

# Letters from Here and There

## Emily Asks Order for Books

Box 90826  
University of Alaska  
Fairbanks, Alaska  
Oct. 29, 1973

To whom it may concern:

Dear relatives and friends, I decided to let you know that my book will be published in the future. I have to have a quota of 50 people who may wish to order one for themselves. I have now 32 orders and I need 18 more to balance the quota. Please let me know by mail if you would like a copy. It is called "The Lineage of Alluyaknak," oral history of Unalakleet and its people, the Unalik and Inupiaq Eskimos.

Thank you for your orders. My address is written on the top line, right.

When the shipment of books arrive, we will mail the copy to you but first send the payment. We will let you know as soon as possible about the price.

Sincerely yours,

Emily Ivanoff Brown

## Subject Is Alcohol

P.O. Box 309  
Juneau, Alaska 9980  
Nov. 8, 1973

Dear Mr. Rock:

At this time I would like to share an opinion or an idea, the subject is "Alcohol." In Bethel the City Council voted the town of Bethel wouldn't be allowed alcohol in the city limits. I personally feel this is a great benefit to the community. I would like to see other City Councils that realize and recognize that alcohol is being abused, also take action.

You, the reader may ask how can I tell if there is a problem with alcohol. Here are some ways I have figured out since I have lived in a village at one time.

1. Take a look at your community, prior to the sale of alcohol have there been any changes?

2. Are you from an active community? Would you say your village is more or less involved in community activities since sales of alcohol has been permitted?

3. How many thousands of dollars does your community spend for alcohol beverages?

4. Has the crime rate been higher or lower since alcohol been permitted?

5. What is your meaning of an alcoholic?

6. Does your community try to solve unemployment, housing, education, community activities, family problems, and other problems you can think of?

7. Since the voting age was lowered to 18 would you say alcohol has been a bigger problem?

8. At the present moment could you vote no or yes in your community if the question was brought up that alcohol be outlawed?

These are just a few questions, but there are a lot more, but the thing I am trying to get across is that if alcohol is a problem, solve it. If my brother or sister had a problem I'd try to solve the problem, instead of seeing him get hurt, whatever I feel that people should look

into this, presently it's a problem, matter of fact here in Alaska we have the highest alcohol problem in the nation.

I am concerned and I hate to force this on you, but it's the truth and there is a problem so let's work on this problem, make your community aware of alcohol abuse, what it is and what it can do.

You, the reader may think I am a preacher, I am an Alaskan, 23 years old, and love the people, since I have found service to humanity is the best work of life, and people working together can solve big and small problems. Is alcohol a problem? Yes! Why? Look around you when you are on main street of your town or village. I have been down the road!

Thank you very much for reading this article. I hope it has benefited all.

Very truly yours,  
Robert Chercasen

## Seeking Jobs A Run-Around

Nov. 2, 1973

To Whom It May Concern:

From my encounters with the employees of the State of Alaska, one tends to get disillusioned very quickly. The courtesy shown to the individual is comparable to that of an Arab and Israeli confronting each other.

The Trilogy which I shall endeavor to characterize is the political, social, and economic structure. It seems all so unstable. Equilibrium and stabilization of the Trilogy is so disoriented and chaotic. An individual when he or she goes to a federal and state agency is subjected to the shuffle and run-around treatment. No wonder so many Alaskans are so healthy, they walk from one agency to another.

Is it any wonder that so many people are reluctant upon entering the premises of such an agency. Red tape and communication also seem to hinder legal action and correspondence.

From my own personal experience I have been given the run-around and the red tape treatment. To employees of the state and federal agencies I am just a number and a file put in a corner that's discarded.

So many Alaskan natives have been folded, bended, and mutilated, and then discarded.

Alaska's political structure is so unstable that the sinking of the Titanic was just a boat that sank in a bathtub.

Educationally speaking, the state sets up requirements, and the borough school district has the option and privilege of setting up their own rules, regulations and requirements. Upon my arrival in Alaska I would be introduced to the Trilogy (social, economic and political structure). It will take time before this state achieves a relatively balanced and stable form of government and state.

Once the natives of this state are done watching its political figures (locally and nationally) in action, we (the natives) can take over and mimic and imitate their actions. Any change would be an improvement. All the natives want is a chance to govern themselves politically, socially, and economically.

Thus future generations can become aware of their heritage and culture, and the American Indian as a whole can never be-

come obsolete and extinct after so many years of genocide. Then the Alaskan Native, the aborigines, American Indian can never become a thing of the past.

The echoes of yesterday will now be the voice of today and the future. Little can be done to compensate for the lives lost before by people who felt they were fighting for a cause they felt right and justified.

The Indian as a whole, once unified can thereby restore their heritage and culture, but even in the past has his pride and courage been not destroyed. The past can never be erased from the pages of history. Today the Indian has realized that modernization and progress can destroy his simplified way of life.

Sincerely,

William R. Silas  
108 5th Avenue  
Fairbanks, Alaska 99701

## Inmate Studies For Youth Work

Folsom State Prison  
P.O. Box B40988  
Represca, Ca. 95671

Dear Mr. Rock:

First, let me say that I am happy to read that you are now out of the hospital. I have prayed each night before I go to sleep and each morning when I awaken for your speedy recovery and for lasting good health.

I am a 35-year-old Kawerak Eskimo. During the time I have been here in Folsom I have achieved my high school diploma and am presently enrolled into college here. I will major in sociology and minor in psychology. I am gearing my education towards youth and young adult counselling. I am also enrolled in several advanced business courses, including business law in anticipation of the benefits I may receive from the ACT.

In addition to my college studies I am the chief law clerk and legal typist in the education complex here. I have over eight years of independent law study behind me. I picked up my first law book in 1966 when I was sent to death row, San Quentin. After appealing my case for over four years the California Supreme Court reversed, on a point of law, my death judgment and ordered a new trial. After a hung jury in the first of the retrials I made a motion for a life sentence. This was denied. Another jury was selected and before the trial got under way I renewed my motion and this time the judge granted it and dismissed the jury that was selected. I am presently and actively appealing the guilt phase of the trial held in 1965-1966.

In September 1972 I appeared before the paroling authorities and they denied further parole consideration until September 1975.

It is my opinion that the Tundra Times has done much in answering questions the Native People relating to points of the ACT. It has done this for me, and I shall miss receiving the paper when my subscription expires. (An attorney friend in San Francisco purchased the subscription for me as a Christmas gift. I have no funds for myself but the meager few dollars I make at my job here.)

I wish to congratulate you and your complete staff (this includes the ones out in the "Bush" country) for doing a very good job with the Tundra Times, and associated work with-

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in the Eskimo, Indian, Aleut Publishing Co.

It is also my wish to offer any service I may be able to that will constructively assist (help) my People as a whole, or an individual person. If there is any help that you think I may be able to render please let me know and I will contribute to the best of my ability, and as far as rules of prison will permit I might add.

Once again, may you have everlasting health. In hoping to hear from you I remain

Very truly yours,

William A. A. Tahl

## ***Nulato Indians Not Working***

Nulato, Alaska

November 15, 1973

Dear Friend:

I read all the time when the pipeline go through they're going to hire Indians. There is a big job here and not one Indian is working, except me. Why? Can the AFN, Tanana Chiefs, Doyon, FNA, or the BIA do anything about it?

The school and the laundry is started here, about \$2 million job and it's going to stand there till spring. The carpenters got homesick, or love sick, so they blame the cold weather so they can go home which they did.

Just about everybody got moose meat here, even me. I don't need it and one moose is too much for me. I'm tired of moose anyway. I was raised on fish and berries, no vegetables.

But what would it be here if there was a road here? It will be like Anchorage and Fairbanks. I remember when I was in Anchorage, 1950, no Spenard. Fairbanks, no Northpole. Now there are houses, dogs, snow machines all over. I was forced out and quit a good job because there are too many people and too many GI's at Eielson. I couldn't work in the carpenter shop anymore. The GI's were arriving and the carpenter shop was getting full. I mean over crowded. Now when at the meeting, Jimmy Huntington was against the roads. Melvin Charlie, Richard Frank, Horace Biederman, all wanted road so they can run home on a weekend with nice fancy cars, just like White people. They think they are smart.

What would it be if there was a road down here. The White people will push us out. That's what they're doing up there.

Fred Stickman, Sr.