

"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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Guest Editorial—

The Questions are: How Much? Where?

Native leaders from throughout the state met the past week in Fairbanks regarding the question of aboriginal land claims. It is amazing how in the short span of a few years the Natives have organized and become a strong, unified force.

The Native leaders indicated to us how put out they were at Governor Walter J. Hickel for his recent stand on the claims question. They say that his position now is almost opposite to his stand, as they understood it, before the election. And they gave forth with their fears that the Governor is tied much too closely to oil interests in the lower forty-eight.

"Two jets with oil company executives flew into Juneau for the inauguration," one Native leader told us. The Native leader then went on to elaborate that many of the Governor's appointments had been persons who had formerly worked for oil companies.

The point of this is that a schism appears to be developing between the Native leaders and the Governor and this rift is apt to grow wider as time passes.

The position of the Alaska Congressional delegation as well as that of former Governor William A. Egan in 1961 appeared to be about the position that Hickel takes now that the "carving out" of huge areas of the state by Natives would impede Alaska's development. What is significant is that in the two or three years after 1961, there was a dramatic shift of opinion by the Congressional delegation and the former governor.

It was reasoned that it was the federal government who owed for aboriginal claims and that it would be the federal government who would pay. The payment presumably could be used by Native Alaskans for development and in the end, since Natives comprise about one-fourth of the population, the state would benefit.

The Alaska Congressional delegation, the former governor, as well as the Native leaders, agreed that the quickest way to resolve the issue of land claims was to get legislation passed in Congress to permit taking the question of the validity of claims directly to the U.S. Court of Claims and to provide for claims to be administratively settled by a commission.

Now it appears, with the change in administration, instead of the present Governor supporting enabling legislation in the U.S. Congress, he is preparing to go into court charging that the Natives have no claims at all and forcing the Natives into a court battle that could take years, if not decades. We do not believe that the people of this state will support the position that the Natives of Alaska do not have claim to land. They most certainly have rightful claims; the questions are how much and where.

The Congressional bill proposed by the Native federation deserves the support of the Governor and the Native leaders will have good reason to be disappointed if they don't get it.

—Jessen's Weekly

Man Would Buy Tlingit Coats In Times Photo

2235 W. Live Oak Drive
Los Angeles, Calif. 90028
Dear Editor:

I am a subscriber to Tundra Times and enjoy your paper immensely. I am also an "Afficionado" of the Alaskan people and their heritage and their arts. As a result, I have a very fine collection of Alaskan and N.W. totem poles, ivory carvings, Tlingit baskets, and you name it.

I was much intrigued with the garments worn by the two elderly gentlemen of the village of Kake as shown on your front page of Friday, Jan. 20th issue.

Is it possible that you could send me the names and addresses of these two men so that I may contact them and ask them if they would be willing to sell me their very artistic and picturesque outer coats? Or better still, could you forward this letter to them and ask them how much they would want for their outer coats?

These are two styles of clothing that I do not have in my collection, and they would make a terrific addition to it. I am planning to will my collection to a deservng museum at a later date and so I would like it to be as complete and representative as possible.

Thank you for any help that you may lend, and again keep up the good work. You have a very fine publication.

Most sincerely,
Albert Miller

Fees Up at UA

Student fees at the University will increase beginning next fall, according to university president Dr. William R. Wood. Dr. Wood and comptroller Harold Byrd announced the increase to students at a meeting of the Student Senate last week.

The increase will affect the university fee and campus activity fee paid by full-time students, dormitory rents and part-time student fees.

The university fee will rise from \$82.50 to \$100 per semester. The campus activity fee will go up \$5 to help finance a new campus activity center. Campus residence hall rent will increase to \$230 for a double room for one semester.

Effective next fall part-time students carrying six or less credits will be charged \$18 per credit. Those carrying 7-11 credits will pay a \$110 university fee and a \$10 activity fee.

Part-time non-resident students now will be assessed a \$25 per credit tuition fee for each credit over six taken.

Dr. Wood explained that the increases have been thoroughly studied and pointed out that, although room and board charges here are very high, classroom charges are relatively low, keeping the university competitive with other Western State Universities.

Guest Editorial—

Alaska, 1967— 'Wolves are in Trouble Again'

Wolves are in trouble again.

It isn't that wolves are getting scarce. Like the bald eagle, a companion on the national list of rare or endangered animals, the wolf still thrives in Seward's Folly.

The trouble is that the wolf still wears the hair shirt of tradition. It's a haunted tradition of werewolves and Red Riding Hood, firebrands from the cave and strychnine on the trail.

A lot of people hate wolves, because hate is the easy way out.

It's easy to hate, when, emptyhanded, a hunter sees a wolf track beside the bones of a moose. It's easy to hate, when you've been paid to show another man where the big sheep live and can't find any. It's easy to hate, when a dead wolf means \$50 in the pocket and a valuable hide to boot. It's alot easier to hate than to think.

A lot of people like wolves, maybe because they know Nature has to work hard to produce one.

They love to hear a wolf call from the frosty dark.

They like to stare beyond the sparks, imagining a wolf behind the twisted spruce.

They love to see the trail beside the stream, and to write about it to the folks back east.

So like and dislike battle across the land, skirmishing in the newspapers, warring in the house of politics. One day the wolf will be gone, and only argument will remain.

What's really going on out there in the snow and the dawn?

One thing is sure: if a wolf still lives in that wilderness, it is looking for something to eat. Something big, like a moose or caribou, because that's what a wolf is built for, survival, and there never was a predator that killed of all its prey, and lived.

You can almost picture the uncounted centuries of uneasy balance—a continuous thread of existence sometimes frayed to the breaking point, but never breaking.

Yes, it's easy to see why wolves thrive when the animals they hunt are abundant.

But what happened when we came on the scene?

It stands to reason that when two predators live where one lived before, they compete. And quite likely, the two together take more prey than either along (though it doesn't always work out that way).

Does taking two moose instead of one result in fewer moose? Ah! There's where the blue sky meets the choppy waters!! Because the truth is that the answer sometimes is YES, and sometimes NO, and where it was once YES, it can be NO a few years hence. Sometimes when more moose are eaten, fewer of the living die of starvation. Sometimes more calves are born.

Should we kill wolves to increase game?

The man who shouts an unbending Yea! or Nay! is setting himself up to be called a fool.

You have to ask where, and when.

You have to ask why.

You have to ask who will benefit, and how much it will cost.

You have to ask how, and by whom.

You have to ask where to stop short of extermination.

—ALASKA CONSERVATION SOCIETY

Pine Ridge Rev. Thanks Times For Publicity on Fr. Bryde's Work

Holy Rosary Indian Mission
Pine Ridge, South Dakota
January 20, 1967

Dear Editor:

It was just recently that your fine writeup of Father Bryde, Friday, November 25, 1966, came to our attention. We want to thank you very

much for your fine coverage of this. Father Bryde is doing splendid work with the students here and we were glad to see that his ideas are getting around.

Thanking you very much,
Sincerely yours,
Rev. Glendon Welshons, S.J.
Student Counselor