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JAN 20 1984

THE TRIBAL

JANUARY 1984 of Michigan Inc.

OBSERVER

THE SAGINAW CHIPPEWA INDIAN TRIBE

COMMISSION ON AGING - ISABELLA COUNTY

December 22, 1983

Happy New Year from the Isabella County Commission on Aging!

The Isabella County Senior Center is a very busy place. Each month different activities are offered as well as the regular events. Card parties, potlucks, Food with Friends lunches, the knitting and crocheting group, stroke club, and a peer support group. In January, senior citizens who have not received their ID discount cards may come in on the following dates:

Jan. 11 - 9:00-12:00 a.m. Senior Center
Jan. 20 - 1:00- 4:00 p.m. Senior Center
Jan. 23 -10:00- 2:00 p.m. Senior Center

Homestead property taxes and home heating credits may be filled out on Tuesdays at the Senior Center. For the month of January the dates are the 10, 17, 24 and 31 from 8:30 a.m. to 3:30 p.m.

In-Home Services are still available for home chore, personal care, home repair and outreach. These services can be requested by calling 772-0748. Snow-shoveling is also provided for those that do not have someone to help them.



CHILD WELFARE COMMITTEE

The Child Welfare Committee member's were voted in by our Tribal Council January 9, 1984, at the regular Council Meeting.

These people will be serving on the Child Welfare Committee:

Lorna Call
Marylin Williams
Patrica Heron
Judy Floyd
Nicki Perez

We have five alternates who are as follows:

Genevieve Chippeway
Flossie Sprague
Cynthia Floyd
Joyce Frances
Sue Durfee

Mildred Pelcher - Social Service

ANNOUNCEMENTS

Indian Bowling Tournament - January 21, 1984 at 11:00. Team Event and Mixed Doubles.

Tournament will be the same as last year's tournament.

Entries must be received by January 16, 1984 by 5:00 p.m. Entries must include: Fees, Average documentation and team name.

Team Event entry fees: \$65.00

Mixed Doubles Event fees: \$35.00

For more information call (517) 772-5700, 773-4371 or 773-9887.

Committee: Ralph Sawmick, Ruth Moses, Julius Peters, Cheryl Bennett and Lorna Call.

We will send a flyer with the information on request. You may make reservations for a lane.

Tracy Johnson has perfect attendance at flouride rinse and also has 2 perfect checkups at the dentist.

CONGRATULATIONS TRACY!

Ojibwe youth meeting will be held at the Housing Authority at 4:00 to 5:00 p.m. every Wednesday.

The Ojibwe Program will be showing educational and entertaining movies for youth and adults every Thursday at 5:00 to 6:00 p.m. at the Housing Authority.

January 9, 1984 the Boy Scouts of America started Troop #607 meetings on Mondays at 5:00 to 6:00 p.m. and will be meeting every week at the same time and day.

There are 8 boys in the Troop with 3 adult leaders and 3 adult volunteers to help with the meetings. Any questions about joining contact Delmar Jackson Jr., at 773-9123 Ojibwe Program.

PERFECT SEMESTER ATTENDANCE ROLLER SKATING PARTY

February 1, 1984 Spinning Wheels Roller Skating Arena 6:30 to 8:30 p.m.

All the students who have perfect attendance since the beginning of school will be invited, along with their parents to attend the skating party free, provided by the Ojibwe Youth Group. Excused absenses will not count against you, if you don't have perfect attendance for the semester, you can still go for the cost of \$2.00 per person.

A list will be available by, January 30, 1984 at the Ojibwe Substance Abuse Program. To find out if your name is on the list call 773-9123 or come in and see Delmar Jackson Jr., Ojibwe Program Office.

Anyone going should be at the Tribal Center at 6:00 p.m. Any parents who are going or would like to help with transportation contact Ojibwe Program Office.

Forgive me, Lord, for my lack of trust in you and my fellowmen; Why must I always think the worst of people? I don't even know them for I've never walked in their path, or never followed in their footsteps; Help me to accept people the way they are in my presence, to be considerate of their feelings, to make allowances for ways that are different from my own.

Charlotte Carpenter

M.I.C.W.A.

I have been back on the job now for approximately a month and a half. I'm still getting use to new faces, new procedures and old paperwork. It appears this type of work never changes -just the forms.

My Co-worker, Sister Anne, is helping me get back into the routine. After 2 years I'm a little older and

a little rusty. Two years ago when I left this job I was really excited about spending the rest of my days with my two sons and husband.

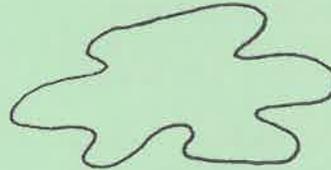
When they told me I got the job as Case Aide I couldn't wait to get back to work, I guess I'm never satisfied. Now I'm back to work and enjoying it. I hope I'm as effective as "Hiedi". Seems everytime I meet someone they ask me "where's Hiedi".

I'm looking forward to working in the Community again and ready for suggestions as to how Sister Anne and I can service the area better. There's always room for improvement and constructive criticism.

Carla Sineway - Case Aide
Michigan Indian Child Welfare Agency

Before giving up hope on your natural teeth, think twice and take another look at false teeth. They just may not be a good choice after all.

Kincheloe Dental Clinic
Indian Health Service
Kincheloe, Michigan 49788



"FALSE TEETH, ANOTHER LOOK"

Far too often the Dental Office hears a comment something like this; "Why should I worry about my teeth, everyone loses them sooner or later, anyway."

The facts are that the best denture (false teeth or plate) made are a far cry from the natural existing teeth we are given at birth.

They just don't work as well as natural teeth. Just as an artificial arm or leg doesn't work as well as a real one, so the same is true with dentures.

Besides being very expensive, they do not have the natural beauty of your own teeth and the average denture wearer loses 75% of his or her chewing ability as compared to natural teeth.

Sores can develop under the dentures and as time passes they must be relined or remade, adding expense for the denture wearer. Due to this expense, people often put up with ill-fitting dentures which are difficult to chew with and very often distort the shape of the lip and cheek areas around the dentures.

A CHANCE FOR ACHIEVEMENT LIES ONLY IN THE PRESENT LIFE

The highest and perhaps most pervasive of human vanities is the desire to have our names and our works, remembered for as long as possible. We like to feel that a part of us will be well regarded in ages to come.

But what we forget, or do not care to note, is that when you die, you are dead forever, at least in sublunary terms.

"Vanity, vanity, all is vanity," wrote the preacher in the Book of Ecclesiastes, and we do not know his name or who he was. All our efforts to attain immortality-by statesmanship, by conquest, by science or the arts-are equally vain in the long run, because the long run is longer than any of us can imagine.

If this be true, where does our real achievement lie? It lies only in the present, in who we are now, in what we do, in how we relate to the persons and problems around us, in the living world.

This is the real meaning and message of religion, not the angels and the harps and the pearly gates and all the rest of popular mythology. Whether

we are are dead forever, or return in some form we cannot comprehend, the only real future we have is now, the only acts that matter are here, the only goodness we can perform is toward our fellows.

Jesus never asked to be worshipped or adored. He asked only to be followed among the poor, the sick, the despised, the outcasts, the tax collectors who were loathed and the prostitutes who were rejected. It is too hard for most people to follow him so they ensconced him in heaven instead, substituting piety for imitation, and seeking escape from the commandments by selecting only that part of his message they find congenial to their tastes and inclinations.

There is only one way to have reverence, no matter what your creed. And that is to love even when you do not like, to give even when you would rather take, to lose yourself in eternity by finding yourself in time. Whether immortality or nothing awaits us at the end, religion is but a mask unless we become what we are meant to be in the present.

Sydney Harris
(Reprint from the Detroit Free Press)

NEW TRAINING POSITIONS

At the December Tribal Council meeting four new people were hired on a work experience program. The Inter-Tribal Council of Michigan received four Job Training Partnership Act (JTPA) positions for the Saginaw Chippewa Tribe. The following people were hired by the Tribal Council:

1. Rose Wassegijig - Receptionist
2. Paul Pego - Maintenance/Community Benefit Worker
3. Sheridan Pelcher - Mail Room Clerk Trainee
4. Arlene Molina - Maintenance/Community Benefit worker in Saganing

A NATIONAL WHISKEY ADVERTISEMENT

In 1965 the executive director of the National Congress of American Indians spoke out, along with officials of several Sioux tribal organizations, against a whiskey advertisement. This action was prompted by the policy of the NCAI in promoting a better understanding of Indians among the American public. The letter resulted in the withdrawal of the advertisement. Both ad and letter are here reprinted from a national Indian journal.

IF THE SIOUX HAD SOFT WHISKEY THEY WOULD NEVER HAVE CALLED IT FIRE WATER.

The Indians didn't call whiskey "fire water" for nothing. (Why do you think they were yelping all the time?)

And basically, distilling methods haven't changed much since those days. Except for Soft Whiskey, of course.

Soft Whiskey swallows easy. It's gentle going down. You could say we've gotten rid of the evil spirits.

But don't fool yourself. Soft Whiskey isn't for old squaws. It's 86 proof. And it can do anything any other 86 proof can do. It just does it softer.

How did we put out the fire? For one thing, we distill in small batches instead of giant ones. The rest of the process will have to remain our secret. You see, other distillers have been trying to develop a Soft Whiskey for years. It was many moons before we even hit upon it. 12 years to be exact. After all that work, we rather enjoy the idea of being the only Soft Whiskey. Not to admit it would be speaking with forked tongue.

Dear Sir:

In reference to our conversation yesterday, I wish to draw some specific examples on why this advertisement is extremely detrimental to the Indian people as a whole and to the Sioux Nation and its constituent tribes in particular.

1. Why is Sioux picked out as opposed to other Indian tribes? Are Sioux entirely different from other

tribes? Are they more noted for drunkenness or for drinking? Do they yelp when they drink hard liquor? (Your intitial answer yesterday was that there was no danger or malice involved as these people have been dead for 200 years.) The implication being: Indians are a funny little group from America's past and so it is safe to portray them as a funny little people and so let's just pick any tribe and talk stilted and be sophisticated.

2. Do Indians yelp? I believe I have only heard "yelp" referred to dogs? Is the inference that Indians are dogs? (Certainly not, you are in complete sympathy with Indians, in fact the company employs Indians, you even KNOW an Indian.) The inference that is actually behind "yelp" is that in some manner or means Indians are not really people, they are an interesting "SPECIES" found on the North American Continent. Any complaint they would have in reference to the "fire" in the water would have to be a "yelp", "bark", "growl", "whinny", "hiss", "bay", "chirp", "moo", "ugh", "snarl", but certainly couldn't be in the form of an intelligent complaint. Again we have the image that if you don't speak English you don't speak intelligently. I should remind you that many Indians have mastery of two languages. I should be most interested in your ability to speak an Indian language.

3. "We have gotten rid of the evil spirits." Do Indians live in a religious universe where they are terrified by evil spirits? Is this not a "sophisticated" way of degrading a people in terms of your own understanding of them. My 5 years in Seminary have been sufficient to inform me of the absolute terror your ancestors dwelt in. I would only remind you of the mild insanity of Salem witch hunts to feel that your inference to "evil spirits" is much more appropriate to your group than to mine.

You also have a reference to "old squaws". Pray tell me, what is an old squaw? Do Indians have "squaws"? Do you still refer to Negro males as

"bucks"? Are the Minority races still "species" for you?

The advertising format you use is apparently the "new sophistication" that is described in Time Magazine. There Arthur C. Fatt, Chairman of Grey Advertising is quoted as follows: "Up til recently we were concerned with whether or not people saw our advertisements. Now we are more concerned with what impression the advertisement makes." Now I believe that we could cooperate with you to provide some real good Indian ads that would make an impression. Let's take the massacre scene of Wounded Knee where a band of Sioux were slaughtered by U.S. Cavalry and let's show a caption "Before the Massacre we all had a shot of _____, it was smooth on us but rather hard on the Indians, but they didn't yelp for long." Or let's show a picture of the beautiful Minnesota lake country with the notation "_____ helped us steal this land, _____ and a smooth talker is too hard for the Sioux to handle." You see, I believe that Indians would cooperate with your firm in good natured fun if we only had the chance. But you can also understand how the point of view makes a great deal of difference in what is fun and what is not.

You said over the phone that you generally don't check with representatives of the minority groups before portraying one of them in your ads. I would suggest that you begin a new policy in that respect in the very near future. All groups are trying to overcome an image that THEY DID NOT CREATE. There is no reason to type Mexican-Americans as "dirty", Italian-Americans as "gangsters" or American Indians as "drunken", although your people have found in 300 years that a drunken Indian is much easier to make treaties with.

There is still a great number of people in this country that do not believe that your industry contributes a great deal to constructive social development in this country. I would be more concerned if I were running _____ with making a new social image for _____

LETTER TO THE EDITOR

December 14, 1983

liquor than I would for profiteering on the incorrect images of minority groups. I would like to see someone in your industry sponsor a boy's camp on one of the reservations and work cooperatively with one of the Indian tribes. Then next summer I would like to see them run a good ad in magazines with a picture of that camp with the notation "The Spirit Industry fights Spiritual Poverty." I believe that that ad would show a narrow provincial view of this country based upon inadequate knowledge of the great social concern for all people in this country.

I am enclosing some information for you on the Sioux Indians of South Dakota but would have you know that there are also Sioux tribes in Montana, Minnesota, North Dakota, Nebraska. I am also sending the Sioux tribes a copy of this letter and would suggest that your president send them all a letter of explanation of the intent of the advertisement and apology for using the use of the Sioux name without permission. I would hope that your firm would begin to lead your industry into a more constructive use of its resources for the good of all people in this country.

Sincerely yours,
Vine Deloria, Jr.
Executive Director
National Congress of American Indians



Resolve to be tender with the young,
Compassionate with the aged,
Sympathetic with the striving,
And tolerant with the weak and the
wrong,
Sometime in your life you will have been
all of these.

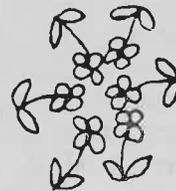
Hope smiles on the threshold of the year
to come, whispering that it will be
happier.

On Wednesdays when the children come in for their floride rinse we are having a problem. It seems the kids are taking things from the Clinic. The problem is not the children coming for their floride rinse. It is the responsibility of the Clinic for the proper supervision when these children come in, when something is taken from the Clinic they call the Tribal Police Department and it's not a Tribal Police Department problem.

The Nimkee Clinic should have cabinets for all of their medication and other vital instruments, where the children can't get into them. We wouldn't be having this problem if the Clinic had the proper supervision in the first place.

The Clinic should have thought of this before they started the floride rinse program. I don't know how the other parents feel, but my children won't be coming to the Clinic for their floride rinse until they get the proper supervision at the Clinic. As a parent I'm getting pretty upset when one of the Officer's come and tell me one of my children was involved and end up having to discipline my children and find out that they had nothing to do with it. The kids come in once a week for their floride rinse, I don't see why they can't supervise the children. The Clinic has expanded and why can't they have a room where there is nothing that the children can get into when they come in for their floride rinse?

Cheryl Bennett



Dear Community Members:

The following information will provide a monthly report from the Tribal Health Planning and Management Department.

We are very glad to be in a new year and hope you had a very happy and safe holiday season.

We are still recruiting for a Family Nurse Practitioner for the Nimkee Clinic, so it will be open on a full-time basis and we will then have Community Health Nursing services available. I have not been very successful in the recruiting department yet. We will continue to work in this area.

We had some remodeling done in the Tribal Health Department and it is almost completed. It provided clients and health staff with some needed privacy, and it looks so much better.

Dr. Alan Schmier, Optometrist, Bemidji Program Office, Indian Health Service, made a field visit to our Health Program Office. We discussed developing a Vision Care Dispensing Program to save funds in our Optometry Services Line Item. This would be a Tribal Program that would dispense and fit eye glasses at the Tribal Center. Eye examinations would continue to be done at the local eye doctors. The program would save about 42% of what is currently being spent on eye glasses and frames.

Our Community Injury Control Committee submitted a proposal for funds to be used to provide fire safety prevention in needy homes for elderly and where children reside.

CHR transportation is being limited due to a shortage of funds. A CHR will provide transportation as a "Last Resort". Efforts must be made to try to arrange transportation from relatives and friends as much as possible.

Our new Health Board Committee members for FY' 84 are:

1. Elsie Sawmick
2. Mildred Pelcher
3. Anne Peters
4. Cathy Chamberlain
5. Betsy Hall
6. Barbara Sprague
7. Beatrice Colwell
8. Florence Sprague
9. Rose Wassegijig

CONGRATULATIONS!

Next Health Board Meeting will be Jan. 24, 1984 at 4:30 p.m.

CHR Travel Policies:

1. A CHR will transport in a medical emergency situation.
2. A CHR will provide transportation ONLY as a last resort, after exhausting other resources.
3. A CHR may refuse to transport an abusive person.
4. A CHR may refuse to transport in adverse weather.
5. A twenty-four (24) hour notice is required for non-emergency transports.
6. No one under the age of twelve (12) would be transported without a parent or guardian (Unless permission is given).
7. CHR's are not to be called upon if a person has their own means of transportation, or could utilize other means. (This includes family, friends, EOR, Substance Abuse, Social Workers).
8. The CHR is authorized for local travel to do home visits.
9. Handicapped, elderly and those with no other means of transportation will be provided, if no other resource is available.
10. The CHR will schedule appointments in such a way that several people can go at one time.
11. Week-end travel to be done in extreme emergency ONLY.

Thank you,

Audrey Falcon

HOUSING

When this reservation was established, during the Indian Reorganization Act in 1934, the Federal Government provided our Tribe a grant to build homes for the residents of this reservation. These homes were built with our own labor thus providing work for our people during those depression years.

These homes were called "half houses" because of the geometric shape of the structure, these homes did not have insulation, indoor plumbing, central heating, adequate electrical wiring systems, closets, cabinets, storm windows, storm doors. When our people moved into these homes, they agreed to pay the tribe the cost of the materials thereby becoming homeowners.

As the years passed our population grew, and so did the need for additional housing, in the 1960's our Tribal leaders obtained the first of what would eventually become 3 separate sets of Housing Projects.

These homes came with insulation, indoor plumbing, central heating, adequate electrical wiring systems, closets, cabinets, storm windows and storm doors.

At that time the Tribe entered into a contract with the Government stating they would maintain these homes, and to collect rent, as these homes were not to be owned by the individuals, but became the property of the Tribe.

In a few short years Housing tenants past and present have managed to accumulate a huge Tenants Account Receivable or back rent. There were excuses for not paying rent, some were:

1. My neighbor ain't paying why should I?
2. I'll pay next month.
3. Something came up and I needed the money.
4. And the biggest excuse of all was the South end people don't pay rent.
Why should I?

Why Should I? These three words have had a negative impact upon our reservation at present, and more importantly to our future.

Since I've worked here at the Housing, I have submitted an application for modernization monies, to upgrade all the projects, we were denied these monies because of the high back rent owed to this Housing Authority. This past summer this Tribe was denied additional modular homes due to our high back rent.

Why should I? Each of us living here should have numerous reasons, why we should pay our rents. We are hurting ourselves, as our children entering adulthood, marry and raise their own families, where will they live? Our reservation has already outgrown the 54 Housing units, we needed additional Housing units as soon as Ojibway Trail was completed.

We have 49 applications of admission into this Housing Authority and no homes for these people, our fathers, our mothers, our brothers, our sisters, our aunts, our uncles, our cousins and our grandparents.

You tell me, Why should I?

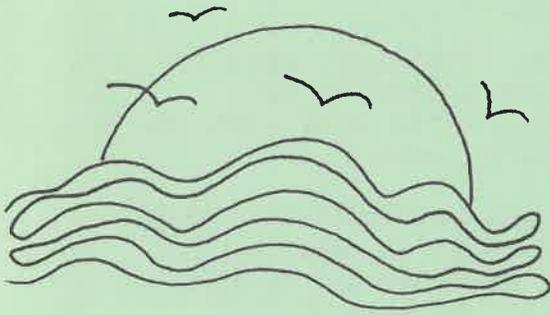
Mary L. Chippeway
Executive Director
Saginaw Chippewa Housing Authority

SUNDAY AFTERNOON SUPER BINGO SCHEDULE

February 5, 1984	\$35.00 Packet
February 19, 1984.....	\$25.00 Packet
March 4, 1984.....	\$35.00 Packet
March 18, 1984.....	\$35.00 Packet
April 8, 1984.....	\$75.00 Packet
April 29, 1984.....	\$35.00 Packet
May 6, 1984.....	\$75.00 Packet
May 20, 1984.....	\$35.00 Packet
June 10, 1984.....	\$25.00 Packet
June 24, 1984.....	\$35.00 Packet
July 8, 1984.....	\$35.00 Packet

\$ 5,900.00 Prize Giveaway for \$25.00
\$11,500.00 Prize Giveaway for \$35.00
\$24,000.00 Prize Giveaway for \$75.00

For more information call (517) 773-2998
or (517) 773-9423.



HEALTH NEWS

Recently the Health Board held a couple of workshops. The first involved introducing solid foods and what parents can do if their infant becomes sick. The second one was on Diabetes. For those who couldn't make it, I'd thought I'd share with you some of the highlights.

Introduction of Infant Solids Foods.

Charla Gordon, Inter-Tribal Council Nutritionist pointed out that solid foods aren't nutritionally necessary before 4 months or until an infant doubles in weight, drinks 32 to 44 ounces of formula and can sit supported. The reasons for this are: Infants systems after birth are not fully developed. Solid foods too early can cause intestinal bleeding. Solid food too early can lead to obesity. Infancy is one of two times that more fat cells can develop than what we are born with. The other is adolescence. Also, infants can learn to eat until they reach a point of being stuffed rather than just full, causing them to eat alot of unnecessary calories. Eating habits developed at these young ages are usually carried on into adulthood. Statistics tell us that overweight babies generally go on to be overweight adults and overweight individuals tend to have more health problems, such as heart disease, diabetes and high blood pressure.

Solid foods introduced too early can also lead to allergies.

All infants should be taking solid foods (fruits and vegetables) by 6 months of age.

What to do if your infant becomes sick

Jane Powers, FNP, dicussed what to do if an infant has a fever. Too high a temperture can be very dangerous especially to infants and small children. It can cause convulsions and even death. A thermometer should be a necessity if you have infants and small children. If a fever is suspected it should be checked with a thermometer and if it is over 98.6 degrees childrens tylenol or aspirin should be given as directed. If the temperature is over 101.0, aspirin or tylenol should be given and Jane or a doctor should be consulted.

Diarrhea and vomiting should be treated by taking away all milk products and the child should only be given clear liquids and can be given what they called a "BRAT" diet: (bananas, rice, applesauce and tea). Again Jane or a doctor should be consulted if the diarrhea and vomiting go on for more than a couple of days. In the next news letter I'll highlight the diabetes workshop.

P.S. We gave away thermometers at the workshop, I have some extras if you'd like one. Just ask. Thank you.

Patty Heron
CHR



BUFFALOBOY GETS A NEW JOB

WASHINGTON - The Reagan administration, responding to a "Mr. President: Do you like Indians?" letter from a 12-year-old, has found a job for the boy's down-and-out Oglala Sioux father who served during World War II.

In a two-page handwritten letter sent to President Reagan on Nov. 1 without his father's knowledge, Little Beaver Canoe pleaded for Reagan's help in finding work for Buffaloboy Canoe, 59.

"Mr. President, do you like Indians?" the boy asked. "Because I never hear or read about you trying to help our people."

Little Beaver Canoe said that his father, a World War II paratrooper with the 82nd Airborne Division and former Hollywood stuntman who lives in Hayward, Calif., had fallen onto hard times, was out of work and deeply in debt.

Donald Shasteen, deputy assistant secretary for veterans employment and training, says Buffaloboy Canoe's job search meshed with the agency's need to find an American Indian to help unemployed Indian veterans.

He was put to work at a \$24,000-a-year job helping the government find native Americans who might benefit from a recently enacted job-training program.

Reprint: Detroit Free Press
January 3, 1984

INCOME TAX HELP

It's that time of year again-"Income Tax Returns". Inter-Tribal Council staff members Sherri Davidson and Harriet Moran will be here February 7th and 8th to help anyone who wants or needs help in preparing their tax returns.

The hours they will be available are 1:00 p.m. to 5:00 p.m. on the the 7th and 8:00 a.m. to 12:00 p.m. the 8th, this service will be available at no cost to Tribal members.

If interested stop in, or make reservations with Sam Fisher at the Tribal Center.

"GOSH MOMMY"

"Gosh mommy" frowned my little son.
"You just don't treat me fair!
You've straightened up my room, again!
And nothing's anywhere!

"My jacks were hid inside my shoes.
You took them out instead....
And mommy, where are all my toys.
That were inside my bed?

"It isn't fair to clean my room
And mess things up this way!
If I did that to your room, mom,
I wonder what you would say?

"If I had straightened your things out
And hid them out of sight,
I'd get an awful lickin'....and
I just don't think it's right!"

"It's cents-less"
Pity the woman who today
As prices steeply climb,
Finds penny-pinching's not enough
She now must squeeze a dime!

Barbara Sprague

THE INDIAN SPEAKS

On June 17, 1744, the commissioners from Maryland and Virginia negotiated a treaty with the Indians of the Six Nations at Lancaster, Pennsylvania. The Indians were invited to send boys to William and Mary College. The next day they declined the offer as follows.

"WE KNOW THAT YOU HIGHLY ESTEEM THE KIND OF LEARNING taught in those Colleges, and that the maintenance of our young men, while with you, would be very expensive to you. We are convinced, that you mean to do us good by your Proposal; and we thank you heartily. But you, who are wise must know that different Nations have different conceptions of things and you will therefore not take it amiss, if our ideas of this kind of education happen not to be the same as yours. We have had some experience of it. Several of

our young people were formerly brought up at the Colleges of the Northern Provinces: they were instructed in all your Sciences; but, when they came back to us, they were bad runners, ignorant of every means of living in the woods... neither fit for hunters, warriors, nor counsellors, they were totally good for nothing.

We are, however, not the less oblig'd by your kind offer, tho' we decline accepting it; and, to show our grateful sense of it, if the gentlemen of Virginia will send us a dozen of their sons, we will take care of their education, instruct them in all we know, and make men of them."

NOTE: Tribal people have always been concerned about the quality of the education of their young people. Consider the 1744 response above.

The Iroquois people had a better definition of the meaning of education than the well meaning and "learned gentlemen of Virginia" . A college education was not suitable for young tribal men. They were meant to be people of the woods, not of Virginia commerce or society.

Their response and counter offer was a class act, diplomatic, well considered, courteous, and not a subtle put down. It is a model in the use of etiquette and social graces. The people of 1744 had style, they are good role models for tribal people of 1984.

Ben Quigno



TO THE COMMUNITY

The Health Board needs to have you please inform the staff of these changes: Name, address and phone number. If your phone number is unlisted, please let us have it. We will keep it confidential. There are times when it is very important for us to have it even if you do not use our services at all or very often.

We need to keep our family profiles updated so send us the names and birthdates of all newborns.

It would be nice too, if you would let us know when a family member, relative, or yourself has to be admitted to the hospital so we can have a visit made by one of the staff, especially, Jane Powers, our Nurse Practitioner. We can help you make sure everything is going all right.

I am now qualified to teach Cardiopulmonary Resuscitation (CPR) through the American Red Cross, Isabella County Chapter. If you are interested in learning CPR please let me know. I will be setting up a class in the near future. This is a life-saving technique that everyone should know. You never know when someone may need your help. Even if you don't feel you could ever do CPR on anyone, you may be in a situation where you could give someone else doing CPR a BIG moral boost by being there with encouragement.

Persons in the Hospital or Medical Care Facility:

George Sawmick	CMCH	Room 238
Wilmer Smith	CMCH	Room 315
Randy Bennett	CMCH	Room 314
Leona Chamberlain	CMCH	Room 231
Lucy Smith	MCF	Room 216
Irene Jackson	MCF	Room 307

Lorna Call
LPN, CHR, EMT

The Saginaw Chippewa Indian Tribe
7070 E. Broadway
Mt. Pleasant, Michigan 48858



TRIBAL OBSERVER STAFF

Editor: Mark Dougher
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