

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



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Editorial— Salute to AFN, NCAI

Perhaps best known as native organizations in the nation, the Alaska Federation of Natives and the National Congress of American Indians became focal points of activity last week and this week in the City of Anchorage. The AFN held its annual convention last week and the NCAI is holding its annual gathering for the first time in its history in Alaska this week.

The two native organizations have a very significant something in common. Their people and their ancestors were, and are, the original inhabitants of their lands. The organizations are pooled leaders of their aboriginal people. One group (NCAI) has felt the cruel uprooting of its life bonds and its deep-rooted reverence for its lands.

The other (AFN), is being faced with the fate of the former. The group is trying to do something about it with the backing of its people and that of the NCAI. The AFN aboriginals also have the deepest kind of reverence for their lands. They want to hold on to as much of their lands as possible.

The AFN leaders are in the process of difficult negotiations with the lawmakers of the country trying to affect an equitable settlement of land problems so that enough land can be provided for their people. This will be channeled through a governmental process that will extricate and abolish forever their claims and actual uses to some 300 to 375 million acres in Alaska. Out of this huge area, AFN is holding firm to the demand of 40 million acres—a mere ten per cent of the entire area.

The two organizations of aboriginal origins are well known to concerned and responsible people throughout the nation. Their leaders' utterances are heeded at the level of the White House on down. They are their peoples' true representatives to centers of vast power. Their leadership qualities have been noted by the great and near great. Their leaderships can hold their heads high along with humility because they speak the truth thereof of the immense problems of their people throughout the nation.

The NCAI and the AFN have vast responsibilities. Their working levels arise from some of the world's greatest problems. The manner in which the leaders have met their responsibilities has been of stellar quality. The men and women who are so charged with those problems can speak with true authority and truth. Hence the heed they receive when they utter the situations of their people.

The Indians of the Lower 48 and the Indians, Aleuts and Eskimos of this northern land, we can say without reservations, on the whole have some of the ablest leaders that can be assembled at this time. They are the products of severe and dire backgrounds. They have blossomed from the mire of great afflictions and despair to lead their people.

With this quality of leadership, we look to the future of better life styles given dignity by rich cultural backgrounds and fine old traditions that can give spirit and drive to peoples who cling to them. To do it in this manner will be to instill dignity and strength to the people. The proof of this will be the heads held higher to face whatever problems the native people will encounter in the future.

We salute the leadership of the National Congress of American Indians and the leadership of the Alaska Federation of Natives.

Congressman Pollock Proposes Family Week

WASHINGTON, D.C.—Congressman Howard W. Pollock has sponsored a Congressional Resolution authorizing the President to annually proclaim a "National Family Week" to coincide with the week of Thanksgiving.

Pollock said he hoped that "National Family Week would bring about a closer relationship between parents and children, thus reaffirming the value of the family unit in promoting the moral well-being of our society."

Letters from Here and There

Dear Editor Rock:

I read of your paper in Jack Anderson's column. I would send money if I had some, but I live in the desert. So I'll send you as much of the desert as I can.

Your people share some things with me. We live in big places, places where miles drift on into more miles, often without the passing of a single human, where God's song of peaceful silence rings out and into our hearts.

My land is dry, with wide flat valleys made by north-south mountain ranges of 7,000 to 10,000 feet above sea level. The valley floors are high, about 4,000 feet, and they often have dry dusty lakebeds stretching for miles where no tree grows and no animals live.

Going toward the mountains, there is gradually larger brush, until at the bases of the mountain chains there are scrubby trees. Occasionally springs and creeks appear in the larger canyons, and in these foothills the grass begins to grow with the winter snow and rain.

Up in the mountains the trees grow large, cedars and 25 foot pinon pines. The pinons have clusters of cones, and in a wet year they are full of juicy nuts. Hundreds of pounds of these nuts can be picked in a week. Many Indian people still gather them for food, and long ago pine nuts were their main food.

This land is big, 600 miles wide. Yet it is cursed. It is rich in minerals of all kinds. Men come with machines that tear up the desert leaving scars that

take many years to heal in the dry climate. Every year there are more roads, more city hunters, more tourists, more mines, more airplanes in the air, and smoke from the cities is beginning to be noticeable even here, far from the noise and panic.

But here is where my children will grow, and I hope that they will have as beautiful a place as You and I have. Maybe if there gets to be too many people here I'll come up there to live. It is a privilege to live in such harsh places as you and I live, because we never have to suffer separation from the good earth, who is God. Our Father is our Mother, and we are Him. We are the earth, He is the earth.

We must understand the people in the cities, because they are our brothers. They live in a place where there are many strangers, where the only soil they see is between concrete and asphalt, where the air often burns their eyes, and they are totally dependent not on the land, but on a system of rules made by people far away who do not know them. They try hard to be good to each other, but it is hard when your neighbor is a thief and your children run in packs like wolves, taking things from people and making games out of cruelty to animals and people.

Their world is in some ways too easy, for nobody ever starves to death in a city, and in some ways it is too hard, too filled with fear. Yet, as always, there are those who face these challenges with open hearts, and to remain open and loving they become strong. It is these people

who will change the world for the better, not the ones who lock their doors and hearts away where no one can reach them.

We must not fight the ways of the men who come into our lands these days, yet we must not run away. We must choose for ourselves the best of all things that might come into our world, whether it is from the white man or from another native. "Resist ye not the evils of the world, but build instead the work of your heart".

Some day when I have money, I would like to buy your paper for a year. Until then, tell your people that we of the desert think of them as brothers, and that we love them. You can print this letter if you want.

Peace,
Will Dansie

Octawaskvrakko Espalat, 1970
October 10, 1970

Dear Sir:

Jack Anderson, wrote your need for survival as a newspaper has it's evidence in the approach of information from which only an Indian can wholly achieve the utterance of far flung outposts.

My last sojourn in the environ of Alaska, was at Red Rock City, Lake Smith, Mt. McKinley; a basin in the vast wilderness where but few Anglo's venture, as but a few Indians still harvest a meager crop of vituals, and hunt or trap their living; as Mother Nature affords but the hearty, an effort for survival.

I was met with mixed awe when I first spouted Creek-Muskogee in Yukon Territory; but to my amazement, words in the sense of their use seemingly are Universal among Indians.

Esenkerkueckvn - Testimony of the 'Rocks' a tome of Geology, asides from the English-Muskogee dictionary, composed in the Muskogee tongue, both the wroks of R.M. Loughridge, D.D., an edited as interpreter, Elder David M. Hodge, the Westminster Press, Philadelphia, Pennsylvania, 1914; especially the closely related volume, English-Muskogee: Muskogee-English, alone a great effort to weld relation among the Oklahoma Territory tribal Council and the people of America.

Relative in mature dedication to a people is, the work of Vilhjalmur Stefansson's "My Life with the Eskimo," a chronicle of survival in the Arctic's waste and scientific as well as human adventure of faithful friendship.

The Akwesasne Notes, A Mohawk, St. Regis reserve tabloid that I receive, request offer of publication. 'Fly sheet' broadsides from any Indian Newspaper, as it's vast coverage of the American and Northern Indian's existence, has furthered the Western world to know the problems and privation that confront the Indian.

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**Speak up for
Kentucky
—Robert Reid**

Code of Fair Campaign Practices

There are basic principles of decency, honesty and fair play which every candidate for public office in the United States has a moral obligation to observe and uphold, in order that, after vigorously contested but fairly conducted campaigns, our citizens may exercise their constitutional right to a free and untrammelled choice and the will of the people may be fully and clearly expressed on the issues before the Country:

THEREFORE:

I SHALL CONDUCT my campaign in the best American tradition, discussing the issues as I see them, presenting my record and policies with sincerity and frankness, and criticizing without fear or favor the record and policies of my opponent and his party which which merit such criticism.

I SHALL DEFEND AND UPHOLD the right of every qualified American voter to full and equal participation in the electoral process.

I SHALL CONDEMN the use of personal vilification, character

I SHALL CONDEMN the use of personal vilification, character defamation, whispering campaigns, libel, slander, or scurrilous attacks on any candidate or his personal or family life.

I SHALL CONDEMN the use of campaign material of any sort which misrepresents, distorts, or otherwise falsifies the facts regarding any candidate, as well as the use of malicious or unfounded accusations against any candidate which aim at creating or exploiting doubts, without justification, as to his loyalty and patriotism.

I SHALL CONDEMN any appeal to prejudice based on race, creed, or national origin.

I SHALL CONDEMN any dishonest or unethical practice which tends to corrupt or undermine our American system of free elections or which hampers or prevents the full and free expression of the will of the voters.

I SHALL IMMEDIATELY AND PUBLICLY REPUDIATE support deriving from any individual or group which resorts, on behalf of my candidacy or in opposition of that of my opponent, to the methods and tactics which I condemn.

I, the undersigned, candidate for election to public office in the United States of America, hereby endorse, subscribe to, and solemnly pledge myself to conduct my campaigns in accordance with the above principles and practices, so help me God.

Date
Signature
Candidate for