

stances were, you will understand the warfare that followed; you will understand what the attitude of the American Indian was toward the explorers. Now that is a thing that I think American historians will have to recognize.

I don't want to be understood as making a rash criticism of all history. If I may be pardoned for the use of a modern method of speech, I don't want to be understood as being the man who put the "hiss" in history; but I do think that there is that standpoint that has to be considered.

Now then, what does all this have to do with the subject we are discussing this morning? What can the Indian do for his race and for the country? In the first place, he has to do the same thing that the white man has to do—he must have an understanding of the other people's standpoint; he must put himself in turn in place of the white man, understand why it is the white man does certain things, and assist the white man to understand why it is the Indian does certain things.

There is where I think a great deal can be accomplished. In other words, you have got to know your own history; you have got to have a knowledge of these things. It helps us all in our study of future conditions to see and know what has been done in the past in order that we may proceed without mistakes and with effectiveness in the future.

Now, how much do we white men and Indians know about the relations between the white race and the Indian race in the past? We know certain definite things, some of them very gratifying, some of them otherwise. How much of an understanding does the ordinary white man have—to take that up first—of the relations between his government and the Indian? I think it would be pretty safe to say that a very large proportion of the white people of this country have absolutely no knowledge of what has been done, whether good, bad or indifferent, by his people toward the Indian race and their people. Now that is a thing that must be changed—absolutely must be changed. And it is the duty of the white man to bring about that change. The same thing is true of the Indian. I think, without any question, there is to a certain extent the same lack of knowledge on the part of the Indian of his own history and of the relations between his people and the white race—between his people and the United States Government. I do not mean in question of detail; I mean the whole broad general policy between the government and the Indian. That must be understood completely by the great mass of Indians before we can make any long steps in advance.

But there is another thing: I was interested in the passing remarks that were made by one of the officers, to the effect that the thing rests very largely upon the Indians themselves—any progress that is made. I believe that heartily. I believe, in fact, that it is up to the Indians