different. In the future, with all of the services that they're trying to extend to the Indian personnel, it is still in the form of restrictions. I don't see no way out for the Indian people.

(Do you think that there's too much negativism and not enough of the positive way in some of the things that you're trying to do?)

I think if we start--we have to start sometimes and lookin' at things in the positive way of holding some responsibility and thinkin' that the individual should really work for what he's gettin'. This is been the Indian's thinkin' most of the time. But he was forced to change his way of thinkin' and, now, we have the situation that we're in.

HISTORY OF CHEROKEES STILL EXSISTS:

(We were talking a few minutes ago, Crossland, about some stories of the "Trail of Tears" and the effect that it had on the Cherokee people. And you reflected, in some way that a lot of this feeling still exists deep down in the Cherokee people that resulted from their sufferings during the "Trail of Tears." And reflect again on that and on a little bit about this diary that we were talking about. Whatever you'd like to say about it. I know you were saying that these feelings were embedded in these people over here.)

Well, I suppose that I should reflect somewhat to the today's picture, today's thinkin', and in the thinkin' of some educational people, research people, archeologists, anthropologists. The reason for many in the field today is that some of the legends, some of the cultural patterns, should be kept--should be perserved for the unborn generations to read about. But I can tell you now that this past history concerning the Indian people is not been put aside. The Indian, himself, especially the Cherokees, are keepin' their culture--their past history as vividly as any other modern educated man could ever do in Keepin' the history. And it just so happened that a few moments ago I mentioned the Cherokee history and then when I say Cherokee, I mean the Cherokee Alphabets--by the use of these alphabets, a written history. And the Cherokee's own way of writing and thinkin' has been kept. And for example, a story on the "Trail of Tears" and in one part of the story where they depicit--