

P. Gordon Gould
“Williamsport’s Missionary
from and to Alaska”
by Robert N. Gould

A faded official birth certificate, written in Russian, states that Peter Gordon Galiven was born in Unga Village, on Unga Island in the Aleutian Chain of Alaska, on July 8, 1900, to Andrei Pavlov Galiven and Irina Isaakovna Galiven. Andrei was a fisherman – and also a lay speaker in the Russian Greek Orthodox Church, who took the boy with him as he attended to his duties during the absences of the priest.

When Gordon was five, his father died. As he neared his sixth birthday, his mother began to tell him about the Jesse Lee¹ Home at Unalaska saying, “If you want to grow up to be a good man, you will need to go to the Home.” In the fall of 1906, Irina outfitted her son in new clothes she had made for him, took him by the hand, and led him to the shore to the boat that was waiting to take him to his new home. His last memory of his mother was seeing her standing on the shore waving him goodbye.

Gordon never saw his mother again. His father and mother are buried in the island’s Russian Aleut Cemetery. Settled by Aleuts in 1833, Unga is now a ghost town. The post office was closed in 1958, and the last family moved off Unga Island, which is actually the 36th largest island in the United States, in 1969. While the 1980 census classified the island as an uninhabited Alaska Native Village Statistical Area (ANVSA), and it has not appeared in any census data since then, there is a sea plane base there and a seasonal station for fishing boats.

The Jesse Lee Home to which Irina had entrusted Gordon, as she had also done a few years earlier with a daughter Anna, was established in Unalaska, the chief population center in the Aleutian Islands, in 1889 as a home for displaced children. It also operated as a boarding school. In the late 1910’s and early 1920’s, the Spanish flu pandemic was particularly deadly in the remote native villages, creating many displaced children and taxing to limits the Methodist Homes in Unalaska and Nome. In 1926 the Methodists consolidated their residential children’s ministries to a new facility in Seward, a major transportation hub with convenient connections directly to Seattle WA. That property was severely

¹ Jesse Lee (1758-1816) was a pioneer Methodist clergyman credited with establishing the denomination in New England. Missionaries of the Women’s Home Missionary Society had been active in Unalaska for over a decade when some of them, mainly from New England saw the need for a training school and an orphanage. Teaching and housing in the homes of the missionaries eventually led to construction of separate buildings for the Jesse Lee Memorial Home.

damaged, however, by the 1964 earthquake, at which time the operations were relocated to a new facility in Anchorage.²

Gordon thrived at the Jesse Lee Home, for which he gives credit to God and the Home's administrators Dr. and Mrs. Albert Newhall.³ In 1913 he was sent to an apple farm in Glencoe, Ohio, to join his sister Anna. It was there he adopted the last name Gould, the surname of his sister and of his mother's first husband, who had deceased before he was born. Anna worked on the farm, which was operated by a staunch Methodist family, as a domestic while Gordon worked in the fields.

While at the farm, Gordon attended a revival meeting and acknowledged the call of God to surrender himself to Christ and the ministry. Shortly after this experience he found a page from a catalogue of Syracuse University. He did not know where Syracuse was, but he was determined that someday he would graduate from that institution.

About 1917 Gordon and his sister moved 30+ miles east to Claysville PA, and in 1919 he enrolled in Williamsport Dickinson Seminary [WDS] – now Lycoming College, but then a preparatory school for those seeking to enter four year colleges and/or the ministry. His contact person for the 1919-20 year at WDS is listed as Rev. R. R. Griffiths⁴ of Chester WV, who had been the pastor at Claysville 1918-19 and undoubtedly was instrumental in encouraging him to pursue further education at a Methodist institution. His contact person for his remaining years was his sister Anna I. Gould⁵, then of Pittsburgh PA.

² With the advent of foster care and other changes in social services, the Anchorage facility began the transition into the mental health field. In 1970 the Home merged with other similar ministries to become Alaska Children's Services and is a mission of the United Methodist Church, the Evangelical Lutheran Church in America and the American Baptist Churches USA.

³ Mrs. Newhall was the former Miss Agnes Soule, granddaughter of the noted Methodist bishop Joshua Soule (1871-1867) and one of the original missionaries who began to take in orphan children in Unalaska. In 1898, Miss Soule returned to New England and married Dr. Albert Newhall who returned with her to become Unalaska's doctor, preacher and teacher – while she became superintendent of the newly established Jesse Lee Home.

⁴ Richard R. Griffiths (1889-1967) was just 11 years older than Gould and had just been ordained an elder in 1916. He was a person with whom Gordon could identify and turn to in the absence of his parents. Richard, his wife Anna (1890-1982) and daughter Gladys (1915 -1985) actually became a surrogate family for young Gordon. Years later when Gould accepted a position with the Division of Home Missions and moved to the Philadelphia area, he invited Gladys to be his secretary. In 1954 the Griffiths family moved to Lansdowne PA to be near the Goulds, and Richard kept his membership in the Western Pennsylvania Conference but became a supply pastor in the Philadelphia Conference until his retirement in 1959 – an act indicative of the strong bond between the two families.

⁵ Anna Irene Gould (1/31/1891 – 12/3/1982) eventually married a Mr. Wallace Smith and settled in the state of Washington. Her position in Pittsburgh has not been determined, but the 1928-29 Woman's Home Missionary Society yearbook lists her as a cooking teacher at the Jesse Lee Home, then located in Seward AK, and states: "One of the most capable and valuable workers at the Jesse Lee Home at the present time is Miss Anna Gould. Years ago she came to the Home

It was at WDS that Gordon developed a deep and lasting friendship with fellow student Sam Maconaghy. While the Griffiths served as a surrogate family for this young man from Alaska, Sam was to be Gordon's first true peer friend. He graduated from WDS in 1922, and after further studies entered the ministry in the Philadelphia Conference. When Gould later accepted a position with the Division of Home Missions in Philadelphia, Maconaghy was serving the Prospect Park Methodist Church, and the Gould family relocated to Glenolden PA – about one mile from Gordon's friend. When Rev. and Mrs. Gould made trips to check on the work in Alaska, they typically left their children in the care of Sam and Mrs. Maconaghy.

Gordon's four years at WDS nurtured him in every way – physically, mentally, spiritually and socially. He was active in student organizations and was selected to write the Class Poem for the 1923 yearbook, in which the Class Prophecy pages very prophetically saw "Peter Gould winning his way to fame by giving a series of illustrated lectures on Alaska."



Williamsport Dickinson Seminary, 1922
Peter Gordon Gould (1900-1988)
Samuel John Maconaghy 1899-1990

While a student at WDS, Gordon attended Third Street Methodist Episcopal Church and was befriended by Miss Ethel Claire Ginter. The Ginters (spelling used by the most of the family) lived in Loyalsock township, where father Alvin operated a farm, and were active Methodists. Ethel was one of 11 children, and the middle one of the 9 who lived past infancy, and she was the teacher at a one-room school in Loyalsock township.

The Alvin Ginter family was originally from the Larry's Creek area, but had made Loyalsock their permanent home. The 1943 75th anniversary celebration

fatherless and in need. Her life and character is a living example of the seed sown at Jesse Lee, now come to harvest." According census records, she was still single and living at the Jesse Lee Home in Seward in 1940.

booklet for Third Street lists the parents and four of the Ginter children as members⁶ – with several children and grandchildren going on to hold offices in the church. This strong commitment of the Ginter family to the church made an impression on young Gordon. After graduating from Williamsport Dickinson Seminary in 1923, he pursued his dream of attending Syracuse University – but came back to make Ethel his bride. Peter Gordon Gould and Ethel Claire Ginter were married August 18, 1925.

The young couple returned to Syracuse, where Gordon completed his Bachelor of Arts degree at Syracuse University in 1927 while serving the Methodist charge on the Onondaga Indian Reservation – a position with which a native Aleut could readily identify. In 1930, Rev. Peter Gordon Gould was ordained as the first native Alaskan elder in the entire denomination.

Gordon and Ethel would have 4 children. Daughter Mae Marie Gould was born October 13, 1927, and lived for only nine months.⁷ Sons Ardell, Edward and Robert were born in Syracuse NY in 1926, 1930 and 1936. All three of the sons followed in their father's footsteps and returned to Williamsport PA to begin their studies for the Methodist ministry and to serve area student pastorates while pursuing their studies at Lycoming College, the successor to WDS. Their pastoral records, as well as those of their father, are given in Appendix A – along with personal comments on each son.

Rev. P. Gordon Gould always remembered his Aleut heritage and the influence of Methodism's Alaskan missions on his own spiritual journey. In 1948, he accepted a position with the denomination's Division of Home Missions and Church Extension based in Philadelphia. He became director of Methodist Works in Alaska and spent three months there surveying the needs of the church, during which he defined six basic needs which the church needed to address – one of them being the establishment of a four year liberal arts college. For the next decade he worked tirelessly to achieve his self-appointed mission of establishing a private liberal arts college in Alaska to grow leaders that would stay and work within the territory.

Rev. Gould became the pivotal member of a successful fundraising effort to establish the first private liberal arts college in Alaska. He is considered the

⁶ Parents: Mr. and Mrs. Alvin W. Ginter. Children: Mr. and Mrs. Delwin L. Ginter, Mr. and Mrs. Larue A. Ginter, Mr. and Mrs. (nee Irma L. Ginter) Charles E. Bieber, Mr. and Mrs. (nee Bertha M. Ginter) Charles J. Saires. In addition, Mr. and Mrs. (nee Rhea A. Ginter) Donald Bair were active members at Muncy's First Methodist Church, where Mrs. Bair directed the junior choir.

⁷ Mae Marie Gould died in the Loyalsock home of her maternal grandparents and is buried in the Ginter family plot in the Jersey Shore Cemetery beside her mother's two infant brothers that died of cholera in 1902: Lincoln A. (aged 1 year, 4 months) and Alvin W. (aged 3 weeks).

founder of Alaska Methodist University, which was chartered in 1957 and offered its first classes in 1960. The school was renamed Alaska Pacific University in 1978, and it remains to this day a Methodist-affiliated institution. This visionary is remembered on campus today by a renovated Gould Hall, as noted by the following picture and caption from the University's web page.



GOULD HALL

Built in 1960, this former men's dormitory was named for the founder of Alaska Methodist University, Rev. Gordon Gould. It is currently home to the University's environmental, marine sciences and outdoor studies programs and the Student Wellness Center.

But the influence of Rev. Dr. P. Gordon Gould in Alaska extends beyond Methodist missions and Alaska Pacific University. In March 1957, the United States House of Representatives was considering resolutions "to provide for the admission of Alaska into the Union" and "to enable the people of Alaska to form a constitution and state government and to be admitted into the Union on an equal footing with the original states." Dr. Gould was invited to testify before the Committee holding hearings on those resolutions.

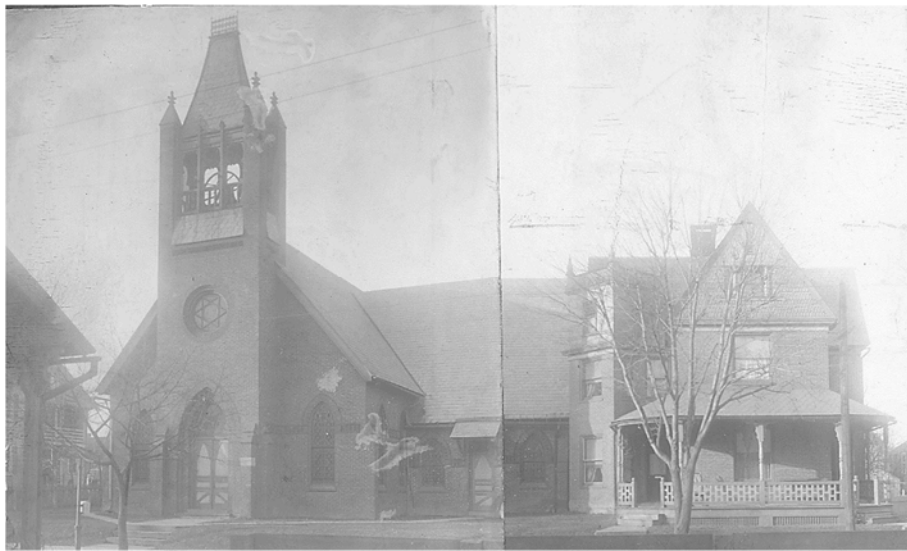
Appendix B is taken *verbatim* from STATEHOOD FOR ALASKA, Serial No. 6, pages 265 to 270. This is the transcript of the "Hearings before the Subcommittee on Territorial and Insular Affairs of the Committee on Interior and Insular Affairs of the House of Representatives" as printed by the Committee. The appendix gives

the relevant portion of Dr. Gould's testimony regarding his expertise and his comments on the importance of Alaskan statehood.

Peter Gordon Gould has the distinction of being honored as the alumnus of the year at two institutions. Williamsport Dickinson Seminary, from which Gould graduated in 1923 is now Lycoming College. Each year that institution presents the **Angela R. Kyte Outstanding Alumnus Award**, "given in honor of an alumnus/a who has demonstrated a lifetime of service to humanity and whose life exemplifies those qualities encouraged and fostered at Lycoming College and by its predecessor institutions. In 1969, Lycoming College presented that award, which included a special "captain's chair," to P. Gordon Gould.

After matriculating through Williamsport Dickinson Seminary in 1923, Gould graduated from Syracuse University in 1927. The **Arents Award** is Syracuse University's highest alumni honor, presented annually to four alumni who have made outstanding contributions to their chosen fields. The award is named for George Arents, a successful manufacturer who served on the University's Board of Trustees from 1930 until his death in 1960. In 1982, Syracuse University presented that award to P. Gordon Gould.

In 1979 Rev. Gould left his suburban Philadelphia home and moved to Albion NY – where his son Ardell was just beginning his final pastorate, and which community became the unofficial "lower-48 homestead" of the family. On November 23, 1988, Rev Gould left his earthly home and moved into the presence of the Lord and Savior he served for so many years in so many capacities.



Williamsport Third Street church (1885) and parsonage (1890)
as they appeared when Rev. Gould attended Williamsport Dickinson Seminary
That sanctuary was destroyed by fire in 1993 and replaced by a new building.

APPENDIX A. PASTORAL RECORDS

GOULD, PETER GORDON

Born: 7-8-1900 Unga AK married: Ethel Claire Guinter
Died: 11-23-1988 Albion NY obit: Western New York Conference 1992, 343

1923 licensed, Central New York Conference
1926 admitted on trial, Central New York Conference
1930 ordained elder, Central New York Conference

Interment: Mount Albion Cemetery, Albion NY
Obit: Western New York Conference 1989, 341

1923-27 student, Syracuse University
1925-27 Onondaga Indian Reservation
1927-32 Fleming
1932-34 Port Byron
1934-41 Sterling, Martville
1941 transfer to Genesee Conference (re-named Western New York in 1964)
1941-48 Buffalo Ontario Street
1948-65 Board of Home Missions and Church Extension, Philadelphia PA
1965 retired
1965-68 vice-president, Alaska Pacific University
1968-78 living in Philadelphia area, supplying churches
1979 moved to Albion NY

Parents of Rev. P. Gordon Gould



Andrei Pavlov Galiven
(1869 – 1906)



Irina Isaakovna Galiven
(1870 – 1922)

His home from 1906 to 1913



Jesse Lee Children's Home circa 1911
Unalaska, Alaska

GOULD, ARDELL GORDON

Born: 7-17-1926 Syracuse NY married: Roma Marie Gunder
 Died: 7-29-2007 Silver Lake NY obit: [9/7/1926 – 1/27/2015]

- 1951 admitted on trial, Central Pennsylvania Conference
- 1951 ordained local deacon, Central Pennsylvania Conference
- 1953 ordained elder, Central Pennsylvania Conference

Interment: Mount Albion Cemetery, Albion NY
 Obit: Western New York Conference 2008, 205

- 1945-49 student, Lycoming College
 - 1945-46 Wallis Run
 - 1946-47 Mottville NY, Central New York Conference
 - 1947-49 Ralston
- 1949-51 Claysburg
- 1951-55 Airville
- 1955-59 Jersey Shore First
- 1959-63 Bellwood
- 1963-67 Harrisburg Epworth
- 1967 transfer to Western New York Conference 10/1/1967
- 1967-69 Dickersonville – Niagara Falls Albright
- 1969-77 East Rochester Parkside
- 1977-79 Jamestown Kidder Memorial
- 1979-88 Albion
- 1988 retired
 - 1992-95 Wilson Exley
 - 1995-96 Indian Falls (beginning 12/3/1995)
 - 1997-99 Carlton (beginning 11/6/1997)
 - 2002-03 Holley/Disciples (beginning 11/21/2002)

Williamsport Dickinson Seminary had become a junior college in the 1930's. In 1945, Ardell entered the Williamsport Dickinson Junior College class of 1947 and found the institution considering a further transition into a four-year school. In 1949, he became a member of the first graduating class of Lycoming College.

Ardell left Williamsport with more than a college degree. On August 18, 1946, he became the husband of Roma Marie Gunder, daughter of Rev. Jesse Kolb Gunder (1903-1965) who served Williamsport's High Street Methodist Church 1945-48. Their preacher fathers jointly officiated at the ceremony. Roma's younger sister Mary later married Central Pennsylvania Conference pastor Rev. Paul E. Birt.

Ardell served in the Central Pennsylvania Conference until transferring to the Western New York Conference in 1967. He retired from the Albion NY United Methodist Church in 1988. His parents having moved to Albion to join him in 1979, that community became the unofficial home base and final resting place for the Gould family.

GOULD, EDWARD CURTIS

Born: 4-10-1930 Syracuse NY married: Sarah Fan Fiquett
Died: 4-20-2009 Greenville NC obit: Western New York Conference 1993, 339

1952 license, Philadelphia Conference
1962 ordained deacon, Alabama – West Florida Conference

Interment:

Obit: Western New York Conference 2009, 197

1951-52	student, West Virginia Wesleyan College
1952-53	Anson KS
1953-54	no appointment
1954-57	student, Alfred University
	1954-57 Risingville NY, Genesee Conference
1957-59	student, Lycoming College
	1957-58 Wallis Run, Central Pennsylvania Conference
	1958-59 Montandon, Central Pennsylvania Conference
1959	“transfer” to Alabama – West Florida Conference
1959-62	Malone FL
1962-63	Elizabeth Chapel FL
1963-64	Thorsby-Jemison AL
1964-67	Marion Junction – Orrville AL
1967-70	Greenwood – Bascom FL
1970-71	Lynn Haven
1971-72	Farm Hill
1972	transfer to Western New York Conference
1972-73	Hemlock – Allens Hill
1973-76	West Seneca Calvary
1976-80	on leave
1980	retired

Edward felt called to the ministry after the family had moved to the Philadelphia area in connection with his father’s position at the Board of Home Missions. He attended West Virginia Wesleyan for one year, where he met his wife – a 1952 Religious Education major from Boaz AL. They were married in November 1952 and began their married life serving a church in Kansas. After further studies at Alfred University in New York and Lycoming College in Pennsylvania, Edward was received into the Alabama – West Florida Conference (his wife’s childhood conference) where he served for 13 years before joining his older brother Ardell in the Western New York Conference (their own childhood conference).

GOULD, ROBERT WILLIAM

Born: 3-9-1937

married: Mary Catherine Kelly

Died:

obit: [12-20-1936 -

Interment:

Obit:

1954-55	student, Lycoming College
1955-56	student, Alfred University
	1955-56 Cameron, Genesee Conference
1956-59	student, Lycoming College
	1957-59 Waterville, Central Pennsylvania Conference
1959-61	student, MSW program at West Virginia University
1961-65	Children's Hospital of Philadelphia
1965-67	Community Rehabilitation and Referral Service ³⁴
1967-99	Temple University Hospital
	1967-89 supervisor, Social Work Department
	1989-99 director, Social Work Department
1999	retired

Robert began his studies in 1954 as a pre-ministerial student at Lycoming College. The following year his brother Edward convinced him to join him at Alfred University in New York. But after one year, he returned to Williamsport and the alma mater of his father and brother Ardell – to be joined eventually by brother Edward, making WDS/Lycoming the training grounds for the whole family. It was at a community parade/celebration that Robert met his future wife Mary, a Presbyterian young lady from Montoursville. Upon graduation from Lycoming College, having been impressed by his sociology professor Dr. Otter Sonder, Robert headed to West Virginia University to pursue an MSW. He recalls with not a little hesitancy informing his father he felt freer to meet the needs of all persons in a social work setting than in a setting defined by the dogmas and practices of denominationalism. But he recalls his father saying “Wonderful for you!” and presenting him with a book on mental health issues.

Robert and his wife settled in suburban Philadelphia, in the same area where the Gould and Maconaghy families lived, in the 1960's; and they remain there to this day, with a home full of Alaskan artifacts and memories. The family worshipped in the Presbyterian tradition of Robert's wife Mary, and for many years Robert was a (lay) elder in the congregation. He has donated many photographs, papers, and mementos of his father to the archives at Alaska Pacific University – with which institution he continues to maintain a warm relationship.

APPENDIX B. TESTIMONY BEFORE THE 1957 COMMISSION

STATEMENT OF DR. GORDON GOULD, PHILADELPHIA, PA.

Dr. GOULD: Mr. Chairman, I appreciate the privilege of making this statement. I seek to express opinions that are my own, which are not to be construed otherwise, and I wish to present my statement as an Alaskan.

First, I shall qualify myself as a witness. Then I shall advance three reasons why I believe statehood should be granted to Alaska, and express why I believe this should be done as speedily as possible.

1. I am an Alaskan.

My father and mother were citizens of Unga, a small fishing village in the Shumagin Islands. Father was a fisherman. He died when I was 6 years old and a few months later my mother sent me to the Jesse Lee Home, a mission then operated at Unalaska by the Women's Home Missionary Society of the Methodist Church. In my early teens I came to the States to secure an education, working my way through Williamsport Dickinson Seminary, Syracuse University, and attending the Auburn Theological Seminary. I am an ordained minister now giving my full time to help establish the Alaska Methodist University at Anchorage, Alaska. During these past 9 years I have traveled throughout continental United States lecturing on Alaska. I have worked with Alaskans on this project and have had some dealing with agencies of our Federal Government.

2. I believe Alaska should be granted statehood because stateside public opinion favors it.

I have lectured on Alaska throughout continental United States. For example, during the period of January 20 through March 3 of this year I gave 36 lectures in Alabama, Michigan, Iowa, and California. I have spoken to children in grade schools, youths in high schools, students in college, to luncheon clubs, to various other assemblies and on TV and radio. In the question periods following my lectures I have found an overwhelming support for statehood for Alaska. I have found very little opposition.

3. I believe the caliber of citizens in Alaska warrants the granting of statehood.

Conservatively speaking, something like 60 to 70 percent of the people of Alaska have their origin or roots in stateside communities. They were reared in homes like ours, they secured their education in stateside public schools, high schools, and colleges, they shared in community activities and cultural experiences and they voted in our Federal elections.

In other words, they shared in both the privileges and the responsibilities of citizenship in our American heritage. Therefore, the granting of statehood would not plunge them into an unfamiliar role but rather permit them to exercise their just privileges and responsibilities as American citizens.

Last March I made a cross-section survey of students in the Anchorage High School. I asked them this question, "Who wants to go to college?" Well, over 70 percent expressed a desire to go to college. When I questioned them individually I found students aiming at fitting themselves for service in all the same areas that stateside high-school students would be aiming at.

Just as we have confidence in the future of our stateside high-school students we may be equally confident that the Alaska high-school students will grow up to become mature and responsible citizens of our country.

In February and March of 1955 we conducted a financial campaign to raise funds for the Alaska Methodist College. The citizens of Anchorage banded themselves together in a great community effort and pledged over \$700,000 for the college.

As of March 1, 1957, \$239,354 have been paid on pledges. I look upon this as the greatest expression of faith in the future of Alaska and a magnificent example of the courage, fidelity, and the capacity to sacrifice and labor to establish the blessings and benefits of our American way of life. The caliber of the citizens of Alaska is fully equal to the caliber of the citizens in any one of our States.

4. Statehood should be granted to Alaska because of its strategic relation in world affairs.

Alaska is fast becoming a most important international crossroads. In some respects, Alaska will become Uncle Sam's show window where he will, or will not, display the peculiar benefits of our American way of life before the eyes of the Orient, the Soviet Union and its satellites, and many European countries. Here we may well present for the observation of the peoples in these troubled areas the best in our culture, our educational institutions, our churches, our community development, our system of free enterprise, and all the other wonderful aspects of our great heritage.

Mr. Chairman, the way it looks to me: We are in a great world wide revolution. The common man is slowly but surely rising to his feet and seeking to have a voice in his destiny. There are great contending forces for the allegiance of the common man. Among the leaders are the Soviet Union and the American Government. Both are seeking to win the common man by fear, as we display our great weapons and our might. We are also seeking to win his allegiance by appeals through aid in one form or another.

It would seem to me, sir, to be of the greatest advantage to our Government if, when we give aid and help to unfortunate and needy areas, we could point to an example of how we would like that aid to be used in bringing about a larger measure of the abundant life for all people. And it seems to me that providentially we have Alaska, located as it is in relation to the world, where such a demonstration could be made of the intent of our nation as we render aid to foreign countries to develop their resources and bring about a larger measure of the abundant life for their peoples.

Then I believe this statehood should be granted speedily. It is urgent.

The history of Alaska under the American flag reveals a strange unexplainable resistance on the part of our Federal Government, to its responsibility to grasp the opportunity and challenge of Alaska.

World events have forced us to develop our Military Establishments in Alaska with the speed and might of this jet and atomic age. Yet we pursue nonmilitary projects at the pace of the lumbering oxcart age. This is incompatible with the spirit and daring and imagination that made us the Nation we are.

Let us bring together all the agencies involved in the human side of Alaska's development and tackle her problems of child care, health, a wider spread of economic opportunity, a firmer base for cultural living, education and dynamic spiritual leadership: let us agree together to make Alaska what her name truly signifies, the great country, and let us cooperate together courageously to make Alaska one of the really great assets of our nation as we seek to lead the peoples of the world toward an enduring peace and a larger measure of the abundant life for all.

I do not feel competent, Mr. Chairman, to discuss the bill on statehood in its many aspects, but I believe out of my experience during these past few years I could speak from the phase in which I have spoken. Thank you.

Mr. O'BRIEN: Does that conclude your statement?

Dr. GOULD: Yes, sir.

Mr. O'BRIEN: I was very much interested in your background. You said that you are a native Alaskan.

Dr. GOULD: Yes, sir, I am a native born Alaskan.

Mr. O'BRIEN: Did your parents come from the States originally, Dr. Gould?

Dr. GOULD: No, sir, I am told that I have Aleut, Russian, and English blood flowing in my veins.

[after some more comments, there was this interesting
McCarthy-era exchange about communism]

Mr. O'BRIEN: Now, from your observation in Alaska, have you found any trend on the part of any substantial number of people, young or old, native born or Johnny-come-latelies, toward communism?

Dr. GOULD: No, sir.

Mr. O'BRIEN: May I ask this question then: You are aware that in New York State—and I say New York because I do not want to cast any reflection on the State of any other member—and in other States of the Union, we do have people, obviously we have people, who are leaning or have leaned toward communism in the past. Would you say that there is less or more communism in Alaska than in the average State of the Union?

Dr. GOULD: Mr. Chairman, I have had the privilege of being talked to by native peoples as well as others in Alaska. In all my travels and conversations during these 9 years that I have been at work on this job, I have yet to find one Alaskan favoring communism.

Mr. O'BRIEN: Perhaps you are wondering why I am asking these questions. Very strong things creep into the discussion of statehood. We had an example of that a little while ago, control of the wildlife. And people in Congress and out of Congress seize upon many excuses. Some will say, "Alaska is Red." That I think is a perfectly proper argument if they believe it. Others say "Alaska should not have two Senators when the great State of New York, and so forth, have only two."...

Mr. ASPINALL: Mr. Chairman, will the gentleman yield?

In that connection I think it is interesting to note an exhibit in the U. S. News & World Report for March 30, 1951, containing a map prepared, I suppose, under the direction of the Director of the Bureau of Investigation, Mr. J. Edgar Hoover, showing the location of the Communists in the United States, and contrasting the number in the different States in the Union with the number known to be present in Alaska in 1951. The number given for the Territory of Alaska is 10 total party members in the Territory of Alaska—comparing it with numbers for the several States, which range as high as 22,575 in one particular State of the Union.

Mr. O'BRIEN: Well, I think that should go in the record. That is New York. That is New York, and I think it is important it should go on the record, for reasons which will become obvious later in this session. There are 22,575 known Communists in the State of New York. And believe me, I am not proud of that. There are 10 in Alaska...

I assume, Doctor, when you came here, you did not figure that you were to become an expert witness on communism in Alaska. But your statement is very well supported.