, visited the western part of my parish: the settlements Makushin, Kasheega, Chernov and Nikolski at the Island of Umnakh where the services were, by the Lord's mercy, conducted as the opportunity arose. After that I returned safely with the lay-reader yesterday, October 30.

I have also the honor to report to Your Eminence, that the Unalaska Ascension Church and its chapel are well and also its clergy. -

About all this most humbly I have the honor to report to Your Eminence.

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





Department of the Interior,

CENSUS OFFICE,

Pelham Manor, N.Y. Oct. 29th
Washington, D. C., 1880.

To His Eminence, Bishop Nestor,

Care of the Russian Consulate,

San Francisco, Cal.

Dear Sir: I had the honor to address you under date of Oct. 4th making request for the names, post office addresses, and the location of congregations of the Greek Church in the United States - the information being wanted for the Census.

Perhaps the letter failed to reach you.

On receipt of this, will you have the kindness to send the above list as soon as it may be in your power.

And you will greatly oblige

Yours respectfully,
H. Randall Waiter,
M.

San Francisco, Cal.
 November 2/14, 1880
 Rev. Fr. N. Bjerring¹⁰⁸

Dear Reverend Father,

Your letter from 15/27 last March I have received on 25 M/6 Apr. - but being to that time too much occupied with preparations for my trip of inspection over the - entrusted to my care Episcopate, I have not had even time enough to answer it then; for which you will kindly excuse me.

The "Oriental Church Magazine" I have received constantly for every quarter since number 2nd, and ask you to forward them to me as before; and enclose herewith for the subscription price a P. O. Money Order for \$5.00, asking you to place it upon your books to my credit for your Magazine¹⁰⁹. -

In reference to your asking for an article about the Orthodox Churches in Alaska, I must state here, that I am preparing - and will soon forward my reports to the Holy Synod about the conditions of the churches, as I have found them at mine inspection; and presume, that some parts of my accounts will be made public through the religious press; but to make a description for private purposes; as the preparation of the official reports require all the time, which I can spare from my proper and legal duty.

I can not come to New York for visiting the World's Fair either; because as soon as I have expedited all my official reports to the Holy Synod, I have to prepare myself for another voyage of inspection to those places, which to visit, I have not had the opportunity at my last trip; and have to go this time to St. Michael directly from here for that purpose. For your obliging offer of accommodations, therefore - please accept my many thanks. -

Invoking the blessings of our Lord upon you, and remain with my best wishes to you. -

Nestor, Bishop of the Aleutians and Alaska



¹⁰⁸ The letter is copied exactly from a rough draft in the hand of Bishop Nestor. The original is in the Archives of the OCA

¹⁰⁹ After Fr. Nicholas was appointed to establish a church in New York City he made several liturgical and historical translations from German into English. The goal was to acquaint the Americans with the Orthodox Church, with an exposition of its doctrine, ritual and symbolism. Orthodox America 1794-1976, OCA, 1975, pg. 40-41. From 1879 to 1881 he published "The Oriental Church Magazine" that contained articles on religion, science, literature and art. "Every American church or parish has its literary organ, which is considered a necessity there, since without it the Americans don't see a church as a living body. In consideration of this, a literary organ was established at the end of 1878 for the Orthodox Church ... the only place where the Americans can find direct and unbiased knowledge about Russian people - their faith and life" Orthodox Russian-American Calendar for 1936, Sviet, pg. 113, transl. by the Editor. In the opinion of Fr. D. Abramtsev "what efforts Bishop Innocent had exerted in preparing texts in native languages for the peoples in Alaska, Father Bjerring had provided for the English-speaking people of North America."



Vermont State Librarian

Montpelier, Nov. 6. A. D. 1880

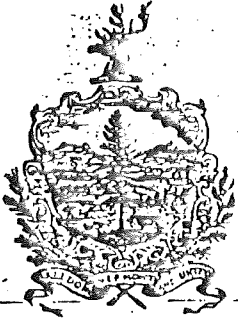
The Right-Rev. Bishop Nestor

San Francisco Cal.

Reverend Sir:

In compliance with your request, I inquired in New York last week in regard to the manufacture of Aleutian Type. The cost of making matrices and punches for 34 letters — 17 of each large and small, will be about \$100. and the cost of the type about 40 cents per pound.

The manufacturer tells me that he can easily make the necessary forms from the copy furnished by Father Shainchoff. What quantity of type will be required for the work in hand I do not know, as I am not informed how large a volume it is proposed



General State Document

Montpelier,

A. D. 187

to publish. I have no doubt, however, that the fund appropriated at St Paul's, together with what they will contribute on the completion of the work, will be sufficient to warrant the undertaking.

If I can be of any further assistance to you in this or any other business, please command me.

With kindest wishes for your welfare and in the hope that we may have the pleasure of your company in Alaska next summer.

I am Very Respectfully
 Your obedient servant
 H. H. McIntyre

Sitka November 9/21, 1880

Your Eminence,

I received Your valuable letter of October 8/20 of this year (1880) on November 8/20 (on the day of Lord's Archangel Michail).

I call on the Lord and in my heart I am thankful to God that Your extremely hard voyage ended safely and that the Lord returned You in health so that the Name of God would be glorified and prayers for the diocese entrusted to Your care would be continued.

I do not know how to thank You for Your undeserved mercy to me, an undeserving servant of the altar and especially for Your Archpastoral wishes for my success in the pastoral activity for the glory of the Holy Church. Lord grant that Your prayers for us especially about me would be heard by God and would help us to be worthy coworkers on the field of Christ in the Aleutian and Alaska Diocese.

It is sad, very sad to lose the last property of the orphan Natalia, but what could be done when it was impossible, even though in the resolutions of the Administration that are kept in Kodiak it is clearly said about that money.

Andrei came here the day before the day of the Archangel Michail, - and he is such a nice fellow, I did not expect to obtain such a good reader as I received. - But I also paid greatly for this treasure. It is not in my spirit to tell the stories and little stories - but it is hard to restrain myself from saying that a storm came over me from my coworkers in service - Sokolovs, for Andrei's coming here. Now the young one of them is going to San Francisco. I do not know for what reason, but I assume, that he has the intention of falling at Your feet... It can be school or some work at the church in San Francisco that he wants. It will have a wholesome effect on him and in time he may become a good reader on one of the Islands? Or even in Sitka (in the place of his father). I request that if it will be possible to take him in school, it may be that it will help him in his disillusioned life as they tell it themselves.

I will write about the house with the next steamship - if the Lord will be patient with my sins. A week ago we had an earthquake. It was so strong that all of us left the house, scared of being flattened if it fell apart. But the Lord had mercy upon us - the house remained standing - only now it is quite crooked (even before it was leaning) from the strong wind and the earthquake.¹¹⁰

Time does not permit me to write to Fr. Herman to congratulate him with the Lord's mercy, please I ask You to congratulate him in my name with a heartfelt wish of successful work in the new field for the benefit of the Church and people.

My wife and children ask for Your Hierarchical prayers and blessings. Your godchild already for some time runs around and begins to speak, he even prays to the Lord and - begins to make prostration's to the earth. It is a pleasure to look at him. Lord, through Your prayers, do not let this baby change inclination in his ripe life.

Would You bless, Your Eminence, and not forget Your most lowly novice in Your prayers

Priest Nikolai Mitropolsky

¹¹⁰ Storms and earthquakes occurred periodically at Sitka, remarkably "just after the ceremony of transfer of Alaska to the U.S., when Sitka harbor was crowded with ships a great cyclonic storm occurred. All dragged anchors, two were wrecked, and the man-of-war bearing the U.S. Commissioners home nearly foundered off Cape Ommancy. The next great hurricane came on October 26, 1880, 13 years to the day after the transfer cyclone. It was accompanied by heavy earthquake shocks." Seidmore, E. AGB, pg. 42

P.S. I gave Your portrait to Mr. Rockwell. He remained very happy and thanks You from his heart. Captain Bradsley left and now in his place is Captain Glass, who is a very nice person.

At the bottom of the letter His Eminence wrote his answer:

The Lord's blessing to the good Andrusha-

I received your two letters, one from Victoria and the other from Sitka. In my spirit I am happy that you safely arrived at the place. - Lord grant you all the best and the most important, health, as a valuable gift from above. - I now have plenty to do until the end of the year, and therefore I write to you now a little, - to everybody I do not have time. -

Once more I call for blessings and mercy upon you from above. -

Nestor, Bishop of the Aleutians and Alaska

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To the Most Holy Ruling Synod
From Nestor Bishop of the Aleutians and Alaska
Most humble report
November 11/23, 1880
No. 175

While inspecting this year, 1880, the Aleutian Diocese entrusted to my administration, I have personally seen in some parishes that the dwellings of the clergy are mostly old and uncomfortable, and as such they threaten to become completely ruined; or there is no possibility to live in them; in some locations there are absolutely no places either for the priest, or for the lay reader, and in some places the churches are also extremely old. For example, in Kodiak I saw a church built but incomplete; the church needs its remodeling finished immediately, - under the church the foundation has to be laid, the walls have to be boarded, the roof has to be repaired and finished: There is definitely no place for the priest; the house, where until now the priest (now deceased) lived, is in complete decay and useless to live in; nonetheless it is occupied by the orphan family of the deceased priest (Kashevarov). In Unalaska it was found - that a place for the priest is not provided by the church and since the island of Unalaska is also the central point between the parishes, it becomes necessary for the diocesan Bishop of the Diocese during his inspection to live in Unalaska for some time, - because the ships that come from San Francisco to Unalaska, leave Unalaska for other places. Therefore I find it urgent that without delay, near the church (on this island) a premises for the Bishop would be built also. This year, while in Unalaska I lived in the house of the Alaska Commercial Company together with all the employees and workers. I found this unsuitable and inconvenient in all respects. Of the total 56 days that I lived intermittently in Unalaska, I can say, that there were not even five days, when after the day's work it was completely quiet by ten o'clock in the evening. -

The church reader in Unalaska (Lestekov, who was later ordained to the priesthood,) lived in a so-called "barabora" - in a mud-hut with one window; therefore I asked the agent of the Alaska Commercial Company in Unalaska to build for the reader a little, but at least a decent house, which is by now already built for 600 dollars. In addition to that there is a necessity of building a school in Unalaska.- In Nushahak I found out that the church needs considerable repairs, for example, the roof has to be rebuilt; by now it needs wood shingles and pillars. The house where the priest lives, is so much decayed, that it can be used only as firewood; the house of the reader needs considerable repair.-

The missionary from Kenai reports that the church in Kenai, because of its age, needs considerable repair, and there is no dwelling for the hieromonk-missionary.

The clergy from Kvikhpak reports, that the church in Kvikhpak is very old and needs repairs immediately, and the housing for the clergy there is uncomfortable to the utmost degree. - At Sitka it was already claimed during the previous year 1879, that the clergy would not be able to live in the church buildings at all, because of the age of these buildings; this agedness was seen by me personally when I was in Sitka in 1879.-

Therefore as it stands, there is extreme and definite necessity without any delay and without any loss of time, right now to get busy with the repair of the old buildings - churches and clergy dwellings, where these still can be repaired, and to build clergy dwellings in those places, where there are no such accommodations whatsoever at the present time. There can not be any more delay: it could reach the point, when the previous old buildings which at the present time can still be repaired, will fall apart completely, then it will be necessary to build even more new buildings than now; in Kenai and Kodiak, as I said, there is even no place for the priests to live now. It is not possible to make detailed plans and estimates: there can be no time wasted, and the prices change; besides that - all building materials (wood, nails, etc.) have to be shipped to the work place from San Francisco, and it is impossible to say exactly in advance - how much the freight on the ship and the transportation of the workers to the place of work will cost,- and the natives are completely incapable of hard work, and they also do not know carpentry work, and therefore the workers to build and repair also have to be transported to the islands from San Francisco.-

Having in mind the extreme necessity of not delaying any longer to provide the clergy with the necessary accommodations for living more or less comfortably and decently, to bring in order the churches, to build in Unalaska a place for the Bishop during his inspection of the Diocese, and a school,- I reached an agreement with the Director of the Alaska Commercial Company Mr. Niebaum with the following conditions: he, Mr. Niebaum, in the spring of the next year, 1881, will start to build and repair where it will be indicated by me, after approximate estimates, plans and instructions are prepared and I will be obligated to pay to him, Mr. Niebaum,- from the 6,800 Rubles, which were assigned according to the budget to the Bishop's direct control, - and I will pay those bills that will be sent to me after one or another work is finished (building, or repairing) not less than one thousand dollars a year. Mr. Niebaum plans to make all repairs and buildings in not longer than three years. I am relying on the success of this matter. The Alaska Commercial Company has its own schooners and freight ships, besides that - in all parishes in Alaska there are agents of this company and there are company houses built.- Mr. Niebaum promises not to press me with the payment of the bills at once,- and I find that especially suitable for myself,- as the only condition he puts is that for the buildings and repairs, made by him, I would pay to him not less than one thousand dollars a year, if the sum of work finished will be for more than one thousand dollars. During the first two years Mr. Niebaum promises to wait for payment without any interest, but after two years, from the day that the contracts are signed, I will be obligated to pay to him, Mr. Niebaum an additional 5% per year of the unpaid sum. That is, the yearly payment of a thousand dollars (naturally, it could also be more, if that will be possible), and after the first two years pass, also the 5% of the sum that was not paid for the work done by Mr. Niebaum,- therefore there is an obligatory condition on my side, until

all the debt will be paid. Naturally, with this condition the payment of money for the work is extended to several years, - and since only God owns our life and death, - and I, entering into the above said agreement with Mr. Niebaum, have possibly unwillingly put my successors of the Aleutian cathedra into an obligation to fulfill the condition signed by me to pay yearly from the sum of the 6,800 Rubles not less, than one thousand dollars up until, all bills for the buildings and repairs will be paid. But what otherwise could be done? In my place I see myself in a hard position when I was forced to come to such an agreement with Mr. Niebaum, and I cannot see any other way out concerning the condition of the living premises of the clergy. Being put into the position of caring for the clergy and through them also for the flock of the Diocese entrusted to my care, I, living among my flock, knowing and seeing all the local exceptional conditions in this country, after careful examination, have accepted this course of action as the best solution that I can find to help the clergy crying in misfortune. It is not my fault, that in almost all parishes the churches and the parish premises are in a decayed condition and are quite uncomfortable. Naturally, the time for gradual building and repair has passed; the time is gone, and the buildings have become old, and the necessity has come at once to make repairs and to build almost at once in all places...

About this I have the duty most humbly to inform the Most Holy Synod. With this I also enclose a copy and condition, that was made by me with Mr. Niebaum on November 4/16 this year, 1880, in the presence of Mr. Consul General in San Francisco. A copy of this condition was also given by me to the Ecclesiastical Consistory of Alaska.

Your Holiness' most humble servant,
Nestor, Bishop of the Aleutians and Alaska. -

* * * * *

To the Most Holy Ruling Synod
From Nestor, Bishop of the Aleutians and Alaska
November 11/23, 1880
No. 176
Most humble report. -

During the inspection this year, 1880, of the Aleutian diocese entrusted to me, I found out that the inhabitants of the Orthodox parishes, who live on the islands and peninsulas of Alaska, speak exclusively and only in their local native language, with a very small minority of these natives, speaking, or more correctly only understanding, Russian, or English. - According to information collected by me there during my inspection there are three main dialects:

A) Aleut-Lisiev,¹¹¹ - B) Kodiak-Aleut, and C) Inkalit or Ingalik. -

A) Aleut-Lisiev is spoken by Andreanov Aleuts and the so-called Bliznov's¹¹² Aleuts. -

B) Kodiak-Aleut is spoken, with some changes in pronunciation, by the following seven tribes:

1) Aglemuts, who live in different places along the shores of Bristol Bay, the Ber-

¹¹¹ Aleuts living at Lis'i Islands, now translated to Fox Islands.

¹¹² Aleuts living at Bliznie Islands (in translation Next or Close Islands) now known as Near Islands of Attu, Semichi and Agattu.

- ing Sea and at Iliamna Lake;
- 2) Kiatins, who settled along the shores of the Nushahak River up to Iliamna Lake;
 - 3) Kuskokwims,¹¹³ who live in different places along the Northern shores of Alaska, the Bering Sea and at the River Kuskokwim up to the Kolmakov Redoubt;¹¹⁴
 - 4) Agul'mats, who live on the shores of Graf Rumiantsev's¹¹⁵ promontory, the Bering Sea and the source of the River Kvikhpak, called Kusulvak;
 - 5) Chniagmuts, who live along the shores of Norton Bay and the Bering Sea close to the Michailov Redoubt;
 - 6) Malleimuts, who live at the shores of Norton Bay, the Bering Sea and in the tundras of the Bering Strait; and
 - 7) The Makugmutes or Kvikhpakamiuts,¹¹⁶ who live from Norton Bay, up the River Kvikhpak to the Anvik¹¹⁷ settlement.
- C) Inkalit or Ingalik dialect, which differs completely from the Kodiak-Aleut language, is spoken, also with some differences in the pronunciation of words, by the following four tribes:
- 1) Ingaliks, who live along the river Kvikhpak from the Anvik settlement up to Nulatov Odinochka,¹¹⁸ from Nulato up to Tanan, from Tanan up to Fort Yukon. - This tribe also lives in tundras and along other rivers under the [tribe) names of Chagiluk and Lilut;
 - 2) Kolchinets, who live along the shores of the river Kuskokwim and in tundras;
 - 3) Mednovtsy,¹¹⁹ who live along the river Mednaia; and
 - 4) Kenaitsy,¹²⁰ who inhabit the shores of Kenai Bay and rivers. -

For successful activity of the Orthodox clergy, especially the priests, among these natives it is important for them to know the native language. - I myself have experienced inconvenience because of a lack of knowledge of the native language, during this travel for the Diocese on the island of Unga and on the island of Sv. Georgia, where because of the lack of a priest, I had to perform some services for the natives. -

As I found out, the natives do not know Russian or English languages. - On the island of Sv. Georgia, I had to receive confessions. - Out of 60 persons of both sexes who came for confession only 10 understood Russian; the rest confessed in their native language - Aleut, and during those services the natives, - knowledge of Russian or

¹¹³ Natives living at the river of Kuskokwim.

¹¹⁴ Kolmakov, Feodor (+1840) a Creole who for many years was in charge of the Alexandrovskii Redoubt at the Nushahak River. He made a detailed study of the land to the north of the Redoubt. In 1832 he founded Odinochka where the rivers Chulitnak and Kuskokwim join and which later became known as the Kolmakov Redoubt.

¹¹⁵ The Cape of Count Rumiantsov also spelled as - Romanzof, Romantzoff. It is located between Kokechik and Scammon Bays, Yukon-Kuskokwim Delta, 61 Deg. 49 Min. N., 166 Deg. 06 Min. W. It was originally named "Mys Grafa Rumyantsova" by apt. Shishmarev in 1821 in commemoration of the graf who built and outfitted the vessel "Rurik" for the purpose of exploration.

¹¹⁶ Kvikhpakamiuts - means "Kvikhpak people" Eskimo name for one of the major tributary channels of the river.

¹¹⁷ Anvik (Anvig) - village on the right bank of the Yukon River at the mouth of the Anvik River.

¹¹⁸ Odinochka - a settlement of several native families in one dwelling. The village at Nulato named for the nearby stream, was founded in 1838 by a Creole Malakhov.

¹¹⁹ Natives living at Mednaia reka - translated into English as "Copper River" and known also by a name given later by the Spaniards (1779) of "Rio de los Perdidos" or "River of the Lost".

¹²⁰ Natives living at the Kenai Peninsula, Bay and River. Name given by the Russians in 1790, the village - Fort "Sviatogo Nikolaya" or "Pavlovsk" was built in 1791 by Gregorii Konovalov - Comander of the ship St. George; in 1869 the U.S. renamed it "Fort Kenai".

English did not help me and even less did knowledge of French. - To achieve successful missionary activity among the natives, it is necessary that the clergy, especially the priests, would be people who would know the language of those natives among whom they would serve, - and therefore I find it necessary to start a school with native students on the island of Unalaska, which would prepare future priests and preachers of the Lord's word. - I suppose - that from all, or at least from as many as will be possible, of the above mentioned native tribes to enroll students in the Unalaska school for the first time, - when the school will be built, - as an experiment, two boys from each tribe, to insure that they would not forget their native language¹²¹ and that they could during time free from lessons talk to each other - all in total, ten boys, who would study mostly Religion and the Russian language, and also partially English, and who would gradually be prepared to become preachers of the Lord's word in their native language, if possible, in their native place.- To supervise the boys-students in the school at Unalaska, an inspector has to be appointed, a teacher who would be a native himself and who would know enough Russian and English language and who is already prepared for this position, and who would be under the direct supervision of the local Priest, Innokentii Shaiashnikov.- Unalaska is the central place, from where it is possible to keep contact with other islands of the Aleutian Archipelago and also with the places that are on the mainland, that is with the peninsula of Alaska and the coasts of Bristol and Kuskokwim Bays.- The boys, who would be brought here to Unalaska from different places, would also have the same climatic conditions, as they are used to in their homeland, they would have the same food, as that with which they were nourished at their home, and simple clothes, not different from those that they wear in their place of living.- The support of the boys in Unalaska will be taken from the budget, that is from the sum, that was allocated in the budget for the support of students in general, that is from the 2500 Rubles that were assigned for the support of ten boys, 250 Rubles for each one.- I think that in the school in San Francisco there would be kept on support about three or four boys, but in any case not more than five boys, according to the condition and discretion, and the rest of the money would be used for the support of the boys-natives in Unalaska.- Since in Unalaska the support of the students, according to the local conditions, is cheaper, than it is in San Francisco, therefore I can with probability, close to reality, assume that in Unalaska, that which was accredited for one student (250 Rubles), would have the possibility of supporting almost two students.- As before, I still find the existence of the school in San Francisco necessary. - Only I find it useful to start a school

¹²¹ The Russian church schools were bilingual from the start and created an Alaskan Native Literature supporting ethnic culture. In the best traditions of Orthodoxy the missionaries had the goal of Christianizing, not Hellenizing or Russifying the natives of other countries. In contrast the American educational philosophy was, in the opinion of Commissioner Harris: to civilize the barbarians. As he said: "we have no higher calling in the world, than to be missionaries of our idea to those people who have not yet reached the Anglo-Saxon frame of mind". Like Sheldon Jackson, Harris had a plan to enslave the Alaskans economically, to force them to be useful to the white population. These two people by reports and articles in the press created among Americans the opinion that the Alaskans did not have their own written language and set of standards. It was unfortunate, that Jackson was ignorant of and had contempt for the Orthodox Church, and this attitude colored U.S. Policy during the era. The American Christian mission in Alaska was both religious and political. As result of that policy, bilingual education in Alaska never recovered and never will. The government and mission schools that were often combined in Alaska outlawed and punished the use of the native language. The teachers were not local natives and did not know Alaskan culture. In their opinion there were several things wrong: the natives spoke Aleut not English, their alphabet was Cyrillic not Roman and their Christianity was Eastern Orthodox rather than Western Protestant. All that in their opinion had to change as part of the "Americanization" of Alaska. John Richard Dauenhauer, The Spiritual Epiphany of Aleut, Orthodox Alaska, Vol. 8, No. 1, January 1979. pg 13 - 36.

which would be only for the natives, and I assume that to support two schools for the same amount, that is now allocated - one in San Francisco and the other one in Unalaska; that the number of students who are supported in San Francisco has to be reduced; that will then permit the support of more students-natives in the Unalaska school. - If the 2500 Rubles will be insufficient for the support of the students in both schools, then the lack of funds has to be covered from the sum of 6800 Rubles. - It will be seen, - it's possible, to say it definitely, how much will be necessary for the accomplishment of the goal, and to achieve a complete education it will be necessary to transfer students from the Unalaska school for some time to the San Francisco school. - But where to take the funds for salaries and support of the teacher, or teachers, in the school at Unalaska? - For the salary or support of the teacher (he will be at the same time also an inspector), or teachers in the school at Unalaska, I would assume it possible to use those 900 Rubles that are, according to the budget, assigned for the hiring of English and Greek language teachers. - For the students in the San Francisco school it is not necessary - at least at the present time - to hire teachers of English or Greek language: the students are learning English at the present time in the American school, it is cost free, and there is no extreme necessity of learning the Greek language, especially the Old- Greek. - The Orthodox Greeks, namely those, who speak New - Greek, are only and exclusively among the number of parishioners here in San Francisco. For that reason to spread the knowledge of Greek, specifically of the New-Greek, language to all students who possibly will be active in the future and who only are expected to be in the islands and the Peninsula of Alaska among the natives, where the presence of even one Greek is not noted, is not necessary. Even in the San Francisco church the Greeks are not a majority of the parishioners who are mostly Slavs, Serbians, Montenegrins and others. The importance of the knowledge of spoken Slavic which, it must be noted, is in many respects different from our written Church - Slavonic, is not less important than the knowledge of Greek. -

But there is a very simple solution for all this: the Slavs and the Greeks, who live in San Francisco, almost all of them, except for a small minority, speak and understand the English language, and the Slavs, besides this, know enough Church - Slavonic language; therefore there is no extreme necessity of teaching Greek or spoken Slavic in the school. - But since these 900 Rubles were allocated and are in the budget for the school, but for the purpose of hiring teachers of English and Greek languages, therefore I, without special permission from the Most Holy Synod, can not use them for a different purpose of school business. -

Therefore I find it necessary to ask the Most Holy Synod - for permission for me, - to use in the Unalaska school at least on an experimental basis those 900 Rubles, that are, according to the budget, allocated for hiring the teachers of English and Greek languages [for the San Francisco school], and with this - to support the inspector and teacher or teachers according to necessity and conditions (the amount of this support or salary permitted to be valued according to my discretion - that is either all of these 900 Rubles, or if it will be possible and necessary, less than this amount), and to use the rest of these 900 Rubles, if anything remains, for the support of the students.-

Your Holiness'

Humble novice

Nestor, Bishop of the Aleutians and Alaska

San Francisco, California, November 16, new Calendar.¹²²

In the year of one thousand eight hundred and eighty, we the below signators, Reverend Nestor, Bishop of the Aleutians and Alaska, living in the city of San Francisco, State of California, and citizen of the North-American-United States, Gustav Niebaum who lives in the same city and State, made between them the following contract:

1. I, Gustav Niebaum, accept on myself the building and repair of Orthodox churches and church houses, in the Territory of Alaska, according to the plan and estimates that were preliminarily inspected and affirmed by Bishop Nestor. -
2. Places, where new buildings will be built or buildings repaired, are shown to me, Niebaum, by the Most Reverend Bishop Nestor. -
3. All buildings and repair of buildings, made by me, Niebaum, should not exceed in their combined value, the sum of fifteen thousand dollars in gold. -
4. Because of the distance of the Alaska Territory from San Francisco, from where, of necessity, the necessary building material and workers have to be transported, I, Niebaum, do not put a time limit within which it will be necessary to finish the construction. -
5. I, Nestor, Bishop of the Aleutians and Alaska, undertake an engagement to pay him, Mr. Niebaum, for the repairs and construction made, from the sum of six thousand eight hundred Rubles, that are sent to me yearly by the Holy Ruling Synod in Petersburg (in Russia), for my disposition. -
6. The payment according to the bills of Mr. Niebaum, I, Bishop Nestor, have to make in Gold North - American United States coins, for all that, in the first two years, after signing this agreement of the present condition, the yearly payment should not be less than one thousand dollars in Gold. -
7. I, Bishop Nestor, after two years will pass from the day that this agreement of conditions is signed, undertake an engagement to pay to Mr. Niebaum; besides the remaining sum of debt, for buildings made by him, Mr. Niebaum, - an additional five per cent yearly from the sum that was not paid and in general by all means make effort for a fast payment of my debted money to him, Mr. Niebaum.-
8. This condition can be changed or additions can be made to it at any time with our consent, Bishop Nestor and Mr. Niebaum. -
9. I, Bishop Nestor, oblige myself to make this present agreement official to the Holy Ruling Synod in Petersburg, - in that way, the accomplishment of payments according to this agreement would be obligatory for those people or organizations where, in case of a possible order of the Holy Synod, my power of Administration of the Aleutian Diocese could be transferred. -
10. The present condition, we, the agreeing parties, Most Reverend Nestor, Bishop of the Aleutians and Alaska and citizen of the North-American United States Gustav Niebaum, commit ourselves to hold sacred and inviolate. -
11. The original of this agreement will be in my, Niebaum's, possession and the witnessed copy in my, Bishop Nestor's possession. -

Signed: Nestor, Bishop of the Aleutians and Alaska
G. Niebaum

¹²² The original copy of the document, with the signature and seal of Bishop Nestor is in the Archives of the OCA.

No. 145

The All-Russian Imperial General Consulate with this certifies the authenticity of the above signatures of the Most Reverend Nestor, Bishop of the Aleutians and Alaska and citizen of the North American United States Gustav Niebaum. -

The tax charged for the State income of one Ruble.

San Francisco, November 16, new calendar, 1880

Manager of the General Consulate: Baron Rosen. - (M.P.)

No. 178

The above made copy is authentic with the original. - And I certify that with my signature and seal.

November 12/24, 1880. - San Francisco.-

Nestor, Bishop of the Aleutians and Alaska. -

Administration resolution: The proposal of His Eminence of November 12/24, 1880, No. 179 and the enclosed conditions No. 178, after discussion accepted for information.

November 13/25, 1880

Members of Administration: Archpriest Vladimir Vechtomov
Archimandrite Herman
Deacon I. Kryzanovskii

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Kodiak, November 20/December 2, 1880

Your Eminence,
Most Merciful Archpastor,

My Lord, I received the letter of Your Eminence on November 15/27. I am very glad that the boy was accepted at the cost of the diocese, however I am willing to assist him from time to time when possible. Lord grant only, that he would become a good person and a useful servant of the Church. -

Concerning the request to send fish and wine, towels and blankets, I beg generously to forgive me, - I have made a slip in writing. All that naturally I can get from the Company, but even though the Company makes abatements for me, the items that I receive through them are almost twice as expensive, and the main thing is the wine. I do not know from where it is delivered to You and what is its name, but it 's an empty calculation that is not worthy of a monk.

I feel sorry, that Your Eminence has sent Your money to Fr. Alexander Vasil'evich Syrenskii. Sending my package I had a different idea and did not wish to be a reason for an unproductive financial expense, even if it is not a big one, considering that Your Eminence has such need in Your Hierarchical position; and at the same time there would always be enough for me!

At the present time, thanks to the Lord, I have completely recovered from my bodily illness and in spirit. O Lord I am little by little rising from a decline and confusion that came over me from the opposer. Now I await only a chance, in spite of the wintertime to travel again to the not far off settlement of Orlovo.

Concerning the foundation for the church, nothing has been done since there is no labor power here. The interior finishing is done and the church looks completely different now. Concerning the left altar, would you give the blessing? - Would there be a written permission for its blessing... or would You give the blessing to wait for a while? - I did not hurry to bless it, even though I was told by Fr. Deacon what You had said, since it at the present time serves for the archives and the storage of religious items. It is now closed with a divider as You saw before for the right altar. -

Would Your Eminence give the blessing to make all preparations possible for the house in Kenai, since the house with a school is necessary there probably even more. About chapels, Your Eminence, I would not myself bless them, even though these chapels represent great comfort for a priest and a missionary. The matter is (speaking outside of personal comfort) that everywhere chapels are built (even in small villages) without having money, nor icons, but at the same time they leave the main church, the mother, from where all the blessing of the Lord comes to them. For example even at Lesnoi Island ¹²³ there stands a chapel: there is only a strait to cross (two versts) for them to go to Kodiak, however, even in a quiet weather, no one ever comes on a holiday to the church service from Lesnoi, unless that someone happens to be in Kodiak on business. And the church service? In their own chapel - what's that? Only the Lord knows! -

My heart is filled with sadness, (forgive me) because of Your answer to my questions. A thousand times I would like to wish not to be able to bind on earth but to be binded myself, so that I would have the power to bind others, even by the power entrusted to me by a higher Authority. I do not complain (Lord preserve me) but I only open myself to You as a useless son. Having to ask You my Lord those questions I did not expect a direct instruction to the church regulations, that I have myself under my hands, I read them and exactly that brings me to trembling; but I expected from You a fatherly explanation for my severe perplexity. Is there besides an implacable - truthful law also somewhere boundless love, - I am myself also a person with weaknesses. If these rules that Your Eminence deigned to inform me about will be followed, then almost everyone in Kodiak has to be tied up! Maybe with a few exceptions. Having lived about 16 years in a monastery, zealously, consciously knowing my own sinfulness, having no care of any kind, besides only that of keeping my own conscience clear and about my own confession but not of others, - having lived like that, to tell under the protection of wings of elders, as does a sick child in the hands of a nannie, having just recovered health and somewhat matured? - Suddenly I meet face to face a horrible moral sickness and monstrous vices, that I have to heal other people. - I am inexperienced in spiritual practice and I did not know before my own weakness.

From these short words Your Eminence will understand the condition of my sinful soul. My ears and brain are full of all kinds of manure and the enemy of people's salvation, seeing the condition of my mind, attacks me with powerful strength, having in mind to throw me into the dirt. But Lord, don't let him do that! Your Eminence, do not try much to comfort me but only pray for me, I do not wish anything else, and the Lord will accomplish everything according to His Holy will.

Once more I beg for forgiveness for mistakes that I made: in the future I will try to be more careful.

Today I prepare myself with Fr. Deacon for the service for the Holy Day of the Entry of the Holy Mother of God to the Temple. - Would You, Holy Lord, pray for us? -

I do not know if I will have time to write a letter to Fr. Archimandrite Herman, the schooner leaves for the return trip to California today, therefore I ask You to give to his

¹²³ In translation known as Woods Island

Reverence from my heart my best wishes with the new grace from the Lord and new goodness and sincere wishes of all kind of wellbeing in his also hard place of service. - However if I will have time to write I will do that. -

Remaining always loyal, with a son's daring trust, I remain Your Eminence's unworthy novice.

Hieromonk Nikita

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To the Ecclesiastical Consistory Administration of Alaska
December 1/13, 1880
No. 184

It is necessary, during travel through the Diocese, to have a trunk for the Bishop's vestments, and other articles, which are important for the Divine Services; for storage and for convenience in travel from one place to another; such a trunk was already made according to my order, - the trunk costs \$45 dollars and the cover for it \$8 dollars, - and the money was already paid by me. Now, I am sending to the Ecclesiastical Consistory two bills (one for 45 dollars, and the other for 8 dollars), I propose that the Ecclesiastical Consistory repay me, as compensation for the - fifty three dollars (\$53) paid from my own money, from the 6800 Rubles, that were allocated by the budget for different necessities in the Diocese.

Nestor, Bishop of the Aleutians and Alaska. -

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To the Most Holy Ruling Synod
From Nestor, Bishop of the Aleutians and Alaska,
December 2/14, 1880
No. 181
San Francisco

Most humble report

Last year, 1879, I made report No. 60 on August 12/24 to the Most Holy Synod, where, I reported the importance of building an Orthodox Church in San Francisco, and I requested the Most Holy Synod to release to me the necessary sum for that purpose. - The Ober - Procurator of the Holy Synod at that time, His Excellency Graf D. A. Tolstoy on November 2, 1879, No. 9754, notified me on the subject of my report, to inform him, - (before His Excellency will make his report on this subject to the Holy Synod), about the selection of a place for the church and its cost, even approximately for the place for the church; and also for the church building itself. -

Now I have the duty most humbly to report to the Most Holy Synod, that at the present time there is a very convenient opportunity to purchase together with the place also a large brick, two story building with a basement, that is suitable in its arrangement for the church, and also, - besides the church, - the Bishop's apartments, the Ecclesiastical Administration with office and archives, a stockroom for religious articles and books for sale, the church library, the school, the kitchens - rooms for the Bishop and the school and the servants.

The house is located at the crossing (Powell and Filbert Street, and Montgomery Avenue), on a flat nice location, across from a park, (Washington Square) and (not far away from the downtown). - On both sides of the building there are railroads. That is of great importance for the pilgrims and visitors to the church. - I have looked at this building several times myself, and I find it to be quite convenient and suitable in its ar-

rangement there of room for the church and named premises. - Vertically the building is divided into two parts. - On the second floor in the first half to the East I propose to make the church; and in the rear half of the same floor to the West - room for the Bishop's kitchen and room for the cook and helper. - In the upper floor of the same half - over the church, the apartment for the Bishop and for his Keleinik ¹²⁴. The lower floor of the same half is the basement, in which can be located the stockroom for all necessary church articles (font, ladder, candlesticks, and all sorts of accessories for the Bishop's apartment such as: food, wood, coal etc.). - The second half of the building can be very comfortably allocated as follows: the upper floor - would be rooms for students of the school and besides that, there will be some free rooms for some single persons, and a library; the middle floor to the East is very suitable for the Administration, the office of the Consistory, the archives, and the stock room for religious articles and books that are for sale; in the rear part of the same floor to the West, the kitchen and rooms for the helpers; the lower floor, basement - rooms for servants and to store all necessary house necessities (wood, coal, boxes that are used to send books and religious articles to parishes, food etc.).-

There are no expenses foreseen for the preparation of living quarters in the building, except for the church, and there may be some little exceptions. - All rooms in the building on all floors are located very suitably, nicely and spaciouly, no one could wish for anything better. - The so-called "parlor" will be used for the church - a big open hall, that extends almost the length of the entire huge building. - For this house with the land on which it is built is asked 38000 dollars, or 49350 Russian Gold Rubles. - In the beginning this can appear - quite expensive. - But taking into consideration the almost immeasurable expense of even empty lots (which consist only of hillocks of pure sand) in San Francisco, without mentioning places where the buildings are already built on them, it is even surprising - how it came about that such a nice, in all respects, comfortable brick building together with the land is offered for sale for a considerably cheap price. - The inexpensiveness of this building can be explained by the fact, that the present owner of it, a citizen Livingstone, owns several buildings in San Francisco, and wishes to sell this particular building only because the city, with its business offices, began to spread in a completely different direction, which is also where the wealthy aristocracy together with their rich households is going. - With the rapid spreading of the city of San Francisco, the business center changed; it was at the time when this building was built, 17 years ago, exactly this area where it was before. This explains the reason, that such a wonderful brick building was built on this place. - At the present time if this same building, or an equal one would be found in another better part of the city, it would then cost three times as much as the price asked, and possibly the owner would not even want to sell the building. - Now, after the change of conditions of city life and the move of the business center, this building is located to the side and therefore has lost its value; the wealthy do not need it any more, and for people with little means the building is too expensive: it is too big and for one family it would be very expensive even to furnish it, - then it would be necessary for two, or even three families to get together, to occupy this entire building, but who would agree to something like this? - The owner tried for a while to rent it, each half separately, but he could not find anyone, except me, then he decided to sell the building as it is no longer important for his trade operations. - But for the location of our Orthodox church together with all the other above mentioned accommodations this exact building would be usable and would be comfortable, to accommodate in it, as it is wished; there would be the church, the apartment for the Bishop, the Administration and the school - and all that would be di-

¹²⁴ Keleinik - a monk or a person preparing to be a monk, helping and learning from a Bishop or a monastic elder.

rectly under my attention, everything close at hand. - The purchase of this building would end the necessity of allocating 1000 Rubles yearly from the treasury for the apartment - for the Bishop and 1000 Rubles for the church and school, together that will be a saving of 2000 Rubles. - I find it necessary to add for a complete picture, that in the building proposed for purchase, there will not be, according to my opinion any living quarters for married members of the clergy and even less for those with families, but there will be found empty rooms for single people - for a monk, and maybe also for someone who is a lonely and single person (for example the lay-reader), but the latter will be seen then, when the building belongs to us. - Having said about this matter how advantageous and desirable it would be to purchase this building, and how many comforts would be obtained from this purchase, I can not keep silent about the matter of how many inconveniences we have to suffer at the present time. - Our church is located in quite an old building which belongs to a Lutheran society, on the edge of the city, on a quite uncomfortable street that goes up the hill, at a place that is quite unattractive, and besides in general it is dirty; a toilet is located in the neighboring building on the other side of the Altar and the sewer with all its dirt goes under the floor along the entire length of the church down the hill; a small house, also quite old, is located at the church, and there is the Administration, and the school, and a married servant: there is staggering overcrowding; there are many inconveniences and besides all that - this house shakes with the wind.- Seeing all that - the heart is sorrowful! What can be done? - Look for another place? We looked last autumn, we looked and... did not find: we could not find even a little suitable place for the Church, - there are no separate buildings, and - in all of the houses in which we looked, - there were no suitable rooms, there were no halls, and it is like that, you have to see the American buildings to understand this. - As it turns out, the above mentioned brick building is a kind of exception, in the size of its hall (for the church), and also in the size of all the rooms in the building. - There were no buildings like it among what we looked at for rent, not even one, we could not find any kind that would be even a little suitable and... we were forced by necessity to remain in the previous old buildings on a dirty street, at the edge of the city, for so long.-

The building where our church is now located is not visible, no one of the clergy lives there, and it is not possible to live there, there is no place; the school there is also not visible; my apartment is very far from the church, Archimandrite Herman lives in the same apartment with me also. - I am forced to pay 60 dollars a month out of my salary for a coach, and Archimandrite Herman of necessity has to spend quite a lot of time only for walking from the apartment to the Administration and the school; often he has to do that twice a day. - All the listed inconveniences will disappear with the purchase of the building. -

I prefer to purchase a lot of land with an already finished building, than to make a separate purchase of a lot and build a new building on the site, of the church and other buildings; first it would be more advantageous and cheaper that way, second it would be without troubles, even more that there is an opportunity to purchase a building that quite suits the conditions of life in San Francisco. -

And therefore I feel it my duty to petition the Holy Synod to release to me up to 50 000 (49 350) Gold Rubles from the funds that are in the control of the Most Holy Synod for the purchase of the above described building. - With that amount can also be included those 22 978 Rubles and 60 Kopecks that were collected to build a church in San Francisco, about which I was notified by the Economic Division of the Most Holy Synod dated November 2, 1879, No. 9754, and also the additional interest from the capital of the American churches and missions, about which I was also notified by a decree made by the Most Holy Synod dated October 26, 1879, No. 3695. -

The sooner the money is sent here, the better, since the owner of the building who looks for buyers of his property in general, has announced to me that there is an end of the term to sell in two months.

There were no donations from parishioners for this purchase. - And quite frankly it is not expected that there will be any. -

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

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To the Ecclesiastical Consistory Administration of Alaska
December 3/15, 1880
No. 185

According to the resolution made on May 30, 1835 which came into effect, persons who are not clerically ordained, that is who are not protodeacons or deacons, and even more those who do not have sufficient education, can not be members of the Ecclesiastical Consistory or the Ecclesiastical Administration, and the Diocesan Bishops are instructed to remove such persons from the presence and membership, and in the future not to appoint such, and to look after this ruling.- Therefore, according to the power of this resolution of the Most Holy Synod dated May 30, 1835, Deacon Ioann Kryzanovski is dismissed by me from a position of membership in the Ecclesiastical Consistory Administration, as not corresponding to the requirements made by this resolution to be a member of the Administration, since he does not have adequate education, as it was already observed sufficiently by me since my arrival in this Bishop's cathedra.

As a temporary member of the Administration, instead of Deacon I. Kryzanovski, the priest Alexander Dilichenski from Kodiak is appointed, who is, at the present time, in San Francisco until his departure for Kodiak.-

Deacon I. Kryzanovski, for his constant negligent service in church, and also especially, for reproaching and threatening me when he was present in my Bishop's Apartment on December 2/14 of this year, as a Bishop, according to the canonical resolutions of our Church (Holy Apostolic Rule 55¹²⁵), I prohibit him from taking part in Divine services, about which he was told; by me personally, to him Deacon Kryzanovski, on the same day of December 2/14.

Father Archpriest V. Vechtomov, as pastor of the Cathedral has to take from Deacon Kryzanovski his certificate and deliver it to me, until the decision on this matter will be made.

Nestor, Bishop of the Aleutians and Alaska.

December 3/15, 1880

This resolution of His Eminence Bishop Nestor of the Aleutians and Alaska was read and we sign to witness that.

Archpriest Vladimir Vechtomov
Priest Alexandr Dilichenski

¹²⁵ "If any of the clergy insult the Bishop, let him be deposed: for thou shalt not speak evil of the ruler of thy people". The Apostolic Canons LV, A Select Library of Nicene and Post-Nicene the Christian Church, Second Series, vol. 14, The Seven Ecumenical Councils, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1983, p. 597.

I read the resolution and I am surprised but not at all which was done for the expression of my opinion about the reference made on the resolution of the Most Holy Synod dated September 30, 1880, according to the petition of Priest Kovrigin; but I am surprised as to where the Most Reverend Nestor got the idea (denied under oath) that there were some kind of reproaches and threats from me?- I did not expect that kind of nonsense tale from such a gentle Archpastor.

Ioann Kryzanovski

* * * * *

To the Most Holy Ruling Synod
From Nestor, Bishop of the Aleutians and Alaska
San Francisco, December 8/20, 1880

Most humble request.¹²⁶

Being unprepared for a Bishop's position and for the administration of a Diocese, which I accepted only in obedience to the voice of the Holy Church, and by the virtue of my soft character, during almost two years, having tested myself, I have found out, that I am completely incapable of remaining longer in a Bishop's cathedra. - Since my youth I have had an irresistible attraction and desire for the monastic life, a good yoke which I carried with love and obedience until this time, without a murmur. - But at the present time I can not find spiritual peace for myself because of my inability to administer the flock entrusted to me, even though it is not a multitude, but it is of quite different ethnic origins. - There is no end of intrigues among the people that serve at the cathedral and the parishioners. - I do not have enough strength to stop them, and I only grieve and cry for that reason calling on the Lord day and night - that He Himself by some way known to Him, would make peace and agreement among the pastors and the flock for the benefit of the Holy Church which is among the heterodox. - Feeling my own spiritual and physical inability, I beg You, Archpastors Enlightened by the Lord, in the name of our Lord Jesus Christ, permit me, for my inability to administer, to move to one of the islands of the Aleutian Archipelago, taking the great schema,¹²⁷ to finish my days in constant prayer for my sins. - And in my place You would kindly elect a deserving one.-

Prostrating myself at the feet of the Most Holy Council of the Archpastors who have elected me - an undeserving one to such high service in the Holy Church, I beg You to release me according to my petition. -

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

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To the Ecclesiastical Consistory Administration of Alaska
December 8/20, 1880
No. 186

The removal of Deacon I. Kryzanovski from membership in the Ecclesiastical Administration according to the decree of the Holy Synod dated May 30, 1835 has the complete force of Law; but there are no rules without exceptions, and Deacon I. Kryzanovski has had this position since December 1, 1876 until December 3/15 of 1880, therefore his removal from the office in the Administration can influence his fu-

¹²⁶ A copy of this document, signed by his Eminence, is located in AARDM.

¹²⁷ Schema or skima - the highest and strictest monastic vows and practices, when a monk disinvolves from earthly life.

ture service in America. - Making allowance for his condition concerning a pension, that he can receive it only then, when it can be according to a lawful basis, only if he, I. Kryzanovski, even in a Deacon dignity, would be a member of the Ecclesiastical Consistory of Alaska. - Therefore I cancel my proposal of December 3/15, 1880, and I give permission as before to Deacon Ioann Kryzanovski to be a member of the Ecclesiastical Administration of Alaska, with a warning to him, that, if in the future, he would permit himself any kind of action, which is not consistent with the dignity of a member of the Administration, and also of a person invested with that order, then on the first occasion he will be dealt with, without making any allowances.- Priest Alexandr Dilichenski will also remain a temporary member of the Administration until his move to his place of appointment - to Kodiak. - Having forgiven Deacon I. Kryzanovski in everything, I give him permission to partake of Divine services. -

Nestor, Bishop of the Aleutians and Alaska. -

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SMITHSONIAN INSTITUTION,¹²⁸
Bureau of Ethnology,
J. W. Powell, in charge,
P.O. Box 585
Washington D.C. Dec. 9th 1880

Rt. Rev. Bishop Nestor
1811 Taylor Street
San Francisco, Cal.

My dear Sir,

By direction of Maj. Powell I send you by mail today a copy of the "Introduction to the Study of Indian Languages", 2nd edition, just issued by this office.

We have in course of preparation a bibliography of North American Languages - a work we wish to make as thorough and complete as possible. At this end we are anxious to procure all publications in the various Indian dialects, grammars, dictionaries, portions of the scripture etc. etc. If you will help us in this matter we shall be under many obligations to you.

I need hardly say that any expense incurred will be cheerfully borne

I am with respect
Your obedient servt.
James O. Pillwig, Chief Clerk

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To the Most Holy Ruling Synod
From the Bishop of the Aleutians and Alaska
December 9/21, 1880
No. 189
Most humble report

According to the decree of the Most Holy Synod of September 30, 1880, No. 3575 - I have the duty to report to the Holy Synod the following:

a) According to the documentation, Priest Nikolai Kovrigin entered service in America on October 3, 1866, therefore 10 years of his service in America were completed on

¹²⁸ This letter is copied exactly as it was written in the original, which is located in the OCA Archives.

October 3, 1876, and as of October 3, 1876 he, Priest Kovrigin, can receive a pension, if there are no other reasons to prevent it:

b) There were some business questions that involved Priest Kovrigin, but all that business, by the decree of the Most Holy Synod of August 24, 1879 No.2940 was finished and therefore it can no longer be an obstacle to granting a pension to the priest Kovrigin, and really, a pension for the priest Kovrigin for his 10 years of service in America was already established by the Most Holy Synod as of May 4, 1879, that is from the day of his release, Kovrigin's, from service in America:

c) If only the time prescribed by law for Kovrigin's filing for the pension for his 10 years service in America, did not pass, so that there are no legal obstacles: then I do not see any reason why he, Priest Kovrigin, should not be awarded a pension for his 10 years of service in America; and to satisfy him, Priest Kovrigin, with the payment of a pension since the day that he, Priest Kovrigin, earned those 10 years at the time of his, Kovrigin's release from the service after 10 years service in America, that is for the time from October 3, 1876 until May 4, 1879, all together for two years and seven months.-

With that, I have the duty to add that the money for the travel of the priest Kovrigin, and for the travel of his family from San Francisco to Irkutsk was paid to him, according to my order and permission, by the Ecclesiastical Consistory Administration of Alaska from the funds, that were assigned to the Aleutian Diocese; namely from the remains of the funds assigned in the budget for all kinds of different purposes for 1878, besides for salaries for the clergy, also with the addition of the remains of the 6800 Rubles, that were transferred to the control of the Bishop for 1879,- and were handed over to him in May of the last 1879, in the amount of one thousand eight hundred (\$1800) in Gold, or, counting every 77 cents for a gold Ruble, that will be 2337 Rubles and 50 Kopecks of Russian Gold, or, counting (as it is counted here in San Francisco in the Bank of London and San Francisco), every five dollars for one Pound Sterling, and every Pound Sterling for 9 Rubles 50 Kopecks Russian Credit (paper) Rubles (as it is in the Bank Office of Junkers in S. Petersburg), then that will be 3420 Credit Rubles.- It was reported to the Most Holy Synod on June 1/13, 1879, No. 34 about my payment to the priest Kovrigin for travel expenses in the amount of 1800 Gold dollars, and in that report those 1800 dollars were called financial support,- the Economic Department at the Holy Synod was also informed with that report of June 7/19, No. 39, that those 1800 Gold dollars were also called support for travel to Russia.-

With this I have the honor to include the request of April 4, 1880 of the priest Nikolai Kovrigin to the Most Holy Synod.

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

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To the Ecclesiastical Consistory Administration of Alaska
December 15/24, 1880
No. 213

According to the report (of October 25/13, 1880) from a Member of the Ecclesiastical Consistory Administration of Alaska - Deacon Ioann Kryzanovski who was this past summer at my request, in Michailov's Redoubt, - there was need of a whale-boat for the Kvikhpak missionary for travel in the Mission. Such a whaleboat for the Kvikhpak mission was already ordered by me. Since 600 Rubles, allocated by the budget to hire workers to catch fish etc. in the Kvikhpak mission, were not spent for anything during

the present 1880: therefore those 600 Rubles should be transferred as payment for the whaleboat and, if anything remains, for other expenses in that mission.

Nestor, Bishop of the Aleutians and Alaska. -

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San Francisco
December 16/28, 1880

Your Excellency,
Constantine Petrovich,
Merciful Lord,¹²⁹

An addition to my letter of December 2/14 of this year, when I informed you, about a suitable chance to purchase a two story brick building with a basement for 38,000 dollars, or 49,350 Russian Gold Rubles. - In one half of the building it would be quite comfortable to have the church and apartment for the Bishop, and in the other half - the Ecclesiastical Administration, the school for boys, and apartments for two unmarried clerics at the church. - The timing and circumstances seem to show, that this brick building must in time become an integral part of the Orthodox Church in San Francisco. - This is seen from the fact that on December 9/21, the porch of the building where our church is temporarily located, fell because of its age and as a consequence of an entire week of uninterrupted rain, and after 2 more days, that is on December 11/23 the damage became so severe, that the poles that support the building of the church became halfway visible, so much, that it became possible to see the entire non solid building that is supported, it seems, on air and pillars, which are externally covered by boards.-

After careful inspection it was also found out, that the poles which are the foundation for the entire building, are sinking on one side, from the pressure of the dirt and from the big stones that rolled down the hill. - To make repairs is impossible because of the age of the building, and therefore willingly or unwillingly, another place must be found. - As often as we looked at buildings that were for rent, we couldn't find one more suitable and spacious than the above mentioned brick two-story building, - that can very much satisfy our needs abroad, even if not completely.

Mr. Livingston, the owner of the building that we speak of, came to my apartment on December 15/27, together with the Director of the Alaska Commercial Company, Mr. Niebaum. -

Mr. Livingston agrees to sell the building for the advertised price, even on time payments of five years from the day of signing the act of selling the building, but already with a condition, that he would be paid 5% yearly from the sum that remains to be paid for the building, that is if during the first year the entire amount will not be paid, then the interest would have to be paid. That would be 1900 dollars that I assume to pay from the sum of 1000 Rubles that is assigned according to the budget for the rent of the apartment for the Bishop, the 1000 Rubles for the rent of the church and the room for the school and 300 each (600 Rubles) for two unmarried readers, that would be a total of 2600 Rubles or 2002 dollars. - Besides it has to be taken into consideration that there are city taxes for the land and building, that will be about 175 dollars because, the taxes are not the same, but they change; for the use of water about 97 dollars and 20 cents; for coal, during the year 170 dollars and for the gas light for the entire building about 215 dollars, that is a total of 657 dollars and 32 cents. Adding this to the 1900

¹²⁹ A signed copy of this letter is located in the OCA Archives.

dollars that would be the interest for the price of the entire building, the sum will be 2557 dollars and 20 cents. That is by 555 dollars and 20 cents more than the sum assigned by the budget for the rent of the apartments. This overexpenditure I assume to cover from the amount of 6800 Rubles that are assigned by the budget for the sacristy, repair of buildings, missionary travel etc., that (sum) is entirely under the control of the Diocesan Bishop. -

All these results and conclusions make it possible without change of staff in the beginning to permit us to obtain the building, until during the five years the entire price of the building of 38,000 dollars would be paid; naturally it is desirable that the Holy Synod, if it deigns to agree to the purchase of this building, - would find it possible for the sum of 38,000 dollars to be paid at once, without any mortgage; then the benefit would be, that we would not be paying Mr. Livingston the unproductive interest of 1900 dollars a year, consequently that would make in five years 9500 dollars or 12 thousand Russian Gold Rubles.

When the building becomes our property, then it will be necessary to change the budget which has been Imperially approved. That means, that at that time it would no longer be necessary to send funds for the rent of the apartments for those people who will live in the house, and also for the rent of the building for the church and school, and instead only to include in the budget that, which will be spent during the year for coal, light, water and the city taxes for the building and land.

December 13/25 I received your telegram concerning the signing of the contracts for the building and repair of clergy premises, in different places of the Diocese entrusted to my care, where there is extreme need. I informed Mr. Niebaum, the Director of the American Commercial Company about this. -

I call for the Lord's blessing upon you, with sincere respect and the same devotion I have the honor to be,

Your Excellency's
Most obedient servant and intercessor to the Lord
Nestor, Bishop of the Aleutians and Alaska. -

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Ministry of Foreign Affairs
The All-Russian Imperial General Consulate in San Francisco
December 20, 1880
No. 161

To the Most Reverend Nestor,
Bishop of the Aleutians and Alaska. ⁻¹³⁰

Most Reverend Lord,
Most Respected Archpastor,

It is my duty to inform You, that by permission of the Imperial Administration, I am going to Japan, and the management of the affairs of the All-Russian Imperial General Consulate I turn over to the Vice-Consul Gustav Gustavovich Niebaum. -

Entrusting myself to Your holy prayers, I have the honor to be, with feelings of deep respect and complete devotion,

Your Eminence's
most obedient servant
Baron Rosen

¹³⁰ The original letter is located in the OCA.

Ministry of Foreign Affairs
 The All-Russian Imperial General Consulate in San Francisco
 December 20, 1880
 No. 165

To the Most Reverend Nestor,
 Bishop of the Aleutians and Alaska. - ¹³¹

Your Eminence,
 Most Merciful Lord and Archpastor,

I have the honor to inform You, that by the order of the Imperial All-Russian Government, I have come into temporary management of the affairs of the All-Russian Imperial General Consulate. -

Accept my assurances, most respected Archpastor, of my sincere devotion and aspiration to serve you

G. Niebaum

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To the Ecclesiastical Consistory Administration of Alaska
 December 29, 1880/January 10, 1881
 No. 210

According to the statutes, the 6800 Rubles are budgeted for different church necessities, repair of dwellings, unexpected needs; one thousand dollars (\$1000) from that fund have to be allocated now for this year 1880 to build a new house for the clergy at Sitka.

Nestor, Bishop of the Aleutians and Alaska. -

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To the Ecclesiastical Consistory Administration of Alaska
 December 29, 1880/January 10, 1881
 No. 217

A special box is needed for better maintenance of the sacred objects, necessary for service in the Holy Liturgy and services at the time of the inspection of the Diocese by the Bishop. Such a box was already made according to my instructions and order and I already paid money in the amount of forty-five dollars out of my own money. - The Administration has to compensate me for \$ 45 spent by me, from the 6800 Rubles, which are assigned in the budget for all kinds of unforeseen necessities, and to record this expenditure in the book of sums assigned by the budget. With this I enclose the bill in the amount of \$ 45 dated January 4, 1881. The Administration has to record this box in the church inventory list, and also the trunk, about which there was a proposal made by me to the Administration on December 2/14, No. 184.

Nestor, Bishop of the Aleutians and Alaska.

¹³¹ The original letter is located in the OCA.

December 29, 1880/January 10, 1881
No. 218

I have found that the churches in Kenai, Nushahak, Kvikhpak and Kodiak need sacred vessels and that they lack church funds. - I propose to the Ecclesiastical Consistory Administration to release from the stock of church articles, that are available at the Ecclesiastical Consistory, holy vessels including one set, - that means one paten, chalice, spoon, cup, two plates and a spear, - all for a price of thirty dollars each set, to the churches of Kenai, Nushahak, Kvikhpak and Kodiak cost free and to send all that there at the first opportunity. To replenish the stock, repayment has been made for the vessels from the 6800 Rubles, which were assigned by the budget for church necessities and other needs in the diocese, all for one hundred twenty dollars (\$120).

Nestor, Bishop of the Aleutians and Alaska. -

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December 31, 1880/January 12, 1881
No. 221

The priest of the Sitka Archangel Michail Cathedral - Nikolai Mitropolsky, has without delay to give a report according to this letter; what kind of debt is owed to the salesman Kaplan and is this debt church or personal? - With this it is important to explain in detail, what exactly, at what time, and for what the items were purchased from the store of Kaplan and of what value? - But if this debt is for the church, then was there any kind of permission to do that? -

This letter has to be returned to me together with the explanation.

Nestor, Bishop of the Aleutians and Alaska.

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To the Most Holy Ruling Synod¹³³
From Nestor,
Bishop of the Aleutians and Alaska.

Most humble report.

Among the clergy staff members of the Diocesan Cathedral in San Francisco is Deacon Ioann Kryzanovskii. - This Kryzanovskii, it seems, is one of the not graduated seminarians, who came to America several years ago with some kind of Russian singer, but soon, for reasons of some kind of trouble, left him. Then he traveled in America being a member of different theatrical groups and, finally, he came to San Francisco. - Here my predecessor in the Cathedral, Most Reverend Bishop Ioann accepted Kryzanovskii for service at the Cathedral; it seems without sufficient documentation about his origin and rank, (there is no documentation about Deacon Kryzanovskii, about his origin, faith, education, rank or previous work before his ordination to the Diaconate). He was sent to S. Petersburg for his ordination as a Deacon, and after he returned to San Francisco he was appointed to membership in the Ecclesiastical Administration. - That's how it happened that Kryzanovskii changed his activity from the American theatrical stage to the bosom of the Orthodox Church and became here a direct representative of the Church Administration and discipline as a member of the

¹³² The original letter is located in the AARDM.

¹³³ The copy of the letter signed by Bishop Nestor is located in the OCA.

Alaska Ecclesiastical Administration. - Having no understanding of church matters, with no positive desire for information or to learn his duties as a member of the Administration, Kryzanovskii has formed the opinion, that he, as a member does not have to do anything in the Administration except to express his opinions, without noting if they correspond to the situation especially here in the Aleut Diocese which is a missionary diocese, in a special situation from those that are located in the Gubernias of Central Russia. To prove his membership in the Administration, Kryzanovskii makes immature, unclear, often intricate personal opinions without any support, that do not correspond to the matters discussed. He permits himself indecent expressions that are sarcastic and even blasphemous, that hinders the forward movement of diocesan business in this Diocese. I have fully observed this situation during my almost two years at the Aleutian Cathedra. - In spite of the resolution of the St. Petersburg Ecclesiastical Consistory of July 19, 1878, No. 5212, the instruction addressed to Archpriest Vladimir Vechtomov which was sent about Kryzanovskii, that ordered him in the future, if he finds it necessary to express his opinions, he has to give them on time, that means during the discussion of that particular matter, and that he should, in the Administration, base these opinions on law and factual information and that he should give them on specially enclosed pages but not write them on documents, books or instructions. Deacon Kryzanovskii, however, continues to be stubborn, expresses such opinions, writes them on documents; they can't in any way be explained, except by his own will. -

Therefore I, have observed this matter for some time, according to the decree of the Most Holy Synod of May 30, 1835, - in which, persons who are not in a priestly dignity, that is Protodeacons and deacons, and especially even more those, who do not have education, can not be members of the Ecclesiastical Consistory or Ecclesiastical Administration. By this decree the diocesan Most Reverend Bishops are instructed to remove such persons from membership, not to appoint such people any more in the future, and to observe this decision. - It was my proposal of December 3/15 of this year to the Alaska Ecclesiastical Administration to release Deacon Ioann Kryzanovskii from the membership of the Alaska Ecclesiastical Administration as a person who does not have the necessary education and who does not meet the guidelines of the above decree to continue to be a member of the Administration, who besides that hinders the regular business introducing his personal will. -

Besides the above, Deacon Ioann Kryzanovskii has a quite unstable character and is obstinate. He doesn't have any respect for people who are in presbyter dignity, doesn't take instructions, giving people to understand that in his opinion, he is not lower than they are. Doing this he sows among the clergy only disagreements; and therefore as an obstinate person he is not bearable by anyone. He is quite negligent in his duties in Church and is not reverent: frequently he comes late to the services, especially to Liturgies. Because of this situation it happens that the priest before the service gets into the difficult position of awaiting his arrival. Kryzanovskii does not wish to bring in nor to carry away the Holy vessels and other sacred items - Holy Cross, Gospel etc.- He tells, that to do this is not his duty, but the duty of the subdeacons. He conducts services to the Lord it seems, without any reverence, serves the Liturgy mostly without preparation, and just laughs at my Hierarchical remarks to him, that he should not be, absentminded in the Lord's church, should pay more attention to the service in church. - Having been invited by me December 2/14 to my Bishop's apartment, where I had the intention of giving him my Hierarchical instruction in general about his duties in service, and particularly as concerns his peculiar and unbusinesslike conduct in matters of the Administration, Deacon Kryzanovskii permitted himself to insult me quite rudely using impudent words, threatening me. He did not wish to consider that he dealt with his Bishop, and insulting me, in my person he insulted a Hierarch. For that reason I

have prohibited him - Kryzanovskii according to the Canon rules of the Orthodox Church (the 55th of the Holy Apostles) from serving until further judgement. -

Therefore I, assiduously ask the Most Holy Synod to relieve me and the Aleutian Diocese entrusted to me from Deacon Ioann Kryzanovskii, as a person with a disturbing character, uneasy, impudent, obstinate, who sows disagreements in the Diocese entrusted to me and who is useless; to remove Kryzanovskii from me to Russia, to give him money for travel and to give him a position in one of the internal Gubernias of Russia, for example in Volynia, from where he, Kryzanovskii, - according only to his words, - comes from.- With this it is my duty to request that the Most Holy Synod appoint to the position of Kryzanovskii, for the deacon position at the Diocesan Cathedral in San Francisco a completely dependable, person with an Academic education or, at least, a completed seminarian, since with a lack in the diocese entrusted to me of people with adequate education, such a person by necessity has to take a position of membership in the Alaska Ecclesiastical Administration, and therefore to do that he should have adequate education.- It would be desirable, if it would be possible, that the appointed person would be a monastic, for example from the students of the St. Petersburg Academy, - like the student of that Academy Dimitrii Smirnov, who was recently appointed to Japan.- The salary of the deacon at the Cathedral according to the assigned budget together with the payment for rent is 1600 Rubles and for a monastic, if the purchase of that building for the church will happen, an apartment in that building will be included in the budget.-

Considering the excitable character of Deacon Kryzanovskii, I am forced to request the Holy Synod to send him, Kryzanovskii, traveling money for his departure to Russia as soon as possible, for my peace and for the peace of the clergy here, in order that he, Kryzanovskii, would have the opportunity to leave this place before May. On May 1st, new calendar I plan to go for an inspection of the Diocese entrusted to me. -

The family of Deacon Kryzanovskii consists of, besides him, his wife and two Minor children. -

With this I enclose his service record. -

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

* * * * *

Service record of the deacon of the Diocesan Cathedral in San Francisco
Ioann Kryzanovskii
Composed in December, day, of year 1880

Who namely, where and what studied, when and by whom was elevated to what rank, to what position, what duties had, and has, was decorated when and by whom and in what and contents of family: -

Deacon Ioann Feodorov Kryzanovskii, son of a deacon, from the Gubernia¹³⁴ of Volyn'. -

Having not finished the course of the Volyn' Ecclesiastical Seminary he became a singer in the Warsaw Bishop's choir; at the same time having

¹³⁴ A guberniia was a major administrative division of Imperial Russia. In 1708 Peter the Great divided Russia into eight large provinces or gubernii, each headed by a gubernator. In 1719 the gubernias increased to eleven, each subdivided into several provintsii headed by Vitse-gubernator. The statutes of 1775 divided Russia into 40 gubernias headed by namestniki or General-Gubernators. At the beginning of the 20th century there were 50 gubernias in European Russia, not including Finland, Poland and the Caucasus. Most of the provinces in the Caucasus, in Central Asia, and in the Far East corresponding to gubernias were called Oblasti.

the duty of a reader from 1864, according to the wishes of the Most Reverend Ioannikii, at the house chapel of the Bishop.

1868 By proposal of Most Reverend Ioann, Bishop of the Aleutians and Alaska, he was accepted into the membership of clergy of the Cathedral in San Francisco. According to his wish of September 2, 1875 he left for Russia to get married and for ordination to the dignity of a deacon.

1875 According to the resolution of the Most Holy Synod in the name of the Most Reverend Isidor, Metropolitan of Novgorod and St. Petersburg, he was ordained as a deacon for the Alexandro-Nevisky Cathedral in San Francisco.

June 13, 1876 According to the proposal of Most Reverend Ioann of December 1, 1876 he was appointed as a member of the Alaska Ecclesiastical Administration. At the same time besides having the duty of a deacon, he was teaching Latin and Greek languages in the Bishop's school at the Cathedral.

Aug. 16, 1876

Aug. 16, 1878

June 16, 1878 Had the temporary duty of the Administration treasurer

Aug. 1, 1878

Has deacon certificate.

He is 35 years old.

In his family there are: wife Vera Alexandrova 27 years
 their children Viacheslav 4 years
 " " Vsevolod 2 years

He is not related to anyone among the clergy at the Cathedral.
 Was not under judicial inquiry, was not fined and is not at the present time under court investigation.

This information about his, Deacon Ioann Kryzanovskii's: origin, education is registered in this form of service record from his own words.-
 According to the resolution of the Most Holy Synod of May 30, 1835, he is relieved from the position of membership of the Alaska Ecclesiastical Administration.

Dec. 3, 1880

* * * * *

*To Most Reverend Archpastor - Nestor,
 Bishop of the Aleutians and Alaska.
 Different information and notes presented by Sitka's priest
 Nikolai Mitropolsky*

Copy.¹³⁵

To the Alaska Ecclesiastical Administration
 From the clergy of Sitka's Archangel Michail Cathedral

Most humble report.

In the 3rd paragraph of the agreement for the sale of Alaska by our Government, the Government of the United States of America promised:¹³⁶ that the Russian churches and people who remained in America, would be maintained and protected in freedom,

¹³⁵ The copy of the report is located in the Archives of the OCA.

¹³⁶ Treaty with Russia, concerning the Cession of the Russian Possessions in North America, in English and Russian languages see: Avgustin, Arch. R&SSHA, vol. II, p. 110-116.

property and religion. But we are at the present time without any kind of protection; there is only one officer here, the customs collector - but he does not have any kind of authority in the city over the Indians to preserve order; however such an authority is necessary here and according to the above-mentioned paragraph we dare to request the Ecclesiastical Administration to forward our request to our All-Russian Extreme Envoy in Washington, requesting him to ask the American Government to give us some kind of guarantee against abuses from the Indians.¹³⁷ Before there was a military post in Sitka; our persons and our property were protected - but after the removal of that post¹³⁸ one and then another began to be subjected to insult and destruction.¹³⁹

We own here two cemeteries, one (general) outside of the city fort, and the other a private one (small) inside the city. As soon as the military post was removed, the destruction began at the general cemetery; all the crosses and fences were chopped down and dragged away from the graves. Now there is no trace of the cemetery any more. After that the city walls were destroyed and dragged away, the entire fence at our small cemetery was destroyed and the destruction of the cemetery itself began - the crosses and the fences around the graves were chopped down and carried away. At that cemetery there was an Orthodox Church that because of its age, was taken apart about 4 years ago and in its place, in the location of the holy altar, a small chapel was built, surrounded on four sides by a fence. At the present time half of that fence is already destroyed, and it can be expected that soon the destruction of the chapel will begin.

There were no people living in two small houses, which belong to the church, there were no people living in them, and they were empty. Now there are no window frames, no doors, and no floor - all is carried away by the Indians.

But what is most outrageous is their ill - treatment toward us and the Holy Church. Not long ago a window in the left chapel of the altar in the Cathedral was broken, the drape was taken from the window. During the day a crowd of savages meets on the main steps of the cathedral; they play cards there; at night they sleep in pairs there and carve all kind of scandalous figures in the wood. They pay no attention to the guard when he tells them to go away and only start to laugh at him.

The private property and person of the inhabitants here suffer. In the night time the Indians take apart fences which are not solidly built around the gardens, dig out potatoes, cabbage and in general take everything that is planted in the gardens.¹⁴⁰ It often

¹³⁷ "... while the Russians held possession of Alaska they also exercised a conservative and fostering care over their wards under a similar policy and system; but since the American succession, the Indians have been left without visible control or guidance, and their course has been miserably downward. For nineteen years their women have been the special prey of a large floating population, and both sexes suffer a great deal from resulting maladies and consumption, and many are blind. Old age is rare, and all look old at forty. The Russians established churches, mills, and trading posts along the coast, but the agents of Uncle Sam have let every thing go to decay and ruin, and the capital itself (Sitka) the official quarters are located in buildings whose roofs and gables are open to the weather..." Hallock, C. ONA, p. 94.

¹³⁸ A sad occurrence happened at the closing of the fort and we quote the American source. "the discharged U.S. soldiers robbed the church of the Czar's jeweled Bible and many valuable pieces of plate, a few of which were recovered in a mutilated condition." Seidmore, E. AGB, pg. 117.

¹³⁹ An act providing a Civil Government for Alaska was approved by the U.S. Congress May 17, 1884. By this "the Governor, attorney, judge, marshal, clerk and commissioners provided for in this act shall be appointed by the President of the United States..."

¹⁴⁰ Hallock, C. quotes correspondent Mintwood:
 "...between the house and the bay is a large garden in which a Russian neighbor has a fine colony of cabbages and some potato tops. The path from the gate leads up a gentle eminence between two rows of gooseberry bushes, which are loaded with fruit, and supplemented in the rear with currant bushes, also in bearing with green clusters. There is a row of pie-plant, in barrels, and a hot bed, the sash of which is a fish net... There are elder bushes and two fruit trees; one, a crab-apple, was quite full of blossoms. A clump of wild roses bloom beautifully under one

happens that an Indian comes into the hallway of a house, sees that there is no one there, takes whatever he can get his hands on and leaves, but if at that time the owner of the house meets him; and the Indian is weaker than he, then the owner takes back his property, and pushes the Indian out of the gate of his place. But the matter does not end that way, - the Indian leaves, gathers a gang of 15-20 people, comes to the house and begins as vengeance to break the windows; he breaks anything that is around, - inside of the house at that time there is crying, screaming; the small children are scared, crying; they hide somewhere in a corner or under the bed, and the Indian continues his violence until he becomes satisfied with his vengeance. At that time the owner stands around with a tight heart waiting until it will be over. ¹⁴¹

Not long ago in the house of one of the best families in Sitka a drunken Indian, throwing stones, broke two windows. The reason that he did that was that as a drunk the owner did not admit him into the yard.

If a drunken Indian meets a woman or a girl in the street, rarely will he let her pass peacefully, usually she has to suffer one or another kind of insult. Even small children can not play peacefully in the street - an Indian repulsively decorated with paint, passing the playing children, probably will be envious of their harmless and peaceful game and will find it necessary to deform his face and with a loud scream make a dash at them. The children, especially those, for whom this encounter is their first experience - pale and with tears, run to their parents. -

There is no need to speak about daily theft, - this evil exists everywhere and Sitka naturally is not an exception - even more, unfortunately there are people, who support the thefts themselves by accepting and buying all kinds of stolen things - from nails or a door key to an anchor. However that evil, in such a small place as Sitka with proper observation by the authority lawfully in charge would - be, if not completely wiped out, then the crimes considerably lessened.

In relation to this, we are completely weak and defenseless. To all our requests to the Indians there is only one answer: there are now no soldiers and we can do what we wish. ¹⁴²

It is true that we have forty rifles, that were sent to us by the Government, but these rifles can be given to us only in case of open hostility by the Indians against our lives - and therefore in our case they can not be used.

Sometimes the customs schooners visit us but from those visits we do not have conclusive use. The ship will come, stay for two-three days, the captain of the ship sees that the savages did not yet kill us and he goes back reporting to the Government that everything goes well in Sitka. Naturally the Government trusts him and remains fully convinced of the well-being of Sitka. - There was even one such case. - In November of 1877 there was a customs schooner here. The Sitka savages had a celebration for some kind of a reason and about one hundred other savages from nearby regions came here. - The savage celebrations consist of dancing and great use of

window, and under another is a fragrant bed of spearmint..." Hallock, C. ONA, p. 186-187

As another author notes: there were gardens on either side of the stockade at Sitka which provided fresh vegetables, and hot-house frames secured the Russians many delicacies.

Seidmore, E. AGB, pg. 42

¹⁴¹ After the purchase of Alaska, the U.S. government did not claim the property purchased giving the population a bad example and as a result in 1884: "...Until two years ago the government itself was not a success. Its seat was never warm. There was no ownership in any thing. It did not even know what belonged to it. A merchant claimed the public warehouse as his private property; another citizen claimed the dock, and the navy had actually to build a wharf for its own necessities." Hallock, C. ONA, p. 188

¹⁴² Even when the soldiers were there, not everything was peaceful since "the garrisons stationed at Sitka and Wrangell stayed perpetually drunk on home-made hoochinee; they debauched the women and quarreled with the men." Hallock, C. ONA, p. 94. It was obvious that civil government there was necessary.

homemade vodka (hoochinoe). Suddenly at the end of their celebration, when the savages had considerably stupefied themselves with that poison, a rumor spread, that they intended to make an open attack on the white population and because of the celebration to kill several people. Even though we were disturbed by that rumor, we hoped for help from the ship and by our possession of rifles, and therefore we did not lose our spirit, assuming that with the combined power we would be able to repel the attack. But how great was our surprise and at the same time horror - when we got up in the morning and did not find the ship; as it turned out, it had raised anchor, left in the early morning without even notifying the customs officer. What influenced the captain of that ship to take such a step is difficult to say. To justify it, he couldn't have received a telegram from the Government - since there is no telegraph here. It is difficult to assume, that he would do that out of fear - therefore the assumption remains that he wished to test the reliability of the rumor - but to do something like that is a risk out of hand. Luckily for us - that rumor remained only a rumor, but what would have happened to us - if it would - protect us, Lord - be real. - The savages can not be trusted.¹⁴³



Religious procession with cross and banners in Sitka

¹⁴³ There are not many descriptions of this disturbance in American historical literature of that time. Frederick Schwatka, reported:

"...Many outbreaks have been threatened by this tribe, arising mainly through the influence of liquor and the natural viciousness of some of influential man with the idea of bettering his condition. In 1877, after the withdrawal of the troops, considerable excitement was occasioned by the threats of the chief, known as "Sitka Jack", but the appearance of a gun-boat quieted this without any bloodshed..." Schwatka, F. RMRA, pg. 66-67

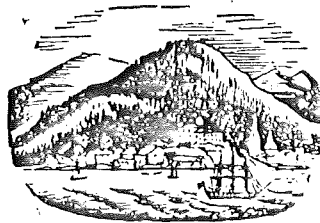
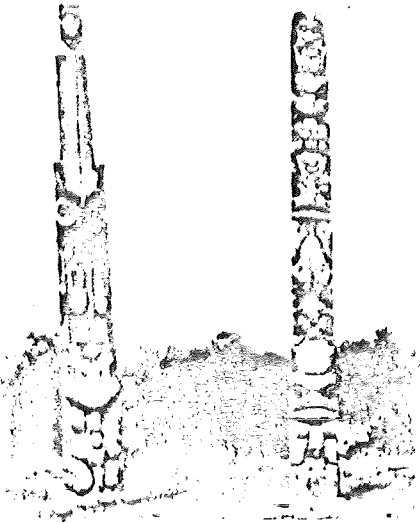
"Within a few months after the troops left Sitka, the Indians had destroyed all Government property outside the stockade and threatened a general massacre. Appeals to Washington for protection were unheeded. The residents were besieged in the old fur warehouse in February. HBM's Osprey Captain Holmes A'Court, was at Esquimault, when a last desperate appeal came to Victoria, and without orders or instructions hurried north, arriving from the ocean as a great war party was coming in from Peril Strait for the final attack. The residents attempted to raise the British flag and implore annexation and protection by England... Captain A'Court remained until a revenue cutter and a man-of-war arrived". This note illustrates how ship captains became involved in schools and other local matters: "A man-of-war has been continuously detailed to service in south-eastern Alaska ever since, and until the establishment of civil government such commanding officers were virtually naval governors and the ships Jamestown, Wachusett, Adams, and Pinta the seat of government." Seidmore, E. AGB, pg 114

In consideration of all this we humbly petition His Excellency by the means of the Ecclesiastical Administration, not to leave us without his request to the American Government to present us with more reliable maintenance and protection from the Indians.

- There are no similar requests from the other Island of Alaska, where our churches are. There could not be since almost all Aleuts are Orthodox and they are more or less educated.

The signatures of all the inhabitants of Sitka, if necessary, will witness the reliability of this report.

Signed: Priest
Reader



Copy¹⁴⁴

**To His Excellency
Extraordinary All-Russian Envoy
in Washington
Baron Shishkin**

We, the undersigned people, dare to inconvenience Your Excellency with our humble petition to not leave us without your mediation with the American Government to give us some kind of support and protection from the unbearably audacious conduct of the Indians towards us. As long as we were under the protection of a military post, there were no attacks by the savages against the Church, our persons and our property - but as soon as the military post was removed all of us began to suffer from them. For a long time, trusting different rumors that were brought monthly by a post ship, we suffered insults and losses from the savages for lack of protection, in hopes of receiving assistance against their wrongdoing soon, - but finally we see, that those rumors will remain empty rumors and that there will be no end of abuses from the savages. With every day they become more daring and impudent. We are completely left alone, can not find any other means to secure our position, than to fall at the feet of Your Excellency with a petition for your request to the American Government for our protection. The idea of doing this came to us from the third paragraph of the agreement made by our Government at the time of the sale of the colonies to the Government of the United States. It is said there, that: "Russian citizens who remain will be maintained and protected in liberty, property and religion". At the present time it is seen that this paragraph is completely forgotten and we are left here at the mercy of fate and the violation of sanctity by the savages. The holiness of our church is being blasphemously insulted. Our cemeteries are destroyed, our persons are subjected almost on a daily basis to in-

¹⁴⁴ The copy of the petition is located in the Archives of the OCA

sults and sometimes to the danger of loss of life, - our property - such as houses, property and garden products are taken away without punishment. We have just to look at this without objecting, since the savages are powerful, and we are not; they have protection - the right of the powerful - as soon as anyone begins a disagreement, in a minute he finds about 20 people to protect him.¹⁴⁵ If we would defend ourselves against their power with our power - then the matter could result in killing, since the savages immediately use a knife or a pistol in disagreements. To avoid such great unpleasantness it becomes necessary with pain in one's heart not to object to their behavior but to suffer. If we would have had power against these savages - power or what is the same, a lawfully appointed local authority - then all of these incidents would not happen.

In the report of our clergy, which was sent to Your Excellency through the Ecclesiastical Administration in San Francisco, You will find a detailed description of the facts of different abuses from the savages. We on our side, confirm with our signatures all said in the clergy report and we are encouraged to turn to You, as the only person who can intercede for the Orthodox Russian people in America. We request Your intercession with the American Government to give us protection and defense from the savages.

* * * * *

About the 1879 uprising of the savages in Sitka.¹⁴⁶

About three or four years ago, an American commercial schooner came to Sitka. Five Indians were hired to serve as sailors, for a certain salary, on that schooner. During the expedition a boat was sent from that schooner on some kind of business. The weather was violent and a misfortune happened to that boat. Four of the Indians were lost in the storm; the fifth by some kind of fortune saved himself and after some time returned to Sitka. The four lost Indians were from one toen (equivalent to a local prince, who has his own army), and the fifth who saved himself was from another one.

It has to be said, that the Koloshians' (the local name of the savages) revenge (is it justified or not, - they do not know themselves) is developed to the extreme; it is developed so much that the Old Testament law of - an eye for an eye, a tooth for a tooth, could be applied to them. For example, out of many facts, that I have noticed, I will mention one. Once a toen invited another toen as a guest. As is customary here, for lack of good vodka - the host prepared hoochinoe (the local name of locally made vodka) for the regalement of his guest. They drank together and went their ways; as it happened, the guest was not satisfied with the hoochinois that he received as a guest; he found it necessary to get more of that poison, in an adequate quantity at another

¹⁴⁵ To understand the situation better: General Halleck's census of 1869 estimates the Sitkans at 1200. Captain Glass's winter census of 1881 found 840. Seidmore, E. AGB, pg. 120. Out of this population in the city: "the Russian population of Sitka pure and mixed is about 250 church attendance is made up chiefly of Indians and Creoles, although Father Metropolski is wellinstructed priest, pious and intelligent, and so might court the attendance of the better classes in the absence of teachers of other sects, especially and in as much as the services are conducted in the Slavonic language, which is both impressive and innocuous. The Indian communicants are always devout neatlydressed, observing all the periods and crossing themselves at proper times..." Schwatka, F. RMRA, pg.184 There is also much to be said about the rest of the population in the city - the Indians according to Julia McNair: over a thousand Indians were living inSitka when missionaries arrived there. Some of the chiefs owned houses and were worth several thousand dollars.. They were thrifty and industrious class, economical and ingenious, though too many of their people were given to drink.. they carved all sorts of toys and made jewelry and trinkets for sale to the traders. One Indian was even trying to make a watch. Dale mentions the wonderful skill in carving ..." Wright, J. M. ATA, pg.163-164 Out of these two descriptions it is seen that the population of the city at that time was considerably better off both economically and spiritually in comparison with the rest of Alaska.

¹⁴⁶ The copy of the historical report is located in the Archives of the OCA.

place. Somehow he got to his barabara (a building), became sick and in about two days he departed from this world - or, as the Koloshians express it, "he disappeared". The relatives of the deceased decided that the one guilty of his death is the one who gave him the first drink of hoochinoe, coming to this conclusion in the following way: if he would not have treated him with drinks, - the deceased would not have gone to another place to drink hoochinoe, - and if he would not have gone there, - he would not have drunk too much and would have remained alive, - and since the first one gave the drinks to him and he died, - therefore it is his guilt and consequently he has to pay them for his death. This assumable guilty one has to pay a certain amount of blankets or slaves (kilgi) - otherwise he himself or one of his relatives will be killed, - if not now, then within a few years. Following that kind of conclusion, the toen of those Koloshians lost at sea expected to receive for them a payment or otherwise he had to take revenge, - but since there is no one here to pay, - he decided to satisfy himself with revenge. His slaves, finding a suitable moment, - killed an American, who lived about 10 miles away from Sitka (at the springs). When that killing became known, then the other toens, who did not have hostile feelings toward white people, gave a secret order to their underlings: find out who did the killing. That way the killers soon were known and these toens requested the Collector in Sitka, Mr. D. Ball, to provide a place for the confinement of criminals. The place was found, the criminals were jailed. The Koloshians themselves guarded the place, wishing the guilty one would be punished right here in Sitka. To avoid unpleasantness from the Koloshians and to prevent them from taking the matter into their own hands it was decided at a meeting that the criminals would be sent to Portland to court. The steam-ship California came and took these criminals away. Witnesses (also Koloshians) went on the next steamship according to the call of the judges together with a translator (Sergei Kostromitinov). The matter was investigated and one of the Koloshians, who was found guilty, was hanged.

All this happened in the absence of the toen whose party committed the crime. When he arrived and learned what had happened, - he turned to the other toens, who had delivered the guilty party, reproving them, that they did not express any kind of sympathy to him at the time when he lost four people from his tribe at sea - when his tribe killed one white, they delivered the guilty. Now he said, I lost five people and have to be repaid for them, - if you will not take part in my hard driven activity leave this place, I will take care of these matters myself. The other toens said that they have nothing against the white people, do not intend to help him or to leave the place as they will not permit him to do anything bad to the whites. He said then, that he alone has more power, than they all do have together, that he will definitely take revenge on the whites for the loss of his people. Then he sent a notice about his intentions to his relatives and left himself. (He is still not here). However his tribe (of about 30 people), felt encouraged by the actions of their toen, and began to increase their courage by drinking. Once at about 10 o'clock in the evening, armed with spears and knives they came to the city with the intention of killing anyone whom they would meet. The Koloshians, who did not take part in this uprising, stopped them and informed us of what was going on. All the inhabitants of Sitka, knowing the Koloshians' character very well, were quite to extremely disturbed by these events and gathered together at two places. The house that I live in, as it is said was crammed full of women and children. The men, armed with the Government rifles provided to us, divided into equal groups. That night no one slept, keeping arms at hand. On the next day we held a meeting and with a unanimous voice decided that we have to guard ourselves day and night, and this was done. In this way we protected ourselves from unexpected attack, but it was not possible to be in this kind of military condition for an indefinite time; even more, that the opposing side threatened to become stronger. As a result we sent by the first steamship a request for quick assistance to Victoria as the closest military port, and at the same time we asked

the same from the American Government. The time of waiting for help passed in fear and concern and finally we could breathe peace-fully, when we saw smoke on the horizon, which notified us that help was on the way and coming closer. That was an English military steamship - Lord Grant to it all kind of success (everyone met it with that kind of feeling; those feelings followed it when it left). On another day an American Custom schooner, with about 35 people on board, came. The English ship fulfilled its humanitarian duty and could have left, but both captains, having inspected the situation found that there was not much hope for the small schooner to defend us alone. They decided to stay until a more hopeful assistance would arrive from the American Government. That's how the matter was. Both ships left when the military steamship "Alaska" arrived. At the present time we are calm, since now we have good assistance, - but it is said that the rebellious toon has not dropped his intention of taking revenge on the white people. Not having enough strength or courage he can't attack openly and intends to fulfill his plan in a personal way - to kill several people one by one. - He could do that quite easily. He himself until now has not come to Sitka and probably will not come here, as long as an well-armed military ship stays here.

Your Eminence can see the circumstances previous to all this from the enclosed copies of my report and the inhabitants' petition to the name of our Envoy in Washington.

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From the diary for 1880 of Right Reverend Bishop Nestor.¹⁴⁷

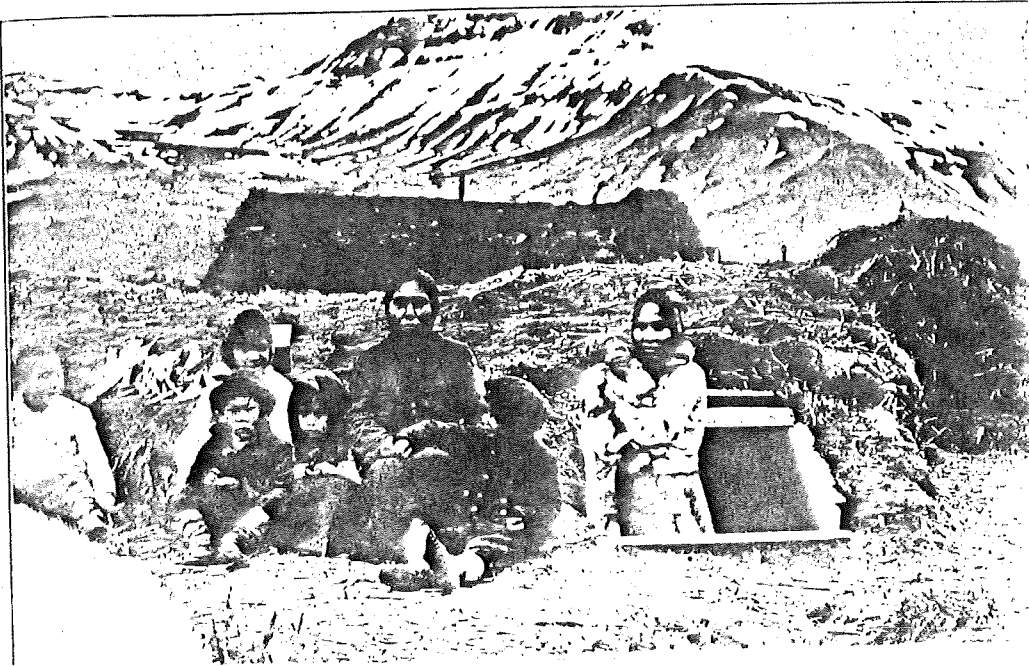
April 6/18 Sunday. At 9:50 we departed from the pier and into the Pacific Ocean. - Since there was a strong wind, the Ocean was not quiet; our steamship was tossed from one side to the other. - At 8 o'clock in the evening the steam was stopped and the sails were raised. - The night went restlessly. The next day it rained and it was impossible to come out on the deck. In the evening the wind became stronger developing into a great disturbance which, at about 2 o'clock in the night, tore a boat away from the right side. - Until April 12/24, no sun was visible and we could not use observation to find our position on the map using latitude and longitude.

April 13/25 Palm Sunday. It was quiet. The ship went using steam without sails and at 9 o'clock in the morning we were forced to stop the steam for some time because the screw began to touch the main part of the fastening of the stern (the sternpost). - At 10 o'clock the Typica with Presanctified Gifts was served. At about two o'clock in the afternoon we went again using steam. - During the entire Holy Week of Christ's suffering we were in the Ocean, moving unnoticeably toward the Aleutian Islands. On the first day of the Holy Day of Christ's Resurrection¹⁴⁸ at 12 o'clock 30 min. we lowered anchor in the Bay of the Island of Unga, across from the settlement of the same name. The mountains of the island were covered with snow and the air was very cold. - At 4 o'clock in the afternoon I went ashore to conduct Extreme Unction for four sick women. - For the first time in my life I saw their dwellings - baraboras. - In Sitka I had seen

¹⁴⁷ The original diary of Bishop Nestor for the years of 1880-82 is located in the Archives of the OCA.

¹⁴⁸ In the Russian Orthodox Church there are numerous holidays of varying importance. Holy Pascha is the holiest of the days. Then there are the "twelve" holidays deemed of special significance by the church and there are "altar" holidays that occur in each settlement on the saint's day of the church or monastery. The names of the "twelve" holidays are of special interest since many Russian surnames derive from these days (Rozdestvenskii, Voznesenskii, Uspenskii etc.). Then there are many saints' days. Note that in the Russian language Sunday is воскресенье - "voskresen'e"; in translation - Resurrection Day. The Orthodox holiday of the Presentation of Christ in the Temple is called in the Roman Catholic and Episcopal churches the Feast of the Purification of the Virgin, or Candlemas.

them only from afar, but here I had to enter them, or to express it exactly, to climb into them bending myself into an arc. -



Aleuts in their primitive barabora

Inside there is stuffy air, untidiness and crowding, which are the main and unchangeable conditions of baraboras. - Plank-beds are built in every corner; on top of each of them a whole family is located or some relatives of the owner of the barabora. - Therefore there is only a little free territory of not more than two steps in length and two in width between the plank-beds. - A small table covered with something like oilcloth is put in front of the only window, and over the window is positioned a shelf where there are some Holy Icons of any size and in front of them a small wax candle-end is fastened. It is lighted only on Holy Days and only for a short time. - The sick understood the Russian language very little and therefore their confessions had to be taken in the Aleutian language, which I do not understand, and I had to give the prayer of absolution only according to deep sighs and gestures that express repentance and grief for committed sins. - The next day at 9 o'clock in the morning I went ashore accompanied by Deacon Kryzanovskii and in the chapel dedicated to the honor of Vladimir's Holy Mother of God ¹⁴⁹ I served Typica, during which I gave a sermon explaining the meaning of the Holy day of the Holy Pascha. Then I performed the burial service for a woman,

¹⁴⁹ It is believed that the Holy Icon of Vladimir was painted by the Apostle St. Luke on one of the boards of the table at which the young Christ ate. When he showed the finished painting, the Holy Virgin said: "my blessing and that of Him born by me will be with this icon". This icon stayed in Jerusalem until 450 and then it was brought to Czargrad. In the beginning of the 12th century the Patriarch of Czargrad Luke sent the icon to Kiev as a present to the Grand Prince Yurii V. Dolgorukii. Prince Andrei, after Kievan Rus' was destroyed by the Mongols, took the icon on his travel northward, with the idea of establishing a new city. When he reached the area of Vladimir the horses refused to move farther. He understood it as a sign of the Holy Virgin's wish to stay there. The city of Vladimir became the new capital city. The prince ordered a church to be built there and since that time the icon became known as the Vladimir icon. There were many miracles from this icon. Russian warriors took it to battles against the Volga Bulgarians and Mongols. Later when Moscow became the capital the icon was moved there and put in the Dormition of the Mother of God Cathedral. In front of this icon, lots were drawn for the election of Metropolitans and also the Patriarchs of All-Russia. There are several known copies of the icon that are also venerated by the Russian Orthodox believers.

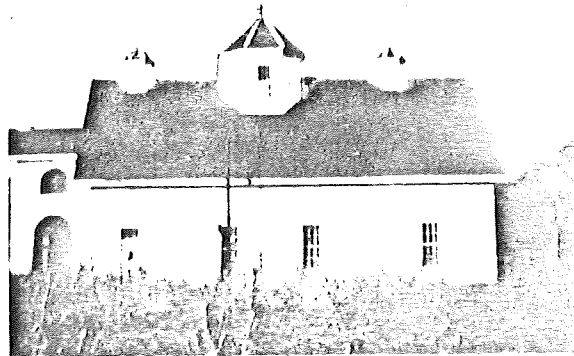
prayer for the fortieth day to two women.¹⁵⁰

April 22/May 4, Thursday. At 4 o'clock in the morning the anchor was raised. - The weather was clear, but the air was cold. - At 1 o'clock 30 min. in the afternoon the anchor was lowered in the Bay of the Alaska Peninsula across from the settlement of Bel'kovsk. - On the first boat I went ashore accompanied by Deacon Kryzanovskii. - The inhabitants of the settlement were awaiting me on the shore to receive a blessing. Then they accompanied me to the church. - Priest Moisei Salamatov met me with a procession at a considerable distance from the church singing the Troparion "Christ is risen". - After kissing the cross I followed the procession accompanied by the people. - After entering the church the Augmented Litany and many years were proclaimed for His Majesty the Emperor and the entire Royal House, and for the Most Holy Ruling Synod. Then I put on the stole, with a cross in my hands, said a word of greeting to the people and gave them a blessing for the second time. After that I entered the Holy Altar, inspected the Antimins, the Holy Presanctified Gifts, the Holy Vessels and the sacristy. Every thing was in order and properly neat. -



Our Lady of Vladimir

Then I inspected the building of the church itself, finding that it needs considerable repair. Since the priest sent a report asking permission to enlarge the capacity of the church, I gave permission signing a certificate to take the church apart and then in the same place to build a new one that would be larger, built on a stone foundation, at a cost freely donated by the inhabitants. -



Holy Resurrection church in Bel'kovsk

April 23/May 5. I served the Liturgy and an Intercession. - At the Little Entrance I rewarded Father Moisei Salamatov with an Epishion. -

¹⁵⁰ In remembrance of the bringing of the Infant Jesus to the Temple by Joseph and Mary, children of the Eastern Orthodox faith are also brought to the Church on the fortieth day after their birth. This is called incorporation with the Church. At the same time cleansing prayers are read for the mother.

April 25/May 7. Friday. In the morning at about 9 o'clock we raised the anchor and went to the settlement Protasov, arriving there at eleven o'clock. -

At one o'clock in the afternoon I came ashore, visited the chapel dedicated to the name of the Mourning Mother of God, and visited the houses of the church warden Constantine Dushkin and the Agent of the Company. Then giving a blessing to the people I returned to the ship.

April 26/May 8. At 5 o'clock in the morning we raised anchor and went to the Island of Sannak arriving there at 1 o'clock in the afternoon. - I went ashore to bless people, served a service for the departed and in a specially constructed barabora, where the inhabitants gather for prayer, I served a Moleben with the blessing of water, and blessed all parishioners with Holy Water on their heads. - At 8 o'clock in the evening the wind became stronger and blew in strong gusts; because of that the steamship threw a second anchor, and broke the connection with the shore. -

April 28/May 10. Monday. The wind quieted down, we raised anchor, and arrived the next day at 7 o'clock in the morning in the Bay of Unalaska where we berthed at the pier. - Even before we came to the place Priest Innokentii Shaiashnikov came on board to get a blessing (and accompanied me then to the settlement). At 9 o'clock I went to the church where I was met by the pastor and after the singing of the entering prayer "Shine, shine..." I said a word of greeting and gave a blessing to the people. - After that I inspected the Holy Altar and everything else which had to be inspected. - The church itself and the entire property are kept in proper cleanliness. - The holy icons are of good workmanship and in general everywhere can be seen the care of the pastor and clergy for the church.

Among the books that are the property of the church I turned my special attention to the handwritten book that contained the translation of the Four Evangelists and the Acts of the Apostles into the Aleutian-Fox language by the pastor of the church - Priest Innokentii Shaiashnikov. - They are read according to the day at every service to the Lord after the reading of the Slavonic text. - The inhabitants of the Unalaska settlement, and the people of the Islands of St. Paul and George expressed their wish to have this translation in print and they began the collection of donations for the necessary sum for this project. - But I wonder how to turn this intention into reality! - It can't be done without a censorship and permission by the Holy Synod. - But who can be a censor of this translation except the Author himself?

After the inspection of the church, I visited the house of the pastor, which was presented to him and paid for by money collected from the inhabitants of the Islands of St. Paul and George. - Then I visited the houses of both church readers. Lodochnikov has his own small house, and Lestenkov lives in a barabora that was built with church funds; it is kept quite neatly but is crowded with his family which consists of seven (7) people. - The old building, which was built by the Russian-American Company, and where Priest Innokentii Shaiashnikov lived for many years, is completely rotten, and therefore I gave an order to have it taken apart and to have built on that same place (by the American Commercial Company) another small house for 500 dollars. -

May 1/13 Thursday. Early in the morning the steamship St. Paul appeared on the horizon and at 7 o'clock it arrived at the pier. - On this day at 8 o'clock in the morning I served a Liturgy.

May 4/16/ Sunday. I served a Liturgy at 8 o'clock in the morning and have ordained the church-reader Innokentii Lestenkov to the dignity of a deacon, leaving him at the church-reader position. - After the Gospel reading, I gave a sermon explaining the meaning of the Holy Day.

May 5/17 Monday. At 7 o'clock evening I moved to the steamship St. Paul, taking with me Deacon Lestekov who wished to visit relatives. - The entire day the weather was terrible - snow and rain with a strong wind - which continued the entire next day. -

May 7/19 Wednesday. At 4 o'clock in the morning we entered the Bering Sea and the next day arrived at the Island of St. George. On our way we encountered a lot of floating ice. I went ashore directly to the church. There were almost no men around the homes with the exception of the Elder Andronik and the women, who gathered immediately in the church to get a blessing. - From the church I went to the Alaska Commercial Company and then visited the house of the customs officer General Scribner. - On the Island of St. George there are only 18 houses that were built by the Company, all according to the same plan and in them live about 80 people, men and women. At 5 o'clock in the evening I anointed six children with Myrrh, who had been baptized by the parishioners themselves. At 7 o'clock I began a Vespers service that continued until 9:30. Then I conducted confessions for about 60 people - men and women and at 12:30 I began the Proskomide. At that time the Deacon read the prayer to the Holy Communion, then the Third Hour and later started the Lord's Liturgy, that was finished at 4 o'clock in the morning. - Since it was quite early in the morning I did not wish to disturb anyone in the Company building and went to the house of the Elder Andronik where I drank a glass of tea¹⁵¹ without sugar since the shipment had not come yet. - At 8 o'clock in the morning I went back to the steamship.

May 10/22 Saturday. Elder Andronik came to the ship with some local people requesting me to ordain a priest for them, who would permanently live with them on the Island. - The inhabitants promised to build a house for him and to support him at their own cost.

May 11/23 Sunday. At 3 o'clock in the morning the anchor was raised and we went to the Island of St. Paul. - At 5 o'clock we encountered a large quantity of ice in our way. We went among large ice fields as far as it was possible in hopes of getting through in the direction of the Island but unsuccessfully. - At 7 o'clock it began to snow and the ship was forced to turn back to the Island of St. George.

May 12/24 Monday. Snowing. At 8:30 the anchor was raised and we went around the Island. After two hours we stopped again throwing the anchor across from the same settlement. -

May 13/25 Thursday. At 4 o'clock we raised the anchor and went again in the direction of the Island of St. Paul. Slowly we went among the ice and came close to the Island at such a distance that we could clearly see the church of the settlement and the flag hovering on the mast, but the solid mass of ice positively hindered the steamship from approaching the anchorage and for that reason we were forced to return to the Island of St. George.

May 14/26 Wednesday. Holy Day of Midfeast. A boat came from the shore. They requested me to serve Hours with Typica and then to perform burials, then to bless water for them and finally to baptize a baby. - (After singing the Lord's prayer I gave a sermon about the meaning of the Holy Day of the Midfeast). - All services finished at

¹⁵¹ The Russians are great tea drinkers as hospitable - a quality noted by many travelers: "Russian hospitality is proverbial, and we all somewhat suffered thereafter.. Then memory refuses to retain we had to drink tea, which was served sometimes in tumblers.." Whympier, F. TAA, pg.79 This love of drinking tea and hospitality became also qualities of the inhabitants of the Aleutian Islands and Sitka.

about 11 o'clock. - At noon I was invited to breakfast in the house of the Alaska Commercial Co. and then soon I returned to the steamship.

May 18/30 Sunday. - Because of the quite strong wind we did not have a connection with the shore. - At 10 o'clock in the morning I proposed to the Captain of the steamship that he permit a Typica service for the Aleuts, 25 of whom were on the ship. - At Typica I explained the meaning of the Holy Day of Christ talking with the Samaritan woman.¹⁵²

May 19/31 Monday. At 2 o'clock 45 min. after midnight the anchor was raised and we went to the Island of St. Paul. At 8 o'clock we were at a considerably close distance to the place where the anchor could be lowered but we couldn't approach that place because of ice. We saw from the ship that three boats left the shore and began to maneuver among the ice and a boat was lowered from our steamship to at least give mail to the inhabitants and the workers of the Company. - But the ice was very compacted and presented one whole mass. - Seeing the impossibility of receiving mail, the boats from the shore opened sails and went back to the settlement, - and the boat from the ship returned. - After waiting a while, so that the ice would be carried away by the stream to the side we went to the Eastern part of the Island and at a depth of 14 sazhen lowered anchor. - On the shore it was noticed that the ship lowered anchor and all possible efforts were made to lower a whaleboat into the water on board of which were the main Agents of the Company. They came through to the ship among the ice floating at the shore. - After the usual greetings, two of the Company Agents returned on the whale-boat to the shore and the ship immediately went further from shore into the Sea, where it stood under steam. - At 5 o'clock in the evening the ship again approached the shore but this time from another side of the Island and landed passengers on shore from three whaleboats. I stayed on the ship in hopes of going ashore on Tuesday morning, allowing time for people to prepare to meet me. - But my hope was not fulfilled. - In the night fog came and the ship kept itself in slow motion far from the Island in the sea. At 8 o'clock in the morning it left in the direction of the Island of St. George, where it arrived at one o'clock in the afternoon, lowering anchor there. We stood there until midnight and at one o'clock again raised anchor and went to the Island of St. Paul arriving there at 7 o'clock in the morning.

May 21/June 2. At 2 o'clock in the afternoon we noticed a whale-boat coming from shore, that had six oarsmen on board, all brave young people, overdressed, having the same kind of caps on their heads. The assistant Toen was with them. - The boat came to the ship, the assistant Toen came to the deck to receive a blessing and announced to me that the inhabitants of the Island were all gathered in the church expecting me. - After half an hour I came aboard the whaleboat where immediately flags were raised, in the front, the Russian and in the rear of the boat, the American. - With such triumph I left the steamship. - At the pier the head agent of the Company awaited me, also his brother and other employees of that Company. -Coming ashore after the usual greetings I went directly to the church, where priest Pavel Shaiashnikov met me with the expected respect. After the singing of the entrance prayer I said a word of greeting, expressing my gratitude to the inhabitants for their dedication to the Lord's Church, and for their good behavior. - Then the priest said the Little Litany and chanted the benediction of many years to the Lord Emperor and the entire Royal House, and then to the Holy Synod. - Then giving a blessing to the people I went to the Altar, inspected the Holy Antimins and everything that should be inspected.

¹⁵² St. John 4:7-26

The church is built of wood, on an well-elevated place. - The Iconostas is painted with white oil paint. - The Icons are of good workmanship, received from Moscow. - The Altar is dedicated to the Supreme Apostles Peter and Paul. - From the church I went to the house of the priest and then to the house of the Alaska Company where there was a room prepared for me. - After dinner at about 9 o'clock in the evening the Head Agent of the Company came to my room accompanied by a young Aleut, who at the cost of the Company studied in an American School, where he learned the English language and music. After study he returned to the Island of St. Paul. - At the present time he has the position of a teacher in the school, teaching the children the English language. - His name and family name is - Panteleimon Buturin. -

May 22/June 3 Thursday. The morning was cold. At nine o'clock it snowed large flakes. - I visited the house of the church reader, then went to the church elder, then to the house of the customs officer - Colonel Otis. -

May 23/June 4 Friday. Fog, wet weather.

May 24/June 5 Saturday. Cloudy, wind with rain.

May 25/June 6 Sunday. It was snowing. - At 8 o'clock in the morning the bells rang for the Liturgy. - I served the Liturgy and rewarded the pastor of the church, Priest Pavel Shaiashnikov with an Epishion. - After the prayer before the Ambo, I made a sermon about the Sunday Evangelion. - After the benediction a thanksgiving service was made in memory of the saving of the precious life of His Royal Highness the Emperor during His visit to Paris to the World Exhibit in 1867. After leaving the church, on the porch, the church elder approached me with a package, which I accepted since it was given in the name of the inhabitants of the Island. Arriving home, I opened the package and found there a check to the name of the Alaska Commercial Company in the amount of 250 dollars given me for a new Miter. -

May 26/June 7. Monday. Clear, cold wind. - In the evening at seven o'clock, after finishing work I ordered the bell rung. - All the inhabitants and their children came to church. - Upon departure I gave a sermon concerning the upbringing of children and the use of education. After giving to all a blessing I went to the boat, accompanied by all until the pier where I blessed everyone for the second time and went to the steamship. -

May 27/June 8. Thursday. Clear and quiet weather. - At 9 o'clock in the morning the anchor was raised and we went to the Island of St. George where we arrived at 2 o'clock 30 min. in the afternoon and at 4 o'clock we took a course toward the Island of Unalaska where we arrived on

May 28/June 9 at 5 o'clock 30 min. in the evening. The pier was occupied by a ship from Naniam that was unloading coal. - After half an hour the bells rang for Vespers, but I could not reach the shore until eight o'clock in the evening. - The weather was rainy and cold. - Arriving in the given rooms I read the evening prayers and went to sleep at midnight. -

May 29, June 10. Thursday, Ascension Day. - I served the Liturgy and after the prayer before the Ambo gave a sermon about the meaning of the Holy Day. - This day is the Altar Day of the Unalaska church. -

May 30/June 11, 12. The weather was nice, it was clear and without clouds. -

June 1/13 Sunday. The weather was quite good, it was cloudy. - At 8 o'clock the bells rang for the Liturgy. - I attended the Lord's Liturgy and gave a sermon for that day about the celebration that was established by the Church in memory of the council of the 318 Holy Fathers of the First Ecumenical Council.¹⁵³

June 2/14 Monday. - Fog, quiet. Moved to the steamboat.

June 3/15 Thursday at 5 o'clock in the morning we left the dock of Unalaska and at 8 o'clock took the real course NNO to Bristol Bay. -

June 5/17 Thursday. At 4 o'clock in the afternoon we were parallel to the Peninsula of Constantine at the lip of entry to Bristol Bay. Because of heavy fog we lowered anchor and from time to time gave signal whistles. - At 10 o'clock in the evening the pilot Andrei came on a baidarka. - This night in my sleep I saw a Metropolitan, it seems that he was from Kiev, only his name was Grigorii, not Filofei. - I talked with him for a long time and received several books as a present. -

June 6/18 Friday. At 3 o'clock in the morning the anchor was raised and we went into the river that goes into Bristol Bay. At 5 o'clock on the left side we saw a low shore that was partially covered by snow. At 6 o'clock we lowered anchor because of the heavy fog that came. - At 7 o'clock 30 min. it cleared a little, raising anchor we went farther and at 12 o'clock stopped lowering anchor across from Nushahak. -

The priest Vasilii Shishkin immediately came in a baidarka to receive a blessing and being invited, remained on the ship for breakfast. - Half past one in the afternoon I went ashore and went directly to the church which is dedicated to the memory of the supreme Apostles St. Peter and Paul. - The inhabitants gathered to receive a blessing. - The church is quite old and needs considerable repair. - For this reason from my travel funds I left one hundred fifty dollars, to take apart the wooden shingles on the roof and to put other new ones. The church inventory is poor. - The priest's house definitely can not be repaired, since it is rotten from the foundation to the roof. A new one has to be built. - The house of the church reader has to be repaired.

The river where the Mission is located at Nushahak has low and high tides. - Because of the quick current, sandbanks are formed, that during low water form sand islands of great size. - The inhabitants walk around in so-called parkas that are made of animal skins. - The men and women dress themselves alike all the year around. - This dress is used by them as a shirt and as a bed and as a blanket. - In other words they seem to be savages; only they believe in our Lord Jesus Christ. - They eat sourish or dried fish. - The church-reader Vasilii Orlov translated into the local Kuskokwimian language several readings from the Evangelion, the Creed, the Lord's Prayer and some other prayers. - They would like to have them printed. -

June 8/20. The Holy Pentecost. - I served the Liturgy, during which I blessed the wearing of the sticharion by Ioann Orlov and the church-reader Vasilii Orlov was ordained to the holy Diaconate. - I rewarded the pastor of the church Priest Vasilii Shishkin with an Epishion. -

June 10/22. Thursday. - The weather was clear with little wind. - Priest V. Shishkin came to the steamer with two baidarkas. - At 2 o'clock in the after-noon the anchor

¹⁵³ The Holy Orthodox Church believes that there were seven Ecumenical Councils that formulated the basic Christian doctrine, by witnessing to and defining truths of revelation, and by shaping forms of worship and discipline. In general, they represented attempts by the Church to mobilize itself in times of crisis for self-defense, self-purification and growth. They condemned heresies, formulated the Creed, and condemned Iconoclasm. The first Ecumenical Council was in Nicaea in 325.

was raised and with a favorable current we went to the exit of the river. - At 4 o'clock we got stuck on a sandbank and stood there until 8 o'clock in the evening (when the water arrived) - without any damage to the ship. -

June 11/23 Wednesday. At 6 o'clock in the morning there was fog. The course WNW. - At 9 o'clock we saw a group of Islands in Kuskokwim Bay and at 12 o'clock 30 min. the anchor was lowered not far away from the settlement Tugiak. - At 5 o'clock 30 min. The anchor was raised again and we went in the direction SSW to the exit of the Bay. -

June 12/24. Thursday. - Clear, quiet, at 1 o'clock in the afternoon we stopped, lowering anchor at the entrance to the river Ugashik. -

June 13/25. Friday. At 2 o'clock in the morning we raised anchor and with a favorable current we entered the river. At 1 o'clock 30 min. in the afternoon the anchor was lowered across from the settlement Ugashik. - The priest V. Shishkin and Iv. Orlov went to the shore in baidarkas to conduct services. -

June 16/28. Monday. At 1 o'clock 30 min. the anchor was lowered at the Island of St. Paul. - I have been ashore until 8 o'clock in the evening. - The inhabitants were happy to see me for the second time, - all coming to the church to receive a blessing. -

June 17/29. Tuesday. At 8 o'clock in the morning the ship went to the cape at the Northeast side and at 4 o'clock we returned to the previous place we had anchored. -

June 19/July 1. Thursday. The anchor was raised and we went to the Island of St. George. - Coming close to a suitable place where it was possible to get ashore by boat without lowering anchor we sent Dr. Kelly ashore and went in the direction of the Island of Unalaska. -

June 21/July 3. Saturday. At 6 o'clock in the morning there were not many clouds. We saw Makushin Mt. The top of that is considered to be 5474 ft. high. - At 3 o'clock in the afternoon we came to the pier of the settlement of Unalaska and berthed.

June 29/July 10. Sunday. Served a Liturgy at 8 o'clock in the morning and ordained Innokentii Lestenkov into the Holy Priesthood. -

July 3/15. Thursday. At 2 o'clock in the afternoon the ship Paul arrived. -

July 5/17. Saturday. At 6 o'clock 45 min. in the morning the ship Dora left the pier to go to San Francisco. -

July 6/18. Sunday. Malay arrived with boards and coal. -

July 8/20. Tuesday. At 4 o'clock in the morning the schooner Matthias Turner arrived.-

July 15/27 Tuesday. After midnight in my dreams I saw the Most Reverend Isidor, who came to me for a confession and then became invisible. -

July 25/August 6 Thursday (sic-date error). At 3 o'clock in the after-noon the schooner Matthias Turner arrived.

July 26/August 7 Saturday. At night I dreamed about Carl Carlovich Delivron whom I was congratulating on the occasion of his promotion to Captain of the First Class.

July 30/August 11 Wednesday. - At 6 o'clock in the morning on board the schooner St. George I went to Kodiak. About 2 o'clock in the afternoon on our way we came to Biorka, there I anointed 3 babies with Myrrh. - At 5 o'clock 30 min. in the afternoon we left Biorka. -

August 1/13 Friday. In the early morning at about 4 o'clock I saw in my dream the church reader Michailovski and his wife, but I did not see the children; it seems that they planned to go to Russia. -

August 2/14 Sat. At 6 o'clock in the morning the anchor was lowered across from the Bel'kovsk settlement. - The entire day I was on shore in the house of the priest Moisei Salamatov. -

August 3/15 Sunday. At 6 o'clock in the morning the anchor was raised and we went further. - The weather was unpleasant with wind and rain against us. -

August 5/17 Tuesday. Calm.

August 6/18 Wednesday. The Holy Day of the Transfiguration of our Lord. - The wind is against us with rain, and big ripple. -

August 7/19 Thursday. At about 8 o'clock in the evening we approached Woods Island near Kodiak Island, where the anchor was lowered not far away from Pavlov Bay. A settlement is located there. - After some time a boat came for me, with both church readers aboard - Nikolai Rysev and Nikolai Kashevarov. Several other people, who worked for the Alaska Commercial Co. were with them. - At 9 o'clock we approached the pier and I went to the church. - After "It is very meet to bless Thee..." was sung I said a word of greeting, then gave a blessing to the people and went to the house of the Agent of the Alaska Commercial Co.- Hieromonk Nikita was in Kenai during my visit.

August 9/21 Saturday. I served the Vigil.

August 10/22 Sunday. At 8 o'clock in the morning I served first the Proskomide, then the Liturgy. - During the service of Hours I blessed the wearing of a Dalmatic by Petr Kashevarov and Petr Dobrovolski as sub-deacon. - During the Liturgy I ordained the latter as a deacon.

August 13/25 Wednesday. I blessed the central Altar in the name of the Resurrection of Christ. -

August 15/27 Friday. The day of the Dormition of the Most Holy Mother of God. - I served the Liturgy and ordained Nikolai Stepanovich Rysev as a deacon.

August 17/29 Sunday. I served the Liturgy and blessed the wearing of a Dalmatic by the church reader Nikolai Petrovich Kashevarov. -

August 22/Sept. 3 Friday. They started to paint the church-roof with green paint. -

August 28/Sept. 9 Thursday. At 12 o'clock 30 min. the ship Dora arrived. -

August 29/Sept. 10 Friday. I served the Liturgy and ordained Deacon Petr Dobrovolski into the Holy Priesthood. -

August 30/Sept. 11 Saturday. I served the Liturgy with a Moleben. -

September 2/14 Tuesday. At 12 o'clock 30 min. I moved to the ship Dora, soon the anchor was raised and we went to Lesnoi Island (Spruce Is.). - At 6 o'clock in the evening we left the Island and went into the Sea. -

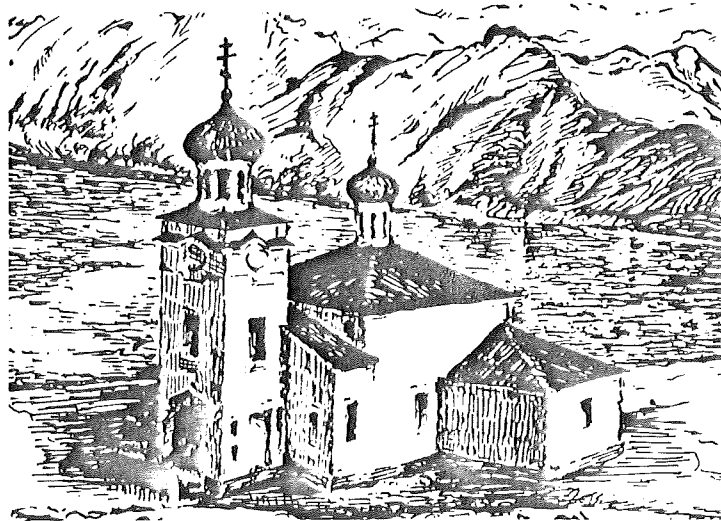
September 5/17 Friday. At 12 o'clock 30 min. in the night we approached the Island Simeonov and lowered anchor at the settlement of the same name. - After an hour we went farther and the next day at 10 o'clock 45 min. in the morning we lowered anchor at the settlement of the Island Unga. -

September 6/18 Saturday. At 4 o'clock in the morning the anchor was raised and at 9 o'clock we approached the Island of Peregrebnyi where we lowered anchor at the settlement of Vosnessenski. After staying there for not more than three hours we went farther and at 7 o'clock 15 min. in the evening the anchor was lowered in Bel'kovsk Bay at the settlement of the same name. -

September 7/19 Sunday. At noon Priest Fr. Moisei Salamatov came to receive a blessing; after that the anchor was raised and at 6 o'clock in the evening we came to the Island of Sannak and at 8 o'clock we went farther. -

September 8/20 Monday. At 7 o'clock in the evening we came into the Bay of the Akutan Island where we lowered anchor at the settlement of the same name. -

September 9/21 Tuesday. At 8 o'clock 15 min. the anchor was raised and at 3 o'clock in the afternoon we came to Unalaska. -



Holy Ascension Church
Unalaska Island, Alaska

September 10/22 Wednesday. Windy and it was raining. At 11 o'clock in the morning came the Customs ship Thomas Corvine. -

September 14/26 Sunday. I served the Liturgy together with the pastor of the church - Priest Innokentii Shaiashnikov and Priest Petr Dobrovolski. - During the service of Hours I blessed the wearing of a Dalmatic by Andrei Kashevarov for the church of the Archangel Michail at Sitka. -

September 16/28 Tuesday. From 4 o'clock in the morning a strong wind with rain began from the N. The barometer fell considerably and at about 2 o'clock in the afternoon it showed 72.75-

September 19/October 1 Friday. At 4 o'clock in the afternoon I ordered the bells rung and after a quarter of an hour I went to the church. - The pastor of the church Fr. Innokentii Shaiashnikov, Fr. Innokentii Lestenkov and Fr. Petr Dobrovolski came out for a Moleben for travel in the Sea. - After that I gave a sermon about how people should live, should behave themselves according to the teaching of Christ, and especially in every way to keep away from drunkenness. - After that I blessed everyone and went to the house of the priest Fr. Innokentii Shaiashnikov and drank tea there. - At seven o'clock in the evening I moved to the Custom steamship Thomas Corvine.

I have promised a small Chalice with sacred vessels to the settlement of Nazan at Atka, and to Priest Dobrovolski a Scrizal¹⁵⁴ and other religious books.

September 20/Oct. 2 Saturday. At 10 o'clock in the morning we left the pier. The weather was favorable. It was very quiet and a light wind blew our way. -

September 24/Oct. 6 Wednesday. Wind N with rain. - Considerable rocking because of big ripples. -

September 30/Oct. 12 Tuesday. At 4 o'clock 30 min. the anchor was lowered at the entrance to the Bay of San Francisco at Black Point and at 6 o'clock at sunrise we entered the Bay across from the city itself. -

Father Innokenty Mikhailovich Lestenkov



Photograph from a private collection.

¹⁵⁴ Scrizal' is a book with explanations of the Liturgy and other services.

**Confessional list of the
Alexandro-Nevsky Diocesan Cathedral
in San Francisco
for 1880 ¹⁵⁵**

No. people		Confession & Communion	Age	
M.	F.		M.	F.
Clergy:				
1		Archpriest: Vladimir Nikolaev Vechtomov	34	
	1	his wife: Varvara Ivanova		
	2	their children: Olga		5
	3	" " Maria		
2		" " Sergei		
3		Hieromonk Herman		
4		Deacon Ivan Fedorov Kryzanovski		
	4	his wife: Vera Alexandrova		
5		their children: Viacheslav		
6		" " Vsevolod		
7		Deacon: Vasilii Gavrilov Kashevarov	39	
	5	his wife: Ekaterina Vasil'eva....		38
	6	their children: Natalia		14
	7	" " Agrippina	8	
8		" " Alexei		
9		at subdeacon salary: Michail Andreev Mstislavski	39	
10		at subdeacon salary: Ivan Alexeev Sobolev		
11		School students: Ivan Dabovich		
12		" " Georgii Dabovich		
13		" " Georgii Tsikuris	11	
14		" " Vasilii Kashevarov		
15		" " Nikolai Netsvetov		
	8	Widow of archpriest: Alexandra Ivanova Kedrolivanskaia		
16		her children: Michail		
17		" " Ioann		
18		" " Nikolai		
19		" " Pavel		
	9	" " Alexandra		
	10	" " Elisaveta		
	11	Widow of priest: Fekla Salamatova		57
	12	her granddaughter: Elena		10
Parishioners:				
20		Alexandr Ivanov Voskresenskii		
21		Michail Ivanov Kozlov	66	
22		Feodor Vladimirov Buianov	32	
23		Andrei Tokarev		
24		Ivan Felimonov		
25		Iakov Volker		

¹⁵⁵ The original is located in the AARDM.

	13	His wife: Maria		
	14	Their children: Lubov'		
	15	" " Anna		
26		Iliia Vasiliev Tataurov		25
	16	His wife: Marfa		
	17	Their children: Elisaveta		
	18	" " Ekaterina		
	19	Widow: Elisaveta Ivanova Bol'man		
27		Her children: Ivan		
28		" " Vladimir	16	
29		" " Georgii	20	
	20	" " Elisaveta		23
	21	" " Anna		
	22	Ekaterina Egorova Zandman		
	23	her children: Ekaterina		
	24	" " Evgenia		
	25	Irina Koklin		24
	26	her daughter: Dariia		
	27	Evdokia Slaikera		
30		her children: Vasili		
	28	" " Ekaterina		
	29	Anna Vena		
31		her children: Alexandr		
	30	" " Evgenia		
	31	Anna Sergeeva Blok		
	32	her children: Elena		
	33	" " Anna		
	34	" " Maria		
	35	" " Evgenia		
	36	" " Ekaterina		
	37	Nadezda Chapman		
32		her children: Chorlaampii		
33		" " Lev		
	38	Varvara Petrova Holder		21
	39	Ol'ga Vasil'eva Schulz		
34		her son: Vasili		47
	40	Widow: Anna Kuritzina		
	41	Widow: Anna Bart		
	42	her sister: Elena Salamatova		
	43	Anastasia Tataurova		
35		her illegitimate children: Andrei		
36		" " " Vasili		
	44	Maria Sorokovikova		
37		her illegitimate son: Stepan		24
	45	Maria N'uman		
	46	Elisaveta Benseman		
	47	her sister: Minadora		
	48	Evgenia Tataurova		
38		Alexandr Zhuravlev	28	
39		Michail Milovanov	16	
	49	Girl Varvara Stepanova		18
	50	Natalia Chernych		49

40	51	Anna Rurik Alexandr Kaun	25	
		Slavs:		
41		Ivan Bogdanov Franetta	46	
	52	His wife: Julia Egorova		
42		Their children: Georgii		
	53	" " Julia		
	54	" " Maria		
43		Spiro (Spiridon) Jankovich	23	
44		Stefan Milich		
45		Luka Kosich		
46		Lasar Iovovich		
47		Feodor Sherovich		
48		Luka Jankovich	49	
	55	his wife: Elena		39
49		Iliia Vuvich	57	
50		Kristo Raukovich		
51		Petr Zenovich		
52		Michail Shimrak		
	56	his wife: Anna		
53		Ivan Avramovich		
54		Feodor Radovich	52	
55		Iov Radovich		
56		Savo Martinovich		
57		Bogdan Matkovich	57	
58		Luka Senovich		
59		Jakov Iliich		
60		Iliia Dabovich		
	57	his wife: Elena		44
	58	their children: Anna		10
	59	" " Maria		10
	60	" " Varvara		15
61		Bogdan Mrscich		
62		Marko Nenovich		
	61	his wife: Paraskeva		35
	62	fosterchild: Irina		11
63		Achil Sabychich		
64		Luka Kashich		
65		Iov Porobych		
66		Petr Porobych		
67		Iliia Chilovich		
68		Nikolai Gregovich		
69		Stefan Polisman		
70		N. Medovich		
71		Iov Milovich		
72		Luka Zenovich		
73		Filip Mitrovich		
74		Bogdan Ivanishevich		
75		Drago Avramovich		
76		Matfei Martinovich		
77		Churo Martinovich		

78	Ivan Marovich	
79	Vaso Seferovich	
80	Luka Cheprnich	
81	Stepanko Cheprnich	
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91	Stevo Martinovich	
92	Feodor Dzunchevich	
93	Vaso Chucovich	
94	Iov Pavlichevich	
95	Cristo Ronchevich	
96	Bozo Ronchevich	
97	Iakov Grivich	
98	Iliia Marich	
	63 Elena Lasarevich	
99	her children: Ivan	
	64 " " Elena	
100	Michail Bulut	
101	Stefan Lukovich	
102	Petr Sukulovich	
103	Petr Obradovich	
104	Spiro Obradovich	
105	Simo Tersiach	
106	Kristo Iovich	
107	Milan Porobich	
108	Petr Radovich	
109	Nikolai Pavlovich	
110	Dimitrii Lugich	
111	Daniil Chilovich	
112	Ivan Pavkovich	
113	Adam Vrgevich	
	Lasar Radovich	
114	Matfei Radovich	
115	Lubo Popovich	
116	Petr Lukovich	
117	Petr Popovich	
118	Andrei Popovich	
119	Bozho Radovich	
120	Iakov Crnogorchevich	
121	Anton Vukasovich	
122	Leso Radovich	
123	Iov Iovovich	
124	Petr Patovich	
125	Milo Banabushich	
126	Alexandr Drobnjakovich	

127	Vladislav Iovovich		
128	Michail Ratkovich		
	65 Wife of Bozho Radovich Elena		
129	her son: Spiridon		
130	Lasar Milinovich		
131	Churo Dabovich		
132	Vaso Stenchich		
133	Churo Senovich		
134	Iefto (Efimii) Davidovich	39	
135	Micho Rostovich		
136	Iov Ipshevich		
137	Iov Vizkovich		
138	Tomas Prnata		
139	Stefan Stefanovich		
140	Petr Shpadier		
141	Kosto Crnogorchevich		
142	Iov Lubisha		
143	Andrei Fraula		
144	Drago Tomanovich		
145	Dodo Bechich		
146	Nikolai Kostich		
147	Tripko Sefer		
148	Spiro Ivanovich		
149	Milan Petrovich		
150	Nikolai Dabovich		
	66 his children: Dzodziana		16
	67 " " Militsa		13
151	" " Milan	12	
152	" " Duchan		
	68 Maria Grivich		45
153	Ivan Malovich	43	
154	Bazo Hobchevich	29	
155	Stepan Alexandrov	30	
156	Michail Chuda		
157	Georgii Stiv		
158	Christo Hobchevich		
159	Rado Begovich		
160	Evtonomii Davidovich		
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161	A. Apognostopoulos	32	
162	Constantine Stathis	35	
163	G. M. Baranisi	36	
164	George Nicholas	30	
165	D. Frankiados	27	
166	Giov Martur	33	
167	John Constantine	20	
168	John Cokonos	21	
169	Adarceva Medoinos	31	
170	Constantinos Glamatios	27	
171	Theodore George		
	69 " Costulry		27

171	Joannos Georgia	26	
172	Dimitrios Elisaris	29	
173	Basilos Mariatis	36	
174	Spiridion Maroodos	33	
175	Stive Gemninides	25	
176	G. M. Claveliano	36	
177	M. Kalanotensio	44	
178	Petros Tzecuri	46	
	70	his wife: Anna	46
	71	their children: Mary	15
	72	" " Athena	13
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179	Ioannos Xontanauns	30	
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189	Georgii Barasei	52	
190	George Vrachlioti		
	76	his wife: Elisaveta	
191	their son: Pericles		
192	Georgii Veshesarii		
193	his son: Iakov		
194	Slav: Bogdan Kolins	50	
195	Ivan Ivanov Kamegrin	13	
196	Kristo Crnogorchevich		

CONCLUSION

This first volume of Selected Letters and Documents of Right Reverend Bishop Nestor covers the period 1861- 1878; the time before Nestor was consecrated as Bishop of the Aleutian Islands and Alaska and then the time after his arrival in America in 1879 to 1880. The political Russian-American relations during the years of the Czars were remarkably friendly and cooperative; they were especially good after the American Civil War up until the end of the 20th century.

After his arrival in America Bishop Nestor discovered that the multi-ethnic Orthodox congregation of the cathedral church in San Francisco had services in a rented building which was falling apart; that the cathedral building of the diocese was in Sitka while the cathedra had relocated to San Francisco, where the new building had not yet been built. After the move of the diocesan Administration from Sitka to San Francisco, the diocesan archives were not in order and therefore the Administration did not make reports to the Most Holy Synod. In addition to all this, the Bishop discovered that the churches in Alaska were in a state of decay, needing immediate repair; since repairs had not been done since the sale of Alaska to the United States. In some settlements new churches had to be built. There was an inadequate number of clergy, the schools in the diocese had been closed for some time. There were many other problems in the diocese and Bishop Nestor began to make plans to correct them. A major obstacle was the location of the Most Holy Synod, far away in Russia. Communication time, the explanation of cultural differences and bureaucracy on both sides of the ocean delayed the accomplishment of Nestor's goals. Simple corrections could not be made without the approval of the Synod. Another obstacle was the big shortage of funds in the Mission. Bishop Nestor with courage accepted the challenge of bringing order to the Orthodox Mission. He made plans to buy a building in San Francisco for the cathedral, to reopen the church schools, to ordain clergy, to repair and build churches and houses for the clergy. This volume has membership list for those people who are seeking to find their family-roots. In AARDM Archives there is another list for year 1874 time before Bishop Nestor arrival. In the second volume of Selected Letters and Documents, the reader will see the results of those goals of the Very Reverend Bishop Nestor.

Editor

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