## Lefters from Here and There

## There Is Indeed A Molly Hootch

Emmonak, Alaska
August 5, 1974
Dear Sir:
This is in relation to the article about the AFN Human Resources Conference on education in the unorganized borough in your July 24th edition. The article mentioned the case of Molly Hootch v.s. Alaska State-Operated School System. The part I'm writing you about is this:
"There is a rumor that she is a fictitious person symbolizing rural students in that position."

That rumor of course isn't true since I'm Molly Hootch. I'm very much alive. Marshall Lind would also tell you I'm real and not a fictitious person as he was my teacher several years ago.

I went to Dimond-Mears High School at Anchorage for the first 2 years but I finished my 11 th grade year here at Emmonak. I'll also finish my senior year here.
appreciate Christopher Cooke, my lawyer, writing and telling you that I'm very much a real person but I wanted to write to you personally so you wouldn't have any doubts.

Sincerely,
/s/ Molly A. Hootch

## Molly Hootch's

## Lawyer Confirms

Her Existence
RICE, HOPPNER, BLAIR \& HEDLAND
Attorneys and Counselors At Law Post Office Box 555
Bethel, Alaska 99559
(907) 543-2850

August 2, 1974
Letters to the Editor
Tundra Times
Box 1287
Fairbanks, Alaska 99701
Dear Sir:
I am writing to correct a statement contained in the article about the A.F.N. Human Resources Conference on education in the unorganized borough in your July 24th edition. The article mentioned the case of Molly Hootch vs. Alaska StateOperated School System, a lawsuit seeking local highschool oportunities in all Alaska Native communities, and then said: "There is a rumor that she is a fictitious person symbolizing rural students in that position."

As Molly Hootch's lawyer I would like to say that she most definately is a very real person. Molly lives in Emmonak and has just completed the 11 th grade. At one time she was a boarding student in Anchorage, but after the lawsuit was started a high sčhool program was set up in Emmonak which she attended this past school year.

Since her suit is filed as a "class action", however, you correctly note that she and the other plaintiffs do represent all Alaska Native school-age children living in similar circumstances, in other words' in communities without local high school opportunities.

Marshall Lind, who is also mentioned in your article, was an elementary teacher in Emmonak several years ago and Molly Hootch was one of his
students. Now as Commissioner
students. Now as Commissioner of Education, Dr. Lind is a defendant in her lawsuit
Very truly yours,
RICE, HOPPNER, BLAIR \& HEDLAND

Christopher R. Cooke

## Authentic Native <br> Handicrafts

U.S. Department of Commerce National Oceanic
Atmospheric Administration
National Marine Fisheries Service Washington, D.C. 20235

Mr. Howard Rock
Chairman, Village Art Upgrade Committee
University of Alaska Fairbanks, Alaska 9970।

Dear Mr. Rock:
This is in reply to your letter dated July 1, 1974, concerning the proposed rules to designate Authentic Articles of Native Handicraft and Clothing," published in the Federal Register on June 3, 1974.

Due to public response three joint hearings on the subject will be held in conjunction with the Fish and Wildlife Service. The hearings have been tentatively scheduled for mid-September, 1974, in Anchorage, Nome, and Fairbanks, Alaska
When final arrangements have been made, notice will be published in the Federal Register.

Sincerely,
Robert W. Schoning Director

## Church Torn

## Down: Fred

Stickman Is Sad
Nulato, Alaska
August 1, 1974

## Dear Editor:

The church here was rebuilt in 1923 by a carpenter from Ruby, Alaska, the big mining town. How I remember the year was, my brother took them to Ruby and I went up to school and him to work out at the mines on bridge. They whipsawed the logs for bridge at Greenstone. And the sanctuary and altar were rebuilt by Brother Horweedle and Father Baud.

How many people had, we had funeral for in that church. Good many in all these years. And l've been thinking one of these days I was going in there, but they beat me to it - they tore it all down.

It sure is sad for us, the old people when they tore it down. It reminds me of all my family and I'm one stickman left out of our family. The bum one is left. Lots of folks say that they were lucky they didn't get killed. For me it's a little different. I'm lucky if I get killed even though I hate to get killed. Everything will be all over for me. No more work, no more hard times. I'm tired of many things, no road, no inside toilets, no water, no housing, no cook no women, no nothing, just pure misery, miserable word. Because there lots of gnats now, lots of fish, lots of ducks, lots of gas, lots of fuel now, and lots of long hair boys and lots of loose mongrel dogs that is, just enough to make life miserable.

I quit going to funerals, potlatches, because 1 used to get
drunk and celebrate someone's funeral. So I quit four months ago, try to give a good example to boys where I made ornery mistakes. I cut my hair real short but still nobody cuts his hair.

We sure need to haul wood. We have a half a - roàd about 20 miles that could be fixed easy if we had the equipment That's where the state took the equipment to Koyukuk about four years ago for the New Koy. ukuk, but the ground was mucky. It's good and solid now. People don't like to move from the village including myself. We don't realize we'd had running water, no trouble for fuel, etc.

But who wants to live modern? Some do, some don't. I like to live poor. That way I'll, or might, go to heaven, who knows, only God.

I heard the silvers are coming up the river. They haven't reached Nulato yet. People is getting ready to raise hell for fish eggs. That means they're going to kill lots of fish. No fish for next year. Easier and lot more money to make on the North Slope, instead of monkeying around with the fish.

We have stockpile of gravel down here if we could just spread it around the village so the kids will have gravel for their sling shots.

I'm not voting this year so vote Democrat for me. And I'll thank you very much for it. Fred Stickman, Sr.

## Awareness of Alcohol and Drug Abuse

July 26, 1974
Dear Howard:
Again I write you with mixed feelings, this time it's with grief and a growing awareness of the Alcohol and Drug Abuse no long. er alien to our land and culture. Reading of this problem in the newspapers is one thing; getting letters from personal friends in regards to it is another!

Within the last two weeks l've heard from two Native families struck hard by addiction. From my own experience I know the suffering these people are going through. In some cases it only ends in prison or death For other family members, the pain lasts a lifetime.

As a Native Alcoholic myself, I can tell you there is no cure for alcoholism. It can be arrested though. Having worked with Drug Addicts I can tell you the same holds true, they cannot be cured.

Again, they can arrest their problem. An alcoholic is a drug addict. Both suffer addiction. What everybody should know Howard, is that it's so damn much less of a strain on families and society to prevent addiction in the first place.

Pieventive action should start in our schools. Native Corporations should put more effort, (time/money) and most important, people to work on this growing threat to Native culture.

Being a prisoner in Folsom Prison in Califomia for an alco-hol-related crime has made me more aware of how great this problem is becoming. Every bus bringing new men into prison carries alcoholics and drug addicts.

The shame of it all is there's no cure for these men in prison Continued on page 8)

## LETTERS

(Continued from Page 2)
There's also a greater shame; most could have been prevented. Anyone interested in this problem, needing help, or wanting to do what they can to help combat it could write: Mrs. Helena M. Andree, Vice President of the Native Commission on Alcohol \& Drug Abuse, P.O. Box 77, Dillingham, Alaska 99576.

## Sincerely,

John L. Lombard
P.O. Box B-48584

Represa, Calif. 95671

