

The Indian system has its plain and clear revelation; for believers it has tangible and undoubted connection with the world which preceded the present one. Its narratives explain how in one place and another the first people revealed the tale of the world's transformation.

For the Indian this is all-satisfactory. He has a system which is perfect, extensive, rich in details, full of interest,—a system which gives proofs of its origin through testimony delivered by divinities. It was revealed to the wise men, the worthies, the patriarchs of his race. What more could he wish for? What more could he ask? Nothing. The wisdom of his nation is more valid, more reliable than the witness of his own senses. His eyes and ears might be deceived by tricksters, but not by the truth delivered to great men among his own people, preserved by them sacredly and passed down to others.

This is the position of the Indian. He believes in his own system fully. How are we to relate ourselves to that system and its contents? What should we think of it? How was it conceived, how developed?

We do not believe in an Indian first world nor a previous people turned into animals, plants, insects, birds, fish, and reptiles. We have no ancestors who founded that system; we possess no traditions that came from it, no beliefs that are based on its teachings, no faith in its sorcerers, no dread of their workings. Any statement as to how the Indian