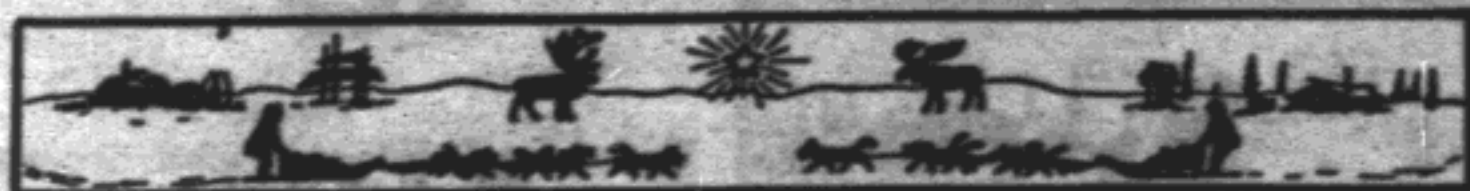


"I may not agree with a word you say but I will defend unto death your right to say it." — Voltaire

Tundra Times



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Vincent Price Evaluates Indian Arts Heritage

(Editor's Note: Vincent Price, famed actor of world renown and an art patron, much of which he devotes toward the arts of the American Indians, has written an introduction to the booklet entitled, "NATIVE AMERICAN ARTS 1, INSTITUTE OF AMERICAN INDIAN ARTS")

Vincent Price is the chairman of the Indian Arts and Crafts Board of the United States Department of the Interior. His profound and sensitive evaluation of the Indians' contribution to the cultural heritage of the United States bears reading. It is hereby reprinted in its entirety. We thank the United States Department of the Interior, Stewart L. Udall, Secretary.)

INTRODUCTION

To much of the world, one of the most important aspects of our oft-times challenged cultural prowess, past and present, is the contribution to the historic lore and the continuing cultural fact of the American Indian. If anyone chooses to question this they will have to admit that the Indian contribution to the world picture of America has been and still is the most glamorous, romantic and intriguing.

I speak of world interest but of course the glamour and fascination exist for us too, even if perhaps to a lesser degree. But while we may outgrow our interest or take it for granted, other people cherish and retain theirs and actually take the trouble to acquaint themselves with the many-faceted Indian personality more than we do. Sadly, the average American boasts an almost voluntary ignorance of factual Indian history and/or contemporary life. Sadder yet has been the insensitive disregard for the cultural as well as the physical needs of a great people whom we seem to have tried quite consciously to beach along the swift current of modern life.

Of course there have been some, too few, devoted Indians and non-Indians who have sincerely tried to help the Indian to help the Indian to help himself. However, a general unconcern has tended to shunt him off onto a vaguely integrated sidetrack where he has joined other ethnic groups successfully derailed by this method of depriving "special" groups of their human direction, their personality, and all-important individuality.

Most of us will admit, with varying degrees of intensity ranging from the desultory to passionate indignation, that our Indian brother has had a bad deal from us and a rough go of it to survive. We admit that what has been done for him must be classified in the disastrous category of "too little and too late." But suddenly we find that this very survival-spirit is a phenomenon which is demanding respectful public awareness of the Indian as an indomitable, dignified, creative human being. And as our respect grows for him so does the Indian's appreciation of himself, and so as the wheel turns we find the Indian back in the American family... going full steam ahead.

One reason for this could be the growing realization on the part of many Americans that in our desperate need for cultural identification in the world and to it, we must look back to the Indian heritage. Unquestionably its cultural influences are indelibly stamped on ours, and at long last we have to admit them and accept them gratefully.

We have finally become conscious of an interest, which amounts almost to passion in older civilizations, in "primitive" beginnings. We have come to realize the term "primitive" is universally synonymous with sophistication, and that it is a quality long missing and much sought after in the American way of life.

How ironically wonderful and exciting it is that the young Indian, in accepting the recent opportunities and challenges of re-identifying with his "sophisticated" past and bringing it into the light of present needs, is illuminating not only his own until now questionable future but the questioning one of his non-Indian brother as well.

The stultifying tendency we all have shared of cataloguing the Indian racially and culturally as an old people, apart and past, is being overcome by their own young people. They are proving themselves very much of the present, and have become living proof of that cheering proverb "The Past is Prologue," and... the best is yet to come.

VINCENT PRICE
Chairman,
Indian Arts and Crafts Board

Reviews Hydaburg's History of Problems

Dear Mr. Rock:

At the Alaska Native Brotherhood convention at Juneau, I told the delegates from Point Barrow and points North, I would make available to them a vital question which we of Hydaburg have experienced and gone through since President W. Howard Taft's administration.

I did intend to deliver said information via a campaign speech, had I gone ahead for First Vice President of The Alaska Native Brotherhood. I withdrew in favor of Byron Mallot, and incidentally wound up as his campaign manager, and suffice it to say, was instrumental in placing my candidate in two positions of grave responsibility. I believe most fervently that the role of our young people to commemorate the fine qualities of our native people in Alaska, is in involvement.

The Hydaburg people have suffered more, been in distress, endured loss and injury more than any other ethnic group under the domination of the Bureau of Indian Affairs. Our cannery lies idle. This cannery was set up Pursuant to the authority vested in the Secretary of the Interior by the act of May 1, 1936, commonly referred to as the Wheeler Howard Act or I.R.A. (This take special note.)

Just prior to President William H. Taft's administration, the Haidas lived in Kaskan, Howkan, Klinkwan, and Sukwan. It was at this time the conspiracy started notwithstanding the unsophisticated state of our forefathers; and it must be borne in mind, they saw the good in the Metlakatla reservation. Glowing pictures were painted for them. How, to their advantage, a reservation could be set up at Hydaburg if they abandoned their respective villages, which they did.

With sweat and free labor, they built their town; cutting lumber in their own sawmill. Then in August 30, 1927, executive order by President Coolidge reduced the seventeen square mile reservation to 3/4 of an acre, just enough for a B.I.A. school site, this without the consent of the Haidas. To draw my own conclusions, the Department of the Interior may have accomplished this by the clandestine expedient to get the Haidas to accept a townsite.

Now to the meat of the research I have carried on for a number of years, clandestinely, if you please. All delegates will verify and our records will substantiate, the Area Director Charles A. Richmonds' answer of "yes," that my theory on how and why we lost the hundred thousand acre reservation set up by Secretary Krug was correct. This was at a meeting in the solicitors office, when he stated, "that is exactly what the canned salmon industry did." So in theory, the following is what I used to construct an interpretation.

This constitution and laws of the United States which shall be made in pursuance thereof; and all treaties made or shall be made under the authority of the United States, shall be the supreme law of the land. Every Judge shall be bound, anything in the constitution or laws of any State to the contrary notwithstanding. Supreme law clause combines the National Government and States into a federal state.

Federal courts may invalidate State laws or action that conflicts with the United States constitution or with the laws or treaties make under its authority. National Government expresses the supremacy of the constitution, and within its proper field is supreme.

Some excerpts of Ketchikan Daily News by Bob De Armond. The very day, May 1, 1950, that the statehood hearing opened in Washington, a small group of citizens of Alaska, were voting whether to accept or reject an exclusive reservation for themselves; the proposed Hydaburg Indian Reservation.

Then further under jurisdictional conflict—Congress, some years ago, gave the Secretary of the Interior the authority to create Indian reservations in Alaska, and efforts to repeal that portion of the law two years ago were unavailing. Instead, the Secretary of the Interior is determining the value and validity of Indian claims, thus usurping a function of the judicial branch of our government—unquote.

Was it accidental that Mr. Curry, who was an employee of the B.I.A. in Puerto Rico, gave up his position to obtain for himself a large number of Indian claims contracts? Mr. Curry, while being our Claims attorney for the Tlingit and Haida Claims case, spent a considerable length of time in Hydaburg persuading the Haidas to accept the reservation.

All my efforts in opposing this measure proved futile; thus invalidating our claim to 905,000 acres of land, with our permission, Indian title owned lands can be extinguished only with the consent of its owners or by the sword.

On page 168—hearing held July 11, 1968 on Alaska Native Land Claims, Mr. Aspinall said, (and it fits our case and interpretation,) "If my colleague would yield there, I think we have to go a little bit farther than that. The Secretary doesn't have jurisdiction over this land. This land is under the jurisdiction of the congress of the United States." unquote.

The Cession Treaty states that we, the Natives, shall be subject to such laws as Congress shall make for those Indians of that land, and the period subsequent to the Act of May 17, 1884, is what you might call our "ace in the hole."

To my friends in the North, this is not a brief, but some information I obtained with the help of Congressman Pollock's research team in Washington: said team is ready to help any one who is so in need.

Excerpts of Order designating reservation for the Indians of Hydaburg: Pursuant to the authority vested in the Secretary of the Interior by section 2 of the Act of May 1, 1936 (49 Stat. 1250, 48 U.S.C., 1946 ed., 358a), it is ordered that the following described area, including the town reserve established for the Native village of Hydaburg by the Executive Order 4712 (August 30, 1927) shall be, and the same hereby is, designated as a reservation for the use and occupancy of the Indians of Hydaburg. (This was almost 100,000 acres and further).

This order shall be subject to any valid existing rights or claims

(Continued on page 4)

Welfare Dept. Gets Kendall For Position

Miss Kay Kendall who recently arrived in Alaska as Institutions and Foster Care Consultant, in the Division of Public Welfare, Alaska Department of Health and Welfare entered a position which has never been filled before.

"With the arrival of Miss Kendall, our Welfare Division is fully staffed for the first time in many years," said Stanley Harris, Director Division of Public Welfare.

Miss Kendall said the inspiration for her coming to Alaska came from her grandfather, Julius J. Krug, a former Secretary of the Interior.

Miss Kendall's father traveled the entire state and met everyone from the Governor to the natives at Point Barrow.

One of her grandfather's cherished photos was of him milking a cow at the University of Alaska experimental station. Miss Kendall believes he established a family "record" for the most northern milking on United States soil.

Poem— Decomposition Of the City

The old man sits in the gutter,
warning of the death of the city.
He tells of the old bricks,
And of the decay, and of the
Advent of the roaches.
The horrid realization comes to
Him, the systematic replacement
Of human life by warped
Facsimile and the artificial
Existence.

He points to the flashing neon
Sign atop the concrete shell at
The corner,
Proclaiming Jesus Saves
Where the derelicts of the urban
Culture have their bellies filled
And are made to bathe and
Smell of antiseptic.

He coughs from the smog of the
Factories where his brothers
Work
Locked out, and looking in to
America's promise of the
Actualization of collective
Security and individual liberty
Experiencing collective slavery.

He embraces the awareness of
The final layer of concrete
Covering so many others on
Which his ancestors walked from
So many generations
During the youth of the city.

He fights to avoid being
Consumed by the hatred of those
He tries to warn,
Who shrink from the presence
Of shriveled bodies and grey
Tawny skin, negating the
Wisdom of the mind—an entity
Representative of two
Generations.

He takes solace in knowing that
His death is near,
And that he will not see the
Final destruction of the
Cancerous growth—the city—
Whose organs are more greatly
Decomposed than his own
Rotted liver.

—THOMAS RICHARDS, JR.

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carvings; argillite carvings;
postlatch bowls; fish hooks;
spoons and all N.W. items 50
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