

Missionary-Sponsored Building Fund Drive Peaks



Missionary Jessie M. Cooper, Rev. F. N. Addison, pastor of New Jerusalem Baptist Church, and Rev. R. Harris, Under Shepherd of the Church, beseech the Lord's blessings on the fifth segment of the Missionary-sponsored church building fund drive which begins today, Thursday, Feb. 29, and concludes at a Special Service March 10, 3 p.m. at New Jerusalem Baptist Church, 1100 North 'D' St. (corner 'D' & Jackson).

This final segment of the building fund drive is under the sponsorship of Missionary Cooper. During the month of February, missionaries conducting the first four segments of the drive under their individual sponsorships were Missionary I. O'Neil, Missionary M. J. Jackson, Missionary Alice Moore, and Missionary K. A. Young.

"Red Power" - Battle Cry Of The New Indian

Growing unrest and the resurgence of tribal life among the American Indians are reported in a new book by Stan Steiner. Titled "The New Indians," it will be published on Feb. 21 by Harper & Row.

The battle cry of the new Indian is "Red Power." Self-determination and political independence for the tribal way of life is the source of this demand, reports Mr. Steiner.

"Red Power" means we want power over our own lives," states Vine Deloria, Jr., former Director of the National Congress of American Indians, as quoted in the book. "We do not wish to threaten anyone. We are only half a million Indians. We simply want the power, the political and economic power to run our lives in our own way. If we don't get 'Red Power'--now--we may not be around much longer."

While proclaiming their peaceful intentions, Indian leaders also warn that unless current conditions improve, unrest could ripen into an uprising "that will make the Little Big Horn look like a Sunday School picnic." One young militant leader talked of an Indian Mau Mau movement, reports Mr. Steiner.

Going to the city to be integrated or assimilated requires no governmental approval, writes Mr. Steiner. But, if he wishes to be a tribal Indian, he is still treated as a "ward of the government."

Although the United States government has made attempts to integrate the Indian into the modern technological society, Mr. Steiner reports that in most cases, the Indian, drawn by the tradition of tribal life, prefers to remain on the reservation.

Even Indians who are successful on the "outside" are often drawn irresistibly back to the tribal ways of the reservation, he states.

A GROUP of Cherokees living in Los Angeles--including a lawyer, a doctor, a surveyor, and a professional golfer--all returned to live permanently in Tahlequah, Oklahoma, the old capital of the Cherokee nation.

When he returns to the reservation, the expatriate finds that the land of the Indians has been damned up, eroded and flooded, stripped, leased out, wasted and legally stolen, says Mr. Steiner. Many reservation Indians exist in sub-standard huts, beset by the highest disease and the youngest death-age rate in the country.

Nevertheless the Indians persist in returning home because the land is more than an ancestral home. Uniqueness as an Indian, their identity, psychological security, and their very religion are rooted in the land, writes Mr.

Steiner.

The new Indians do not wish to preserve the past as a museum culture, but wish to recreate their Indian way of life in a modern 20th century version, he states.

Defiance has replaced despair and the Indians have begun direct action in their war against cultural extinction, says Mr. Steiner. In the State of Washington a "fish-in" was staged in order to regain the fishing rights that had been denied the Indians as their tribal lands were gradually taken from them.

In California a young Sioux led the "Raid on Alcatraz" to claim the abandoned prison as a site for a University of the American Indian.

Clyde Warrior whom Mr. Steiner describes as the prophet of "Red Power" states, "I am fed up with religious workers and educationalists incapable of understanding, and pseudo-social scientists, who are consciously creating social and cultural genocide among Indian youth.

"IF THE WAY of the Indian is to survive, it will have to use the ideas and techniques of contemporary politics. We have to fight in modern ways for the old ways."

One method of achieving these goals has been in the gradual unification of the many tribes which had previously been apolitical and independent.

Recently, leaders of thirty Indian tribes drafted and presented a resolution to President Johnson which called for a "Foreign Aid Program" of half a billion dollars.

The Indians direct much of the blame for their present plight toward the U.S. Bureau of Indian Affairs which has been tagged "The Colonial Office" by young Indian leaders.

The political, historical and religious background of the Indian as it relates to the present struggle is contained in the book along with interviews with Indian leaders and a discussion of the role of women--past and present--in tribal society. Also included are 22 photographs, charts, tribal map, documents, and a bibliography.

Mr. Steiner has wandered back and forth across the country, living among the Indians, for over 20 years. The book, he says, is an attempt to translate the thoughts of the Indian into the "words of the white man."

"I did not wish to write this book," he says. "I sought to convince my Indian friends to write their own book. They would not and Red Power could not be silently won." The National Congress of American Indians, and dozens of tribes cooperated in putting the book together.

Acknowledgment

We wish to express our deepest gratitude to our pastor, Rev. Prentiss S. Walker and to our wonderful friends, associates, and kind neighbors for their assistance and comfort during the illness and death of Mrs. Rome's beloved mother, Mrs. Emma Colvin.
Mr. and Mrs. Ike (Gloria) Rome

Valuable To Community Homemakers Service

More than 78-families in Las Vegas, representing 145 individuals were given assistance totalling 6,648 hours of service during the first five months of service by 24 Homemakers. It was reported by Maurice V. Morgan, Homemaker Coordinator of the Homemaker service of the State Welfare Division.

Of the total number of hours of service 70% was given to older individuals who needed simple personal care and help with household chores, so that they could remain in their homes instead of entering institutions, according to Maurice Morgan. The next largest group were children whose mothers were incapacitated by illness, and who, without Homemaker service, would have had to be placed in foster homes or institutions.

The Homemaker Service was established five months ago to extend the services of the Welfare Division in the community. Morgan pointed out that the Homemakers are mature, reliable women with a genuine liking for people and who are experienced in caring for the elderly, disabled, chronically ill or convalescent persons and children.

The Homemakers were trained under a grant from the Older Americans Act of 1965 to the Las Vegas Council of Women's Clubs for Senior Citizens. They work as a member of the professional team of the Welfare Service. In a sense the Homemaker is the "Housemother of the Welfare Team" joining the Caseworker, Doctor and nurses and other agencies in the providing of this important community service.

There is an urgent need for Homemakers in Las Vegas. There are no age restrictions although preference will be given to women over 45 years of age. "The woman who has raised her own family or helped aged parents or relatives in time of illness or stress often makes the best Homemaker. A friendly, understanding personality, good judgement and good health are more important for this work than years of formal schooling."

The applicants will be given a 90 hour training course. Homemakers duties include caring for children and handicapped, ill or elderly persons, planning and preparing nutritious meals; marketing, light housekeeping and carrying out instructions of the professional staff connected with the family.

Interested persons should write or call Maurice Morgan at the State of Nevada Welfare Division, 1060 Tonopah Highway, telephone 870-5181.

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