

Presbytery opposes Edgecumbe closure

To the Editor:

The Presbytery of Alaska in stated meeting on Jan. 7-9, 1983 in Sitka, Alaska voted the following resolution.

Whereas, the State of Alaska does not have an adequate means of educating Native American young people in many of the villages, and

Whereas, proper procedures have not been followed in the

proposed closing of Mt. Edgecumbe School, and

Whereas, many of the Native American young people will have to leave the state for

Whereas, Commissioner Lind has stated that there will always be a need for a school such as Mt. Edgecumbe which can provide a quality education for village young people,

Therefore, be it resolved:

That the Presbytery of Alaska

supports the continuation of Mt. Edgecumbe School until some alternative for adequate secondary education, within Alaska, can be implemented for the Native American young people of the villages of our state.

Thank you for your attention to this very serious matter.

Shalom in Christ,

Rev. William F. Trickett,

He forgives misnaming Saxman

To the Editor:

My grandfather's bones, now resting in the waters of Tongass country, would be more uncomfortable than they are if he were to learn that Saxman has changed its name to Saxon.

It seems that about 100 years ago the federal government sent Samuel Saxman to the country of the Sanya-quon to establish a school. He was its schoolteacher.

The Sanya-quon had two principal villages, Cape Fox and Port Tongass plus some smaller ones. Mr. Saxman wanted to consolidate the villages so that he could reach more of the youngsters.

My grandfather, himself a Tongass Tlingit, was the lay preacher for the Presbyterian Church and Grandma helped Mr. Saxman in the school.

It was on a beautiful December day in 1886 that the two of them set off to inspect several townsites to choose a location for a consolidated village. A few weeks later, the search parties found some remnants of their canoe.

By 1893, the plans had been so far perfected that the Sanya-quon moved to what is now called Saxman, naming it in honor of the federal schoolteacher.

Grandma with her three boys

came down from Sitka where she was working at the Sitka Training School for a very festive occasion — good old, Indian-style potlatch.

This is one of the stories I tell in my forthcoming book on the history of civil rights among the Natives of Alaska. It is indeed inspiring to see a local person, James Galaktianoff, progress in the Alaska State Trooper system.

I am sure that my grandfather will forgive the Tundra Times for a typographical error.

Very truly yours,

Frederick Paul
Seattle

Hiring preference settlement disturbing

To the Editor:

I read the article "Settlement recognizes Native hiring preference" in the Tundra Times Nov. 24, 1982. I must admit that I am disturbed that a complaint against civil rights laws for Indian hiring could be justifiably levelled at a Native Corporation (Bethel Native Corp.)

I am also confused. Will the corporation in the future pro-

tect the rights of Natives because it is obliged to under the law *only* or were the legal complaints the result of misunderstandings caused by the very complexity of the various types of civil rights legislation, especially as it applies to employment?

The fact of BNC being guilty under the complaint would not indicate a direct desire to favor non-Natives

over Natives but a desire rather to keep to the letter of the legal obligation expressed by the civil rights laws with respect to non-Natives while trying to protect the rights and interests of Natives in all areas, including employment.

Forgive me for asking such an impertinent question but I am confused.

V.P. Lekanof
Seattle