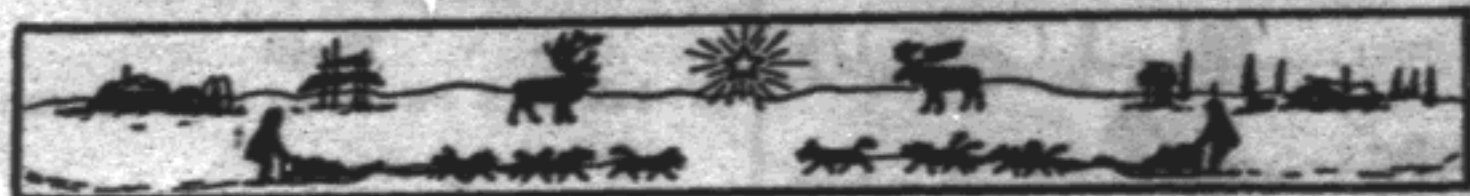


"I may not agree with a word you say but I will defend unto death your right to say it." - Voltaire

Tundra Times



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SIGNIFICANT MEETING . . .

(Continued from page 1)

Whatever mistakes there are in its organizational structure should be eliminated.

The native people of our state are entering a critical milestone in our long history and the problems encountered therein can make or break us depending on how we conduct our efforts toward their solutions. We need positive approach to them. We need strength and unity because everything we do from here on will reflect in the future and that future should be the inspirational goal to do the utmost for the people that will come after us. Good jobs we do today can be comfort and salvation for our future generations.

We are finding out that little can be done for us when we do not exert efforts toward attaining those things that will benefit us. This fact should be foremost in the minds of our leaders at the AFN conference in Anchorage. This fact should also be the inspirational point from which concerted drives to arrive at goals by using what we have available to us. One of these is our political status—a potential that cries out for improvement so it can be made to work more smoothly. If this can be achieved, it is one tool that can give us vast beneficial returns and the results would be solely a native effort.

We feel that the AFN has been negligent in not making provisions for the development for the political action by the native people. It should, at least, establish a political committee within the organization that would work toward grooming our existing political potential.

That the importance of the annual AFN meeting in Alaska's largest city cannot be questioned. We should make every effort to make it the true arena to voice our needs and ideas. We should attend with ideas to make it a strong and effective organization. We heartily agree with President Emil Notti of the Federation who made the following appeal:

"It is extremely important that the various organizations and villages select their representatives for this meeting. There will be many important issues discussed at this conference and it is important that all areas of Alaska be represented."

White Mountain Appeals for New School to Replace Rotting Structure

The village council of White Mountain drew up a resolution last week and asked that new school buildings be built at the village "because the present buildings have been condemned this summer, which are very unsafe for children and teachers to be in."

The council said that the village was supposed to have a new school built this year. "So far, we haven't seen a nail sent here for it yet. So be it resolved that this don't happen again. The present building, which is being used for schoolrooms,

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LETTERS to EDITOR

Alaska Indian Arts, Inc.
October 3, 1967

Dear Howard:

I note with great, great interest Betzi Woodman's article of the formation of the Eskimo Art Council in Canada. We have advocated this type of organization for many, many times and will still pursue it.

On the 23rd to the 28th of Oct. we will have an Art Workshop here at Port Chilkoot and will have several outstanding panelist attend. We hope these people can evaluate the need for the same type of Art Council. A recent trip to Los Angeles enabled me to meet with some top art people who are most complimentary of the Northwest Coast art of the native people.

I hope that you might be able to attend the Art Workshop on all or part of the session. The last three days will be the summation and would be the most interesting. We will have the sessions in our new Chilkat Center for the Arts which is our Centennial project.

Sincerely,
Carl W. Heinmiller
President

Joseph Carlo Pleased With Job Corps

On September 26, Joseph Carlo of Angell Job Corps Center came into the State Employment Office in Fairbanks to talk to the Youth Counselor.

He felt he had something to say about the Job Corps Center where he had lived for the past six months. The first thing he had to say was that he liked it very much.

He said, in effect, that he felt compelled to say something nice about Job Corps to counteract a false reputation which, he felt, the centers wrongly have.

He, indeed, indicated that

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Poetry—

From—
THE WRITERS READER
(The Institute of American Indian Arts)

Then and Now

Then I had someone.
Then I had a place to go.
A strange thing happened, then—
I found myself, at nights,
sleeping in filth and cold.
I was almost always hungry.
I shivered in a farmer's
cowshe, like some
whelping bitch.
Thoughts came to my mind.
What shall I do now?
I could hear my mother's
gentle, husky voice, but it
gave me no bravery, no
resolution; and she
departed from me.
Nothing was left for me to
cling to, except to live
with loneliness,
far beyond loneliness.
Now, I have no one.
Now, I have no place to go.

—ROSEY E. GARCIA

Federation Footnotes—

Tax Legislation Labelled Unfair

By EMIL NOTTI
Alaska Federation of Natives

An unfair tax to the Native people was passed at the special session of the Legislature. I think people who study taxes would say that the burden of taxation has been shifted to those who can least afford to pay.

A ten dollar head tax to many people will never be missed but to many Native people who have limited income, ten dollars taken off the top could mean an awful lot.

It shouldn't surprise anyone too much when our big business dominated, urban oriented legislature does such a thing. It is right in line with past actions where the Native is concerned.

Take the subject of unemployment compensation. The seasonal cannery worker or fire fighter or other seasonal worker who does not work the required number of weeks in any quarter and therefore does not qualify to receive unemployment compensation.

So we see the rural Native on the short end of the stick not only by not having steady employment and low income but by paying an unfair tax for disasters and every year kicking into the unemployment kitty and never getting any money out.

Canadian Eskimo Hits Geese Statute

(Editor's Note: The Eskimos of the Canadian Arctic, as did their brothers and sisters on the Alaskan side of the border some years ago, are feeling the sting of a statute apparently transported into their Arctic country from an area farther south for which it was originally meant to apply. The statute, for some years now, has been forbidding them to hunt geese in spring on places like Banks Island, apparently upsetting a traditional ecological balance between man and migratory birds.)

The following letter written to the editor of THE DRUM at Inuvik, N.W.T. by Sam Raddi of the same city, brings out strikingly familiar sounds.)

* * *

The Editor,
The DRUM
Inuvik, N.W.T.

I would like to say something about geese. Eskimo people like geese. The geese are the Eskimos' best food. It is like the Whiteman's vegetable salad.

I remember when I was a young boy. I was brought up on Banks Island where the geese nest. The Eskimos used to pick all the geese eggs they wanted for the Spring and also kill a lot of geese every Spring.

The geese makes the Eskimo happy because they are tired of other meats like caribou, seal meat and polar bear meat. So geese is like a dessert. This is one food that would never be thrown away, never wasted.

I remember when the R.C.M.P. came that they couldn't allow us to pick up eggs anymore or to shoot geese in the Spring. That was the saddest news I've ever heard, that all Eskimos have ever heard from a white man.

So the Eskimos stopped killing geese and stopped picking eggs. They may kill a few geese now and then, you know, but it is never a good feeling.

I remember after seven years I went back to Banks Island and the geese been flooding the island where they used to nest. They were even nesting in places where they never nested before.

So I believe if the eggs are not picked by the people the geese will continue to increase. There should be some geese taken by Eskimo families in the Spring, at least up to 20 to a family, but not the eggs. I don't think this will hurt the geese at all.

Now the law only lets us kill geese in the Fall. The geese in the Fall is hard to get. They fly very high and they don't stay around very long. By the time the geese season is open most of them have gone South already.

Could not the Eskimos be allowed to kill a few geese in the Spring?

I would like an answer about this from the government.

Yours truly,
Sam Raddi, Inuvik