

Call Number: 02-00-62-10 PT. 3 SIDE B

Pioneers of Alaska on October 13-16, 1960 in Seward, Alaska

Summary created by: Jacob Metoxen

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Notes: Original on 5 inch reel, copy on CD

This recording is a continuation of 02-00-62-10 Pt. 3 CD 1. The pioneers are holding a memorial for members that have been lost. There is a piano playing. A woman announces that Mr. Sergeant of Arms and Marshall will greet the altar in memory of the departed brothers and sisters. A prayer is prayed. Mr. Arthur Knight performs a piano solo at 5:11 of the recording. There is singing as well as the piano. After the solo there is another roll call at 8:40 of the recording to commemorate those who have passed away. The names are Hal Jolly [?], Thomas Cunningham, Igloo 4 John W. Atkinson, John A. Dwyer, Frank Gruden, John McGinn, Charles H. Rogers, Chester H. Mackey, Mathew Hermanson, Arthur Woodrow, Joseph Gates, Clarence A [?], Otis G. Berry, Oscar Instrom, Claus B. Johnson, Charles I. Peters, Frank I. Smith, Alex H. Cooney, Victor J. Jensen, Terry Malvonado, Thomas Pastovan Sr., Charles Wood, Walter Blankenship, Oscar [?], Mack M. Laus, Sydney Ridge, Julius [?], Gus [?], Jesse D. Landers, John Modagan, Frederick Sory [?], Archie [?], Matt A. Dillon, Jack Muchler, Adolf C [?], Henry A. Apple, George O[?] Charles [?], Frank McGarden Jr., Ivador Sign, James W. Wilson, George Melcaf, Cortez Landreau. Auxillary 8 Fairbanks: Bernice Garden, Anna Nerlin, Mina Crumline, Margie [?], Floral Peterson, Dorothy B. Johnson, Margaret Bell Sores, Alice Martin, Abby Simon. Igloo 19 Suimon: Tom Hester, Paul Jovich, Charles Evans, Ed Hammer, John C. Galeo, Anthony [?], Fred Lambert, James Mcgrath. Auxillery 5 Cordova: Ida M. Smith, Elsa Luise Samson. Igloo 6 Juneau: Raph [?], James Drake, Lance Hendrickson, Elmer Shadder, Homer Nordly, Oscar Birch, Luis Dr[?], Frank [?], Tigby Hendrum, Edwin [?], Kael [?], Charles Olson, John Rogers, Joseph Kyer, Oleg [?], Raulph [?], Robert M. Kinny. Auxillery 6 Juneau: Anna Kaeldry, Marie Canton, Jenna Graves [?], Lulu Gardner, Esther Truman [?], Carol B. Rice [?], Bell [?], Jenny [?] Pederson, Elizabeth Eden [?], Jesse [?], Bridgette Shelby [?], Lana [?], [?] K. Olson, Anita Smith. Igloo 7 Valdez: Chris Pederson. Auxillary 7 Ketchikan: [?], Jesse Shelden, Margaret Carlson, Anna Copeland. Igloo 16 Ketchikan; [?] Charles, Manuel Vera [?], [?], Harry [?], Ed Carr, Henry Tweet [?], Fred Hammond, Robert Tomlinson. Igloo 15 Anchorage: Dale Harmesfee [?], James Connor, Victor Rivers, E. Wells Irwin [?]. Auxillary 4 Anchorage: Rachel [?], Patti Philips, Emma Snyder. Igloo 9 Seward: Francis [?], [?], Andy Novak [?]. Igloo 6 Petersburg: [?] Mathiesen, Carl Rogers, Patrick Henry [?], Charlie Wood, Albert G. Anderson, [?], Olaf Theodore, Jack [?] Fairbanks, Charlie A. Anderson Fairbanks, Charles [?] Juneau, Mable [?] Sitka, Patricia Paris Fairbanks, Margaret Bell [?] Fairbanks, Joseph Kiddinger Juneau, Anton[?] Sitka, Fairbanks [?], [?] Ketchina, Gundler Lee Ketchikan, Benny [?] Petersburg, Frederick [?] Ketchikan, Albert Olson, Henry Lorraine, Manuel Sores [?] Kenikee, Walter Han Kodiak, Charles R. [?] Fairbanks, [?], Ruby Phillips Fairbanks, Axel [?] Kenine, May Rose Juneau. The roll call is finished at 15:45 and is a representation of names being called with no response, in honor of those who have passed away.

The woman speaking asks the Sister Sargent of Arms if she takes the roll containing the names of the departed brothers and sisters upon their altar. Piano music begins playing. The woman says that at this time there will be a message from Father Paul from St. Peter's Episcopal Church of Seward.

Father Paul begins speaking at 17:00 of the recording and says he spent 10 years at Wrangell. He says it has been a long time since he spoke to so many of his elders. He says he has only been in Alaska for a little over 12 years. He says people have gathered to remember those that have passed on. Father Paul says a prayer and speaks of the pioneers who have passed on. He quotes W.H. [?], a poet who spoke at an event similar but instead to Ohio pioneers. He says he would like to speak about the whole aspect of pioneers. One of the great natural phenomenon of the country is the great citrus fruit. Beneath the work of God is a tremendous root organization. The roots are the most important part of the tree. He says the state of Alaska is like the great spruce tree. It is rich in all that God has created. The root structure is the pioneer. It is the pioneers that give the flavor and care to the state of Alaska. The soft spoken quick tempered southerner. The hard working westerner. Father Paul discusses the type of professionals in Alaska. The pioneers are the ones who opened the country almost in continental in size according to Father Paul. The pioneers are pioneers because of pioneering legislation. One of the old pioneers' members hired a bill for the early session of the territorial legislature granting women's suffrage long before other states in the nation.

Father Paul says Alaska is a state that allows the young 19 years olds to perform their civic duties. The university in both agriculture and arctic geophysics is also a pioneering aspect of the state. Other states are still worrying about how they are going to maintain. He says he was very interested in listening to the Pioneer President at the Chamber of Commerce meeting. He made a statement last Thursday that should be brought up at the meeting. There are some people who are not entirely happy with statehood. Statehood is supported and the people provided wisdom and experience. He says the pioneers now live in the threshold of expansion through oil, gas, pulp, and hydro-mining. He says Alaska needs like never before good, strong roots. He says the pioneers are the roots. He says there needs to be a cohesive force in Alaska so there are not angry, bit sections. He discusses members of his church from Petersburg and Wrangell and how he was for 10 years. He says the people from those places never spoke of themselves as Southeasterners or of any particular section. It was the whole state; they had been all over and had friends everywhere. He says this is what we need desperately these days. He says without roots what is the stump. This is a memorial service he says. Father Paul says the best way for a memorial is to see that the Alaskan spirit and character is kept alive. People came to Alaska not to die, but to live. He says the pioneers ought to give to the great state roots of character.

At 31:30 he mentions a story by Charles Dickens called "The Haunted Man." The story about a man who seems to always be behind the eight ball. He was always having difficulties. One night he was in front of the fireplace and there was a plane creeping up with a storm outside he was haunted by the memories of opportunities past. A phantom appeared to him and made a deal that he would destroy the man's memory so he wouldn't have to remember all the things and disappointments of the past. He would also have the ability to destroy memories of the people are him. He figures if he can wipe out the past and all of the memories then everything will be fine. He found that there was great disappointment because the good was also wiped out along with the bad. He also didn't help anyone. He found the

phantom and restored his memory again. He realized the failures and frustrations were all important. When the phantom restored the memories, his only utterance was a prayer: "Lord, keep my memories real." He says they are gathered in the sight of God and in memory of the pioneers. They are not weeping; they are praying and thanking God for their memories.

At 34:50 a woman asks the Sister Historian what their privilege is today. Sister Historian says something inaudible from a distance. The woman asks the sisters and brothers if they have paid a fitting tribute to the memory of the departed brothers and sisters. The crowd answers yes. Sister Chaplain is said to offer the closing prayer and attend the altar. Sister Chaplain says a prayer. The gavel is slammed and the piano is played. There is a short recess announced and the memorial is dismissed. The recording ends with Harry Hughes saying the dedication has ended.