Tundra Times, Friday, December 15, 1967

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

Tundra Tímes

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Editorial-

The Coming of Age Of Native Leaders

It is hard to imagine, and to realize, that some of our native leaders are actually in the role of negotiators in one of the most difficult areas of assignment—the complex arena of the land problem in Alaska. The development of the role they have undertaken would have been impossible to think of a scant five years ago. That was the time when the leadership among our native people seemed so remote in the northern part of Alaska. It seemed hopeless then that leaders would emerge. The editorial staffers of this newspaper called for leadership and when they did, the ink was hardly dry when the first issue came off the press on October 1 1962. The staffers felt then that they were knocking their heads against the stonewall for some time and finally—one by one—the native leaders began to emerge. Those were the hours that will never be forgotten.

The native leaders who ventured into the difficult arena since that time, have proved themselves to be able men. They have been forceful, glib, and dedicated men who, for the most important part, have been selfless—the men who devoted their time for the benefit of their people.

The job they took upon themselves has been a most difficult one. One can say, perhaps, that they were resolute—that they were unafraid. Perhaps, one could come close to being right by saying such things because they have made things happen, all of them aimed toward Editor a better life for their people.

And now the big job is at hand—the effort to help solve the land problem. Our leaders need, and will need, all the goodwill and encouragement we can give them. Those people among us who are in the position to counsel with them should do so. They need encouragement on the paths of fairness and paths of fairness in return. They will need to sense greed and they will need to sense greed in themselves. They will need to work for all Alaskans, native and non-native—to work for the benefit of all. If the work is done in that manner, a good future for Alaska should be assured.

Editorial— HELP ANB CAMP NO. 1, SITKA

Alaska Native Brotherhood Camp No. 1 in Sitka is trying to get support so that the students at Mount Edgecumbe High School can have a good Christmas.

See the story on page 3, just a hop and a skip across the page.

Christmas Seals Convey Bright Fine Holidays

Christmas and chronic respiratory diseases. An odd combination. But Christmas seals are as colorful as Rudolph the red-nosed. As traditional as hot-gravied turkey. As cherished as yuletide cheer.

Cheer is exactly what this year's Christmas seals convey. They show a charming, old-fashioned toy train bulging with goodies and gifts. That toy train has a real destination.

The tracks lead to less suffering from chronic diseases that damage the lungs and constrict breathing. Christmas seals are symbols of the chugging crusade to combat TB. respiratory diseases, air pollutionl and smoking.

A crusade to cut the toll taken by emphysema, chronic bronchitis, and asthma. The toll mounts into the millions.

In the toy train, there are ten cars, including a locomotive and the cute caboose. Each car is a separate seal. This ten—unit design is a first in Christmas seal history.

Its appeal is immediate. Not only are the seals perfect for cards and packages, they are sprightly and holidayish in other forms: posters, paper napkins, counter displays, book marks, bangle pins, bumper strips, coin cards, and more.

All of them are available from your tuberculosis and respiratory disease association.

Chronic respiratory diseases don't make happy Christ-mases. But the spirit of sharing does. And that sharing can move the TB train toward its destination.

Send in your Christmas seal letter—today—and you'll supply the fuel for a trip along the tracks of progress.

LETTERS to EDITOR

Crossfield School Crossfield, Alberta November 30, 1967

Editor Tundra Times Fairbanks, Alaska

Dear Sir:

our grade six class could have a recent issue of "Tundra Times," We were reading of Eskimos in a paper called "Canadian Newstime." Through this paper we got information on how to receive one of your papers. We are curious to know what kind of news you have.

Enclosed please find \$.25 to pay for the issue and postage.

Yours truly, Maureen Sackett Grade Six class

Each year thousands of youngsters and senior citizens who have been to Salvatian Army Summer camps gather together in their hametowns for a Christmas renuion.

Huslia Doesn't Want Plane Wolf Hunters

Huslia, Alaska 99746 December 1, 1967

Dear Editor:

Can you publish this letter for me? Is there any way our village can keep wolf hunters out of given area such as Huslia. I mean wolf hunters with airplane. I believe in Huslia we can take care of our own wolf.

We have 30 sno-gos in Huslia which we can hunt wolves with. We trap our wolves and at times we run them down with sno-go. The wolf have a \$50.00 bounty and the hide is worth about \$40.00 which to someone in the village with no job is a lot of money.

Five or six years ago when we didn't have any sno-go we didn't get very many wolves but now that we all have sno-go we can run them down (at times) but with the airplane bounty hunters, the man in the village don't have a chance to see live wolf. The only wolf we see is the wolves the airplane bring in for us to skin for \$5.00 a wolf.

We have 30 trappers in Huslia that are out trapping now that would like to see the law changed so we won't have any airplane wolf hunters in a given area where the people in the village can control their own wolf.

I hope you can publish this as we would like to see something done on this.

> Sincerely, George Attla, Jr.

(Editor's Note: George Attla, Jr. is the present Chief of Huslia and a member of the Governor's Rural Affairs Labor Task Force.)

Other Voices— 'Cultural Storehouse'

Dear Sir:

I was deeply interested in the article on page two of your issue of the Tundra Times of December 1, because it seems to point to a matter that should be given attention and action by all the Eskimos whose folk customs and ways of life are under a dangerous attack which may cause them and the rest of the world to lose something that cannot be replaced and which belongs to and is characteristic of the culture of Alaska also.

The last three paragraphs in the speech quoting the words of the speaker's wife's grandmother are of special significance.

People in the Lower States do not realize the importance of retaining the cultural patterns of the various tribal groups in Alaska in which embodied the history and folklore of these people.

If the present generation of youngsters is forced to adopt the English—American language, and conform to the patterns of belief and behaviors that go with them, they will lose touch with their own history and folklore and will not understand the significance of these things.

In my opinion, Alaskan native organizations should combine to keep the younger generation informed about these things and especially not to lose their language. They may learn to read and speak other languages, too, but their own language is the storehouse of their cultural history and should not be lost.

Yours sincerely, DEAN COLLINS

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