

(They're about 150 years late, it seems to me.)

So I think that if we're going to be honest with ourselves, getting back to that, be honest to what we stand for, the rights of what we got, acknowledgement of the constitution, the by-laws of the United States, I think if we just sit here and hold ourselves as we are as a Red Man and if we got anything I think we should uphold it in the right way and proper way instead of trying to sell it and trying to make people believe that we are leaders in which we're not. (In other words, you say if you live like an Indian should that you'll show by the way you live what you are?)

That's right.

(Other people can see it then?)

That's the only way I could, you know--

INDIANS CONTRIBUTION TO WHITE MAN, MATERIALLY AND SPIRITUALLY

(Well, I read a statement the other day about--by an Indian man, it was made about 15 years ago of all the contributions that the Indians have made to the United States as a race both materially and from a philosophical way of life, how to live and some of his thoughts and this Indian pointed out, he said there's too much in history about all the wars. There's not enough about what the Indian actually gave, of all the food that he gave to the world and all the medicines that he had already discovered. And the way his attitude toward life, I think Horton, that you stated up there, is some of that. Your attitude about time and space, and sharing, I think is something that the whole world ought to have. I think your idea of brotherhood is a basic to me, I'm like--it's what you said there's certain basic things in brotherhood that an Indian has, that's hard for anybody else to understand unless he'd an Indian. Because he'd got attitudes toward people that you call mother and father and aunt and uncle that no blood relation that are just as close as anybody. You have a kinship there, that I think it's kind of a worldly brotherhood.