

## Boarding Schools in Alaska, Alphabetical Annotated List

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[https://docs.google.com/document/d/1YLa\\_2dPMwi\\_4sUM0tYXtErCYjkIG23hCaBGA\\_LsCu0Dg/edit?usp=sharing](https://docs.google.com/document/d/1YLa_2dPMwi_4sUM0tYXtErCYjkIG23hCaBGA_LsCu0Dg/edit?usp=sharing)

### **Anvik Mission, or Christ Church Mission, at Anvik on the Yukon Episcopal, 1887**



Archives, University of Alaska, Fairbanks

Anvik School, 1920-22

UAF-2008-15-CO2 John W. Chapman family papers, Album 2.

The Anvik area had been visited by various Russian explorers, traders, and travelers. Anvik Mission was established by Episcopal missionaries. Rev. Octavius Parker, and Rev. John Chapman in 1887, at the junction of the Anvik and Yukon Rivers. Chapman and Parker purchased two warehouses from St. Michael. The mission was moved two miles downstream in 1888, just beyond Hawk Bluff overlooking the present village and the mission site.

By 1889 in addition to the two St. Michaels warehouses, the two missionaries had constructed a small log school house and residence. And they had erected a small portable sawmill.

Christ Church was built in 1892,

Dr. Mary Glanton, the first woman doctor in Interior Alaska, arrived in 1894.

The final large dorm was built in 1932, and a final rectory built in 1958.

A Brief Chronology of Anvik, by D. McAlpine

<http://iasdthematicteaching.com/wp-content/uploads/2014/06/A-Brief-Chronology-of-Anvik-History.pdf>

Chapman wrote to the missionary society and requested Appleton Reading Chart

<https://ia600203.us.archive.org/6/items/outlinesofflesson00rich/outlinesofflesson00rich.pdf>

Chapman Forty Years [http://anglicanhistory.org/usa/ak/wight\\_anvik1931.html](http://anglicanhistory.org/usa/ak/wight_anvik1931.html)

Chapman taught English from typical readers, but also translated parts of the bible and prayer books into the local language.

He also interviewed some of the older residents, and wrote down traditional stories in the local dialect and in translation.

Nat. Register Nom. [https://npgallery.nps.gov/NRHP/GetAsset/NRHP/80004572\\_text](https://npgallery.nps.gov/NRHP/GetAsset/NRHP/80004572_text)  
“Anvik Mission, as it was popularly known (or officially, Christ Church Mission) was one of the most significant Native educational, medical and religious centers in all of Alaska during the long span of years before government began providing the welfare services.”

“From the earliest years, the most impressive and largest building was always the Mission school and dormitory. Initially, students (from the village only) were taught in the Rev. Chapman's residence, but over the years, at least three combination dormitories were built. Many of Anvik's present citizens attended classes in those buildings. Others came as children from various Yukon villages to attend the Mission school, and then remained to live out their lives in Anvik. Foundations remain from the two ruined school-dormitories. One, higher up the hill, 'built in 1920, was soon thereafter destroyed by fire. The latest (and existing) building was built in 1931 under direction of William Chase (who had come to the mission in 1902 and remained for many years as Chief Carpenter). Now known as "The Mission Building", this is the largest existing structure. Its condition is deteriorating rapidly, due to spring flooding and vandalism. It is a short distance south of the present Christ Church.

This two-story building is most impressive. It is 36 feet wide and 72 feet long, with a full concrete basement, five floors and an altar . The first story is all log, with hand-hewn, dove-tailed corners. The upper story (like the Church) is shingled  
<http://www.episcopalak.org/our-history.html>

### **Boarding Home Program**

This program was operated by the State of Alaska beginning in 1966, offering rural students the opportunity to attend high school by boarding with families in Anchorage, Fairbanks, and elsewhere.

**See the study by Judith Kleinfeld: Alaska's Urban boarding Home Program, 1972**

Kleinfeld, abstract and Table 1- attendance at boarding schools 1973

<https://files.eric.ed.gov/fulltext/ED087581.pdf>

Table 1-1. Enrollment of Village Native Students in Public High Schools 1972-73<sup>1</sup>

Boarding Home Program (Anchorage, Fairbanks)	Number Enrolled Urban Boarding Home Program
	554
Rural Boarding Home Program (Other -- Bethel, Dillingham, etc.)	556
Total	1,110
Boarding Schools	
Nome -Beltz Regional High School	173

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<sup>1</sup> Kleinfeld, A Long War/ rom Home: Effects of Public High Schools on Village Children Away From Home, 1973

Kodiak Aleutian Regional High School	73	
Bethel Regional High School	205	
Wildwood	158	
Mt. Edgecumbe	360	
Chemawa	348	
Total	1,317	
Village Ninth and Tenth Grade Programs	158	
Total	158	
GRAND TOTAL		2,585

### **Brevig Mission- See Teller Mission Orphanage**

#### **Choooutla,**

Carcross, Yukon Territory, Anglican, 1903 Bishop Bompas

<https://www.anglican.ca/tr/histories/chooutla-carcross/>

This is included because some Alaskan Children were sent there.

In 1903, Canadian Anglican Bishop Bompas moved his school children from Forty Mile to Carcross where he had expanded the mission and established a small boarding school in two shacks

Reopened as a larger, government funded school in 1911, still operated by Anglicans.

In 1923, operation of the Choooutla School was transferred from the Diocese to the Missionary Society of the Church of England in Canada (MSCC), whose agency the Indian and Eskimo School Commission had taken over other Anglican run schools in Canada.

Burnt down in 1939, operated in temporary buildings until rebuilt in the 1950s.

#### **Copper Valley School:**

Catholic, Glenallen, 1956

<https://www.adn.com/opinions/2021/02/02/the-copper-valley-schools-legacy-continues/>

In 1956 Students were transferred by airplane from Holy Cross to Copper Valley School, Glenallen, in "Operation Snowbird"

<https://www.marquette.edu/library/archives/NativeGuide/AK/W-21.pdf>

#### **Covenant High School, Unalakleet 1954-1985**

Evangelical Covenant Church, (formerly Swedish Covenant Mission)

Swedish Lutheran immigrants founded the Swedish Evangelical Mission Covenant of America (now ECC) on February 20, 1885, in Chicago, Illinois. Just a few years later, in 1887, Swedish Covenant missionaries arrived at Unalakleet and started a mission and school. They were not part of Sheldon Jackson's Comity agreement, they found out about Alaska as a mission field from a Swedish explorer. Axel Karlson, the first missionary, was invited to the village of Unalakleet by Nashalook. They later also started a school at Golovin.

The Federal Bureau of Education then hired the missionaries officially as teachers, but they continued work as missionaries on the side.

The Evangelical Covenant Church later started a boarding high school in 1954. It served students from all over western Alaska until it closed in 1985 due to the changing face of education in the villages of Alaska with the addition of local high schools in all villages, coupled with a reduction in funding from the Mission Society

Article about Curtis Ivanoff, now the superintendent of the Alaska Conference of the Evangelical Covenant Church.

<https://www.christianitytoday.com/pastors/2017/january-web-exclusives/ministry-on-alaskan-frontier.html>

Ivanoff's great grandfather, Stephen Ivanoff was an early convert, he knew Russian and Inupiaq, and the Swedish missionary knew Swedish and Russian. Stephen attended North Park College, the denomination college, in 1902

Student Research paper by Curtis Ivanoff, 2008

[https://www.alaskacovenant.org/wp-content/uploads/2014/09/Reserach-Paper\\_History-of-CHS.pdf](https://www.alaskacovenant.org/wp-content/uploads/2014/09/Reserach-Paper_History-of-CHS.pdf)

Ernest Burch, "The Inupiat and the Christianization of Arctic Alaska"

[http://www.alaskool.org/native\\_ed/research\\_reports/christianization/burch.htm#top](http://www.alaskool.org/native_ed/research_reports/christianization/burch.htm#top)

**Dillingham- see Kanakanak**

**Douglas Island Friends Mission School -aka Orthodox Friends Mission Home**

1887-1912? Or 1917

Replogle, Charles, *Among the Indians*

Jones, Zachary, "You will Stand Up to It: Indigenous Action in Southeast Alaska Native Education, 1878-1945" [ANB/ANS and education in SE] Pacific NW quarterly 2014/2015

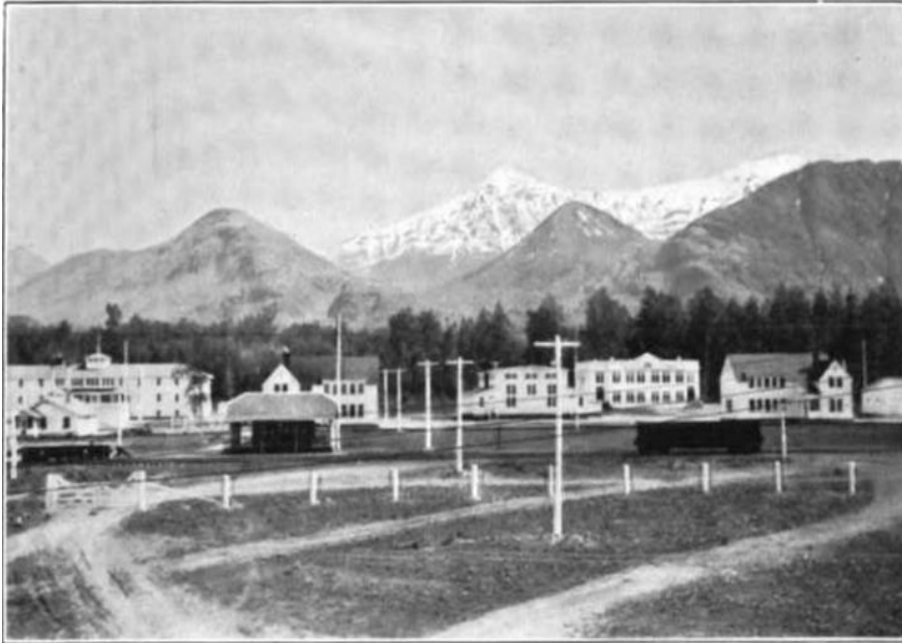
**Eklutna**

Eklutna, Alaska, BIA 1924-1946

"The Eklutna Vocational School was built by the Department of Interior's Bureau of Education in 1924 to house and educate children orphaned by the 1918 influenza epidemic in Alaska. A fish camp was built and maintained by the school as well, to provide training in subsistence fishing and to help provide food for the children. Courses at the school were mainly vocational training classes. By 1930, 110 students were enrolled at the school. In 1946, the school's buildings were condemned and the school was permanently closed. Hettie Pointer died in 1963 and is buried at Angelus Memorial Park in Anchorage, along with her daughter and son-in-law."

From Anchorage Museum Finding Aid.

[https://www.anchoragemuseum.org/media/2727/b1980\\_026\\_guide-eklutna-voc-school.pdf](https://www.anchoragemuseum.org/media/2727/b1980_026_guide-eklutna-voc-school.pdf)



Eklutna Industrial School, [Annual Report of the Sec. of the Interior, 1932](#)



Main school building at Eklutna, 1930-32

UAF-2003-63-61

Walter W. Hodge Papers, ca. 1925-1948

#### Sources:

Sidney Huntington, *Shadows on the Koyukuk*, by Huntington, and Jim Reardon.

Sidney and his brother Jimmy attended Eklutna. He was 10, Jimmy was 8. In fall of 1925 they were sent there from Anvik. Jimmy had undiagnosed TB. He says (or Reardon says) that the school was initially at Tyonek, on the west side of Cook Inlet, but was moved to

Eklutna when the Alaska Railroad was constructed to take advantage of transportation for students and freight, and access to coal for heat. The buildings were mostly constructed in 1922-23. When the two boys arrived they were among 25 boys and 30 girls from all over the territory, "Indian, Aleut, Eskimo."

Huntington describes good food, outings for camping and hunting, and learning from a local Athabascan, Eklutna John, how to make snowshoes. But also brutal and cruel paddlings as discipline. Huntington's account states explicitly his feeling that the school provided a rudimentary education to Native youth "so that they could fit into the world of the dominant white society." He says that learning to read was the most valuable skill he learned. After 2 years, their father wanted them to come home to learn the skills they would need to live off the land. Sidney was 12 and had completed the 3rd grade, that was the extent of his formal schooling.

Both Huntingtons went on to become leaders in their village back on the Yukon River.

Sadie Brower Neokuk recruited students from northern Inupiaq villages to attend Eklutna around 1934-35- she says that was the first year- so maybe that was the first year of the High School? Sadie herself was just 19- She had just gotten back from school in California

### **Friends High School Kotzebue- see Kotzebue Friends High School Galena Interior Learning Academy**

Galena City School District, established 1997.

Galena is an interior Athabascan village. This is a school district run, state financed boarding school established on a former air force base.

"Alaska's longest-operating and largest residential vocational school, GILA is the school of choice for Alaskan high school students seeking a unique educational opportunity to better prepare for college and/or career."

<https://www.galenaalaska.org/GILA/about-gila/>

### **Haines Mission**

Haines, Alaska, Presbyterian, 1881

Boarding dept. opened in 1883

<http://vilda.alaska.edu/cdm/singleitem/collection/cdmg21/id/201/rec/2>

Haines Mission and Boarding School 1881-1921. The school was originally in the charge of Louis and Tilly Paul, pioneering Tlingit educators. Later the Presbyterians Haines Mission School, was operated by Rev. Eugene Willard and Wife, as missionaries and teachers.

Sheldon Jackson, Report on education in Alaska, with maps and illustrations, by Sheldon Jackson, general agent of education in Alaska. 1886 p. 17

[https://babel.hathitrust.org/cgi/pt?id=uc1.\\$b65998;view=1up;seq=33;size=125](https://babel.hathitrust.org/cgi/pt?id=uc1.$b65998;view=1up;seq=33;size=125)

Soloman Ripinsky was also a teacher there. The only teacher I have identified who was not a Christian. (He was Jewish.)





### **Haines House- 1921-1960**

<http://www.sheldonmuseum.org/vignettes/haines-house-and-presbyterian-mission>

Haines House was a children's home operated by the Presbyterians from 1921 until 1960. The home served mostly Tlingit children from Southeast.

"It was designed to serve orphans, half-orphans, wards of the court, and children from remote villages where schools were not available."

"Haines House children attended the Bureau of Indian Affairs Government School until it closed in 1947. "

"They then attended the Haines Public School. Older children either went to Sheldon Jackson School in Sitka or attended Haines High School."

Rosita Worl was kidnapped and taken to Haines House at the age of 6 or 7

<https://www.youtube.com/watch?v=gIvLhdR4s0w>

### **Holy Cross, Holy Cross, Alaska**

Catholic, 1888

On the Yukon

From <http://dioceseoffairbanks.org/joomla/index.php/parishes/parish-profiles/61-holy-cross-holy-family-catholic-church>

This village was formerly called "Koserefsky." It grew up around a Catholic mission and school established in 1888 by a Jesuit priest, Father Robaut.

Three members of Sisters of Saint Ann arrived in 1888 to start a school, and also a training school.

Besides religion, reading, writing and arithmetic, boys were trained in mechanics, carpentry, and gardening; while girls were trained in sewing, homemaking, and gardening. Gardening was particularly important.

Throughout its history, till the closing of the boarding school in 1956, Holy Cross Mission was forced to be as self-reliant as possible, especially in producing food for staff and students.

<http://www.explorenorth.com/library/communities/alaska/bl-HolyCross.htm>

Ingalik Indians migrated to Holy Cross to be near the mission and school

From Chapman's *Forty years*:

Father Robaut had arrived with a lay brother in Anvik, hoping to start a mission there, the next year, 1888, they went forty miles farther down the Yukon and located at the native village of Kosereffsky, where they founded Holy Cross Mission

"It is now a flourishing mission, with a large staff of priests, lay brothers and sisters, and a boarding school of one hundred and fifty or more boys and girls, with cattle and horses, extensive gardens and a sawmill and other accessories, including an infirmary. Father Robaut is still living there although much broken in health of mind and body."

Mrs. Chapman, Miss Bertha Sabine, and Dr. Mary Glenton when they returned with him in 1894, after his first visit home on furlough.

With the coming of these ladies began the development of a girls' boarding school. A house was provided for Sister Bertha and several girls were put under her charge. This work has continued until the present time, when we are caring for thirty pupils, twenty-four of whom are girls.

Plowing is done by means of a tractor. Potatoes are an uncertain and a rather unsatisfactory crop, but turnips, rutabagas, carrots, beets and cabbages can be depended upon, as well as the vegetables grown more especially for summer use. Fishing is profitable. Salmon are taken in nets and are salted and canned, or dried for the use of the dogs. Berry picking is also profitable. Blueberries, cranberries, and raspberries are usually abundant and are preserved by the usual methods.

1956 Students were transferred by airplane from Holy Cross to Copper Valley School, Glenallen, in "Operation Snowbird"

<https://www.marquette.edu/library/archives/NativeGuide/AK/W-21.pdf>

### **Jesse Lee Home**

Unalaska

The Home, in Unalaska (1889-1925), Seward (1925-1965) and Anchorage, merged with the Lutheran Youth Center (American Lutheran Church) and Anchorage Children's Christian Home (American Baptist Church) in 1970, and began transition to Alaska Children's Services, a cooperative treatment and social services provider to children with severe emotional disturbance. Anchorage First Christian Church (Disciples of Christ) partnered with the agency in the 1980s.

Larry Hibpshman, Records of Alaska Natives in Religious Archives

<http://archives.alaska.gov/pdfs/AKNativesinReligiousArchives.pdf>

Simeon Oliver was an early student, and writes about it

Simeon Oliver, (Nutchuk). *Son of the Smokey Sea*. Julian Messner, Inc., 1941

### **Jesse Lee Home**

Seward (See above)

### **Kanakanak (aka Dillingham, Bristol Bay)**

Dillingham, 1919-1939





Archives, University of Alaska, Fairbanks

"Photograph of children at the U.S. Bureau of Education's orphanage at Kanakanak, Alaska.  
 "A group of sturdy native orphans at the Kanakanak Government orphanage. These children are indeed well fed; they are neat in dress and exceedingly polite."

Otto William Geist Collection  
 Vertical File Photograph Collections-Towns-Kanakanak  
 UAF-1964-98-178



Archives, University of Alaska, Fairbanks

Photograph of orphaned children from the U.S. Bureau of Education's orphanage at Kanakanak, Bristol Bay, Alaska.

Otto William Geist Collection  
 Vertical File Photograph Collections-Towns-Kanakanak  
 UAF-1964-98-173

Kanakanak was one of three industrial training schools built by the Federal Government after the 1919 flu epidemic, the others were White Mountain and Eklutna. They were also called orphanages.

(See Lael Morgan, Art and Eskimo Power, p. 50)

The facility at Kanakanak was at first a Bureau of Education school, then taken over as a small hospital, and repurposed as an orphanage in 1919, to deal with orphans from the flu epidemic. It was an orphanage until 1939.

See **Report of the Commissioner of Education, 1928**. This is complete in google books, and says it is 1918, but it is actually a compilation of the Reports going at least through 1928 Search for Kanakanak.

[Report of the Commissioner of Education made to the Secretary of the ..](#)

A boy's dorm was constructed in 1927-1928 as a gift from the Packers Association. (owners of the canneries)

This article from Bristol Bay Times is the most comprehensive on the orphanage and hospital:

[http://www.bristolbaynews.com/article/1331kanakanak\\_hospital\\_marks\\_century\\_of\\_service](http://www.bristolbaynews.com/article/1331kanakanak_hospital_marks_century_of_service)

The material is also covered in the following:

<http://www.litsitealaska.org/index.cfm?section=digital-archives&page=Industry&cat=Healthcare&viewpost=2&ContentId=2612>

In 1913, a Dr. French moved the hospital into one of two school buildings at Kanakanak on the Nushagak River, six miles downriver from Dillingham. Between 1915 and 1930, the Bureau of Education would open hospitals at Juneau, Akiak, Noorvik, Unalaska, and Tanana. the Flu hit in the spring of 1919, Care for the orphans of the flu became a pressing concern. Those villagers who could take in children did their best. Some children were housed at area canneries as a temporary measure. By July, the worst was over, but at the close of fishing season, when cannery operators were preparing to shut down, they sought help from the government. The orphans numbered in the hundreds. Ultimately the government facility at Kanakanak was deemed the best option for taking care of the children. French converted a school building into a hospital, the first permanent medical facility in the region, and built an orphanage that would operate until 1930. Although the orphanage closed in 1930, Kanakanak Hospital and school continued operating.

### **Kodiak Baptist Mission and Orphanage**

1893-1937 on Woody Island

1937 to present on Kodiak Island



Group of mission children and workers. K[odiak] B[aptist] O[rphanage], Alaska.

Reverend S. Hall Young Album  
UAF-2001-38-94

“When Alaska was purchased from Russia, Reverend Sheldon Jackson visited the new territory and was appalled by the condition of the children. He became Commissioner of Education and urged the creation of denominational schools. In 1886, Ida and Ernest Roscoe, she a missionary and he a teacher, arrived in Kodiak and saw the need for a refuge for children. By July 4, 1893, when they had erected a building on Woody Island and the first orphan was taken in, Kodiak Baptist Mission was born. After two devastating fires, in 1937 the mission was moved to Kodiak Island. [http://kodiakbaptistmission.org/?page\\_id=605](http://kodiakbaptistmission.org/?page_id=605)

Gordon Pullar’s mother grew up at Kodiak Baptist mission.

[https://www.jstor.org/stable/40316321?read-now=1&seq=6#page\\_scan\\_tab\\_contents](https://www.jstor.org/stable/40316321?read-now=1&seq=6#page_scan_tab_contents)

Also his uncle, Karl Armstrong Jr.

<http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.86.1222&rep=rep1&type=pdf#page=259>

### **Kotzebue Friends High School**

Kotzebue 1958

Arthur Roberts, *Tomorrow Is Growing Old: Stories of the Quakers in Alaska*, 1978

<http://iser.uaa.alaska.edu/Publications/boardingschoolfinal.pdf>

photo- 1967

[http://www.alaskool.org/native\\_ed/images/naraphotos/0-2kotze.htm](http://www.alaskool.org/native_ed/images/naraphotos/0-2kotze.htm)

**Kwethluk, see Nunapitsinghak**

### **Mt. Edgecumbe**

Sitka, Alaska, BIA, 1947

Opened as a boarding school by the BIA in 1947

Wrangell Institute High School closed when Mt. Edgecumbe opened, and students were transferred from Wrangell to Sitka.

<https://www.kcaw.org/2012/11/20/original-brave-gil-truitt-48-shares-mt-edgecumbe-history/>

1983 BIA closed the school

1983 state of Alaska reopened it, and it is still operating as a State of Alaska boarding school for Native students.

Since Mt. Edgecumbe was just a high school opened after WWII it's reputation is much better than that of other boarding schools.

### **Nenana Student Living Center**

Nenana 1994

This is a current boarding program operated by the City of Nenana School District. This is really a boarding home program, run by the Nenana School District. Students attend the Nenana High School

[https://www.washingtonpost.com/archive/politics/2004/06/27/alaska-boarding-schools-make-a-comeback/f265d08a-9a3d-461e-9484-3943b96943a6/?utm\\_term=.479057bb0570](https://www.washingtonpost.com/archive/politics/2004/06/27/alaska-boarding-schools-make-a-comeback/f265d08a-9a3d-461e-9484-3943b96943a6/?utm_term=.479057bb0570)

### **Nulato**



Alaska State Library - Historical Collections

Native Mission sponsored by Father Hubbard. Orphanage. Nulato. 1937.

ASL-P412-11-0650

F. A. Zeusler Photograph and Film Collection, ca. 1897-1950s. ASL-PCA-412

### **Nunapitsinghak Moravian Children's Home near Kwethluk**

1926 and 1973.

<http://www.nunapitsinghak.com/>

Katie Basile's multimedia project on the Children's Home is the most complete source



*The view of the Children's Home near Kwethluk, as seen from the river earlier this summer. (2014)*

<https://www.alaskapublic.org/2014/08/06/childrens-home-featured-at-bethel-cultural-center/>

**Nome-Belz – see William Belz**

### **Pilgrim Hot Springs- Our Lady of Lourdes Orphanage**

Pilgrim Hot Springs 1919-1930s

National Register Nomination

[https://npgallery.nps.gov/NRHP/GetAsset/NRHP/77000223\\_text](https://npgallery.nps.gov/NRHP/GetAsset/NRHP/77000223_text)

Construction of the Catholic Mission started in 1919, after the flu epidemic. The mission operated for twenty years, even as the number of orphans declined in the 1930s. It was taken over the Army as a rec. site during WWII

In all, there were fifteen buildings, church, the massive L-shaped dormitory-school, Nun's quarters-greenhouses, the original roadhouse converted to a laundry, bath-house, root cellar and water-tower.

There were seven large gardens, a strawberry and a rhubarb patch; all centering on the religious shrine,

There is one small cemetery about 3/4 mile N.W. of the church; and an unlocated mass burial; where the frozen bodies of [village of] Mary's Igloo influenza victims were placed in the thawed spring seep by Peter Jaeger, a mail carrier.

### **Pius X**

Catholic, Skagway 1931-1959

Sisters of St. Ann/ Anne (St. Joseph's Province, Victoria, British Columbia, Canada) established and staffed St. Pius X School/ Mission Home (Tlingit), Skagway



Finding Aid, Marquette U.

<https://www.marquette.edu/library/archives/NativeGuide/AK/W-54.pdf>

### **Sitka Training School**

aka Sitka Mission (1878),

1880 school established, according to Jackson, (1886 p. 21) some of the boys asked to board there.

Sheldon Jackson Institute (1881), the Industrial Home for Boys (1882), and the Sitka Industrial Training School (1885).

Founded in 1878 by Presbyterian missionaries Fannie Kellogg and John Brady. Brady later went on to be appointed governor of Alaska

Original buildings burned in 1882, Sheldon Jackson raised money to continue.

The school operated on the model of Carlisle.

The campus was constructed in 1910-1911.

The boarding high school was opened in 1917

"In 1917, in an attempt to respond to student needs, Sheldon Jackson School expanded its curriculum to include a program of high school courses." [Nat.Reg.Nom]

The school became Sheldon Jackson College, a 2 year college, in 1944, high school closed in 1967, college closed in 2007

### **St. Marks Mission**

Nenana Alaska, Episcopal 1907-1955



BUILDING TORTELLA HALL - MISS FARTHING IN DOORWAY  
Archives, University of Alaska, Fairbanks

Building Tortella Hall

UAF-1985-72-95

Walter and Lillian Phillips Photograph Collection

Building Tortella Hall



*Clipping from a publication of the building of Tortella Hall, milled lumber is in the foreground. Miss Annie Cragg Farthing is identified as being in the doorway.*

From the Tanana Chiefs Council 1915 transcript

“Five years ago, the Mission sent a half breed boy out to educate him, Arthur Wright, who has been at Mt. Herman Mission. He came in last summer, and he has the ability and enthusiasm necessary to do good work. At the present time, the Mission has the logs up at Nenana for an industrial school building, which they expect to finish this fall.”

Many Native people in the interior attended St. Marks over its nearly fifty year history. Walter Harper, Peter John, Howard Luke, John Fredson, Wolfsmeller, he was a remarkable man, He went through 8<sup>th</sup> grade at St. Marks at Nenana, went to Mt. Hermon for high school, then graduated from Sewanee, the University of the South. This was through the connections of Hudson Stuck, and Grafton Burke, and Robert Tatum. He was 35 when he finally graduated. Mackenzie, Clara Childs, *Wolfsmeller*

Teachers were legendary, starting with Ms. Annie Farthing.

Janine Dorsey, “Episcopal women missionaries as cultural intermediaries in interior Alaska Native villages, 1894–1932,” Dissertation, University of New Mexico, 2008 <https://search.proquest.com/openview/73a2d5431009e39e0b7c72d2668b59cd/1?pq-origsite=gscholar&cbl=18750&diss=y>

Hayes, Alan L. "One Congregation, Two Cultures: St. Mark's Episcopal Church Nenana, Alaska." *Anglican and Episcopal History* 68, no. 1 (1999): 141-46. Accessed February 12, 2021. <http://www.jstor.org/stable/42612013>.

### **St. Mary's Mission**

established 1894, at Akulurak, by Jesuits and Sisters of St. Anne who alienated the population, closed in 1898

Reopened as a mission in 1902, and school with Ursuline Sisters in 1905, badly located, moved to a new site in 1951.



Boarding school at St. Marys.  
uaa-hmc-1263-ahs-sheet03-03

Glenn and June Crawford slides, circa 1957-1966. UAA-HMC-1263-AHS

### **Tanana Orphanage**

1929-1934

The Episcopal St. James Hospital was transferred to BIA administration in 1925. as a TB Hospital.

In 1929, funds were allocated for schooling for the children there, and for its use as an orphanage.

By 1935, orphans were transferred to Anvik, and to Eklutna

### **Hugh Thomas Phillips Obituary**

<https://www.legacy.com/obituaries/newsminer/obituary.aspx?n=hugh-thomas-phillips&pid=134389319>

Hugh was born in Ruby to Hugh T. Phillips Sr. and Lillian Cutter Phillips on July 7, 1928. When he was 3 years old, his mother passed away, and Hugh and his two sisters were sent to the Tanana Orphanage. They were there for 18 months, then it closed and they were sent to the Anvik Mission. They stayed at the mission for two years and then it also closed.

### **Teller Mission Orphanage**

Brevig Mission, AK 1900-1933

Norwegian Evangelical Lutheran Church

“From 1900 to 1933, the emphasis of the mission was on its orphanage and school providing a home for as many as fifty Eskimo children left orphaned by the 1900 measles

and 1918 influenza epidemics that ravaged the Seward Peninsula. To care for orphaned Native children, the Teller Mission represents the social thinking of the time that supported the idea of church-supported boarding homes and schools. When the orphanage closed in 1933, the missionaries said that the desperate need of the 1920s had passed and that they were unable to teach the children the traditional subsistence skills they needed to survive in the area. Although the Lutheran Church continued to use the building until they built a new church in the 1970s, the period of significance ends in 1933 when the orphanage closed.”

“The mission had thirty-six children at the orphanage in 1905. Reverend Brevig constructed a new building in 1907.”

Nat. Register Nomination, 2001

<https://npgallery.nps.gov/GetAsset/6fcf6b15-8389-439e-82bd-c2fbb68bb50b/>

### **Victory High School**

<https://interactministries.org/get-to-know-us/history/>

1959 Victory High School (VHS) is opened by Arctic Missions Inc. “with the goal of providing a Christ-centered education to Native Christians so that they would be prepared to teach others, especially their own people.”

1971

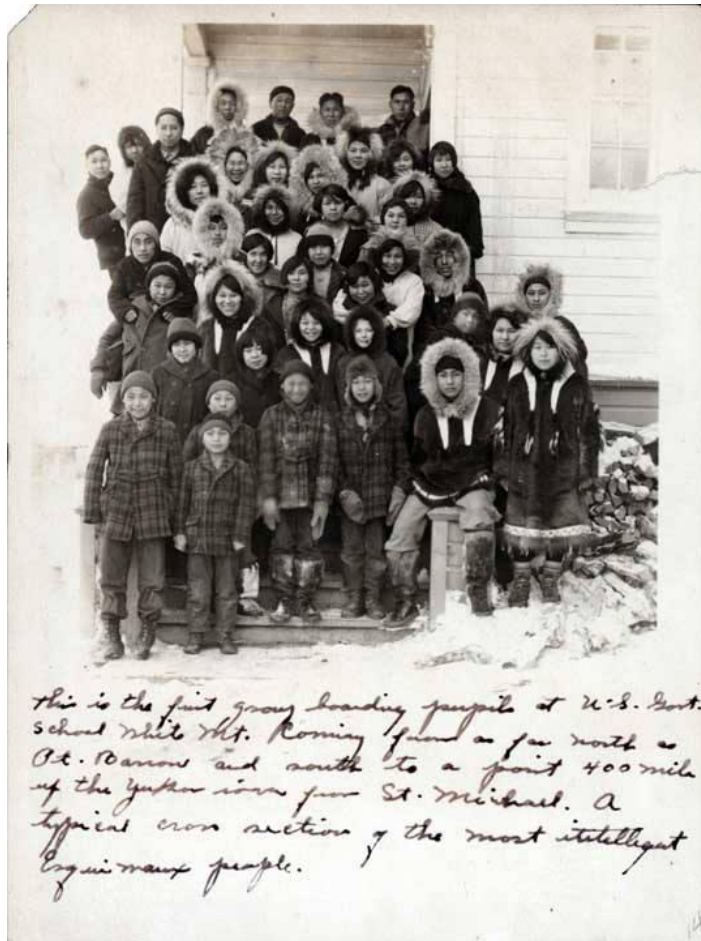
In Alaska, Victory Bible Camp (VBC), originally founded by the Gillespies in 1948, becomes part of Arctic Missions.

The Mission is also given the Lazy Mountain Children’s Home and the surrounding property near Palmer, Alaska.

Also Arctic Bible Institute

1982 Victory High School closes after State builds schools in villages

### **White Mountain Industrial School 1926-1934**



First group [of] boarding pupils at U.S. Govt. School, White Mountain  
1925-29  
photo by CL Andrews.  
ASL-MS139-3-14

*Papers of Thurman Paul McCollister, White Mountain, Alaska, 1925-1929. ASL-MS-139*

*Title from image caption*

*Full caption: "This is the first group [of] boarding pupils at U.S. Govt. School, White Mountain, coming from as far north as Pt. Barrow and south to a point 400 miles up the Yukon river from St. Michael; [they represent] a typical cross section of the most intelligent Esquimaux people."*



*First Graduating class, White Mountain 1928  
Papers of Thurman Paul McCollister, White Mountain, Alaska, 1925-1929. ASL-MS-139*



*Second Graduating Class, 1929  
ASL-MS139-3-16*

Operated as a B of E. school. Began construction in 1925, had 11 buildings including a dormitory for 65

See [Art and Eskimo Power: Howard Rock Biography](#), by Lael Morgan, p. 46. 84 Rock was the well-known editor of the famous Tundra Times newspaper. Rock attended White Mountain. Lael Morgan is an exceptional researcher, and this is the most complete account I can find.

Closed in 1934 or 1935 and remaining students mostly transferred to Eklutna



## William Beltz School



Beltz Vocational School and White Alice Site, 1968

uaa-hmc-0792-b10-f6-sheet 01-13

Collection Name: Ruth A.M. Schmidt papers, 1912-2014. UAA-HMC-0792

<https://archives.consortiumlibrary.org/collections/specialcollections/hmc-0792>

[http://www.alaskool.org/native\\_ed/historicdocs/Nome/study\\_of\\_beltz\\_school/beltz.html#top](http://www.alaskool.org/native_ed/historicdocs/Nome/study_of_beltz_school/beltz.html#top)

Built by State of Alaska in 1966, using BIA funds, for Eskimo students.

“The school offers a combined academic and vocational curriculum. Vocation-oriented classes include dressmaking, tailoring, library science, cabinetmaking, carpentry, shorthand, typing, metalworking, and auto mechanics. Academic subjects include mathematics, biology, chemistry, English, history, government, art, and economics.”

175 students in 1969, it was basically a failed experiment

## Wrangell Institute,

Schools in Wrangell

1878- Amanda McFarland

1878 S. Hall Young,

1878 McFarland began boarding girls.

1884 girls boarding home moved to Sitka

Wrangell Institute was constructed in 1932





Wrangell Institute

uaa-hmc-0988-b2-f43-73

Harry and Norma Hoyt family papers, 1908-1989. UAA-HMC-0988

from the [Report of the Sec. of the Interior, 1932](#)

trip before the close of the fiscal year. The buildings of **Wrangell Institute**, the new boarding school at Shoemaker Bay, near **Wrangell**, were completed, and a new staff secured for beginning the work in the fall of 1932. In order to make possible the opening of this new school, and further to emphasize the unwisdom of multiplication of institutional facilities except where sorely needed, the **Kanakanuk Orphanage** was closed at the end of the year and the children either sent back to local communities or, in a comparatively small proportion of the cases, transferred to one of the few other boarding schools.

Attendees: Jim Labelle

<http://www.thebristolbaytimes.com/article/1639as-an-elder-recalls-abuse-the-horror-of-bia-1>

Fred John and his brother, see his posts on Facebook, he is writing a book



WRANGELL INSTITUTE. WRANGELL. ALASKA

### **Carlisle**

very few Alaska Native young people ended up at the major American Indian schools outside of Alaska in the very early period.  
That is why this group is so unusual.



**Eskimo Group, as They Entered the School (1897) and as They Appeared in School Dress**

Image from J. N. Choate, photographer, Carlisle, Pa., *A Souvenir of the Carlisle Indian School* 1902. MC 2008.4 Box 2 Folder 3.

Original held by: Archives and Special Collections

Institution: Dickinson College

Location: Carlisle, PA

Contact us at: [archives@dickinson.edu](mailto:archives@dickinson.edu)

**Kathi Miller Reynolds**

I can shed a little light on one of these young people. The girl on the left in the back row is Annie Shoudla aka Annie Koodlalook, Princess Koodlalook or as they spelled it at Carlisle, Coodlalook. She was born around 1890 in Point Barrow and was adopted by Sheldon Jackson at age 7. She was subsequently sent to the Carlisle school, leaving at age 17 with a Certificate of Nursing. She returned to Alaska and spent some time as an interpreter for one of the expeditions of the time, I believe it was Stephenson's. Wanting to do more to help her people she traveled to Berkeley in 1910 to earn her teaching

credentials. While there she met and eventually married a young Norwegian man, Arthur Emil Hansin Eide, who had arrived in San Francisco via the SS Prince Rupert in 1910 and was attending seminary college at Berkeley. In 1915 they traveled back to Little Diomed, Alaska as teachers. Mr. Eide was my grandfather and there is much more to this story but my notes are not close at hand right now. He did go on to help co-found the Cook Inlet Historical Society and the Anchorage Historical and Fine Art Museum among many other accomplishments. Many of his photographs and his Alaskan collections are at the museum in Anchorage.

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Carol Gales

Kathi Miller Reynolds and he is the author of this book:

<https://www.amazon.com/Drums-Diomed.../dp/1163698180>

Arthur Hansin Eide, Drums Of Diomed: The Transformation Of The Alaskan Eskimo  
Paperback – September 10, 2010

by