

Accounts of the Wounded Knee Massacre (1890s)

In late 1890 troops of the Seventh Cavalry killed more than 200 Native American men, women, and children at a reservation located along Wounded Knee Creek in South Dakota. A number of longstanding issues on the reservation contributed to the tension prior to the massacre. In the bad crop years of 1889 and 1890, the U.S. government failed to provide the full amount of food, agricultural implements and seeds, clothing, and supplies mandated by its treaty with the Lakota Nation. Many Lakota, including Black Elk, criticized the violent reactions of the Indian agents, many of whom were inexperienced and some of whom were remnants of Custer's Seventh Cavalry, which had been crushed by Sitting Bull just 14 years before at the Little Big Horn. Black Elk, a veteran of the Battle of the Little Big Horn, describes the tragedy at Wounded Knee in this excerpt from his autobiography, Black Elk Speaks. The second document is an excerpt from President Benjamin Harrison's annual message, delivered December 9, 1891. Harrison describes the conflict and the progress of the program to decrease Native American landholdings. Many years later, Flying Hawk recollected the events.

Black Elk, Account of the Wounded Knee Massacre, 1890

It was about this time that bad news came to us from the north. We heard that some policemen from Standing Rock had gone to arrest Sitting Bull on Grand River, and that he would not let them take him; so there was a fight, and they killed him.

It was not near the end of the Moon of Popping Trees, and I was twenty-seven years old [December 1890]. We heard that Big Foot was coming down from the Badlands with nearly four hundred people. Some of these were from Sitting Bull's band. They had run away when Sitting Bull was killed, and joined Big Foot on Good River. There were only about a hundred warriors in this band, and all the others were women and children and some old men. They were all starving and freezing, and Big Foot was so sick that they had to bring him along in a pony drag. They had all run away to hide in the Badlands, and they were coming in now because they were starving and freezing. Soldiers were over there looking for them. The soldiers had everything and were not freezing and starving. Near Porcupine Butte the soldiers came up to the Big Foots, and they surrendered and went along with the soldiers to Wounded Knee Creek.

It was in the evening when we heard that the Big Foots were camped over there with the soldiers, about fifteen miles by the old road from where we were. It was the next morning [December 29, 1890] that something terrible happened.

That evening before it happened, I went in to Pine Ridge and heard these things, and while I was there, soldiers started for where the Big Foots were. These made about five hundred soldiers that were there next morning. When I saw them starting I felt that something terrible was going to happen. That night I could hardly sleep at all. I walked around most of the night.

In the morning I went out after my horses, and while I was out I heard shooting off toward the east, and I knew from the sound that it must be wagon-guns [cannon] going off. The sounds went right through my body, and I felt that something terrible would happen.... [He donned his ghost shirt, and armed only with a bow, mounted his pony and rode in the direction of the shooting, and was joined on the way by others.]

In a little while we had come to the top of the ridge where, looking to the east, you can see for the first time the monument and the burying ground on the little hill where the church is. That is where the terrible thing started. Just south of the burying ground on the little hill a deep dry gulch runs about east and west, very crooked, and it rises westward to nearly the top of the ridge where we were. It had no name, but the Wasichus [white men] sometimes called Battle Creek now. We stopped on the ridge not far from the head of the dry gulch. Wagon guns were still going off over there on the little hill, and they were going off again where they hit among the gulch. There was

much shooting down yonder, and there were many cries, and we could see cavalymen scattered over the hills ahead of us. Cavalymen were riding along the gulch and shooting into it, where the women and children were running away and trying to hide in the gullies and the stunted pines....

We followed down along the dry gulch, and what we saw was terrible. Dead and wounded women and children and little babies were scattered all along there where they had been trying to run away. The soldiers had followed along the gulch, as they ran, and murdered them in there. Sometimes they were in heaps because they had huddled together, and some were scattering all along. Sometimes bunches of them had been killed and torn to pieces where the wagon guns hit them. I saw a little baby trying to suck its mother, but she was bloody and dead.

There were two little boys at one place in this gulch. They had guns and they had been killing soldiers all by themselves. We could see the soldiers they had killed. The boys were all alone there, and they were not hurt. These were very brave little boys.

When we drove the soldiers back, they dug themselves in, and we were not enough people to drive them out from there. In the evening they marched off up Wounded Knee Creek, and then we saw all that they had done there.

Men and women and children were heaped and scattered all over the flat at the bottom of the little hill where the soldiers had their wagon-guns, and westward up the dry gulch all the way to the high ridge, the dead women and children and babies were scattered.

When I saw this I wished that I had died too, but I was not sorry for the women and children. It was better for them to be happy in the other world, and I wanted to be there too. But before I went there I wanted to have revenge. I thought there might be a day, and we should have revenge.

In the morning the soldiers began to take all the guns away from the Big Foots, who were camped in the flat below the little hill where the monument and burying ground are now. The people had stacked most of their guns, and even their knives, by the teepee where Big Foot was lying sick. Soldiers were on the little hill and all around, and there were soldiers across the dry gulch to the south and over east along Wounded Knee Creek too. The people were nearly surrounded, and the wagon-guns were pointed at them.

It was a good winter day when all this happened. The sun was shining. But after the soldiers marched away from their dirty work, a heavy snow began to fall. The wind came up in the night. There was a big blizzard, and it grew very cold. The snow drifted deep in the crooked gulch, and it was one long grave of butchered women and children and babies, who had never done any harm and were only trying to run away.

Benjamin Harrison, Report on Wounded Knee Massacre and the Decrease in Indian Land Acreage, 1891

The outbreak among the Sioux which occurred in December last is as to its causes and incidents fully reported upon by the War Department and the Department of the Interior. That these Indians had some just complaints, especially in the matter of the reduction of the appropriation for rations and in the delays attending the enactment of laws to enable the Department to perform the engagements entered into with them, is probably true; but the Sioux tribes are naturally warlike and turbulent, and their warriors were excited by their medicine men and chiefs, who preached the coming of an Indian messiah who was to give them power to destroy their enemies. In view of the alarm that prevailed among the white settlers near the reservation and of the fatal consequences that would have resulted from an Indian incursion, I placed at the disposal of General Miles, commanding the Division of the Missouri, all such forces that we thought by him to be required. He is entitled to the credit of having given thorough protection to the settlers and of bringing the hostiles into subjection with the least possible loss of life....

Since March 4, 1889, about 23,000,000 acres have been separated from Indian reservations and added to the public domain for the use of those who desired to secure free homes under our beneficent laws. It is difficult to estimate the increase of wealth which will result from the conversion of these waste lands into farms, but it is more difficult to estimate the betterment which will result to the families that have found renewed hope and courage in the

ownership of a home and the assurance of a comfortable subsistence under free and healthful conditions. It is also gratifying to be able to feel, as we may, that his work has proceeded upon lines of justice toward the Indian, and that he may now, if he will, secure to himself the good influences of a settled habitation, the fruits of industry, and the security of citizenship.

Flying Hawk's Recollections of Wounded Knee (1936)

This was the last big trouble with the Indians and soldiers and was in the winter in 1890. When the Indians would not come in from the Bad Lands, they got a big army together with plenty of clothing and supplies and camp-and-wagon equipment for a big campaign; they had enough soldiers to make a round-up of all the Indians they called hostiles.

The Government army, after many fights and loss of lives, succeeded in driving these starving Indians, with their families of women and gaunt-faced children, into a trap, where they could be forced to surrender their arms. This was on Wounded Knee creek, northeast of Pine Ridge, and here the Indians were surrounded by the soldiers, who had Hotchkiss machine guns along with them. There were about four thousand Indians in this big camp, and the soldiers had the machine guns pointed at them from all around the village as the soldiers formed a ring about the tepees so that Indians could not escape.

The Indians were hungry and weak and they suffered from lack of clothing and furs because the whites had driven away all the game. When the soldiers had them all surrounded and they had their tepees set up, the officers sent troopers to each of them to search for guns and take them from the owners. If the Indians in the tepees did not at once hand over a gun, the soldier tore open their parfleech trunks and bundles and bags of robes or clothes,-looking for pistols and knives and ammunition. It was an ugly business, and brutal; they treated the Indians like they would torment a wolf with one foot in a strong trap; they could do this because the Indians were now in the white man's trap,-and they were helpless.

Then a shot was heard from among the Indian tepees. An Indian was blamed; the excitement began; soldiers ran to their stations; officers gave orders to open fire with the machine guns into the crowds of innocent men, women and children, and in a few minutes more than two hundred and twenty of them lay in the snow dead and dying. A terrible blizzard raged for two days covering the bodies with Nature's great white blanket; some lay in piles of four or five; others in twos or threes or singly, where they fell until the storm subsided. When a trench had been dug of sufficient length and depth to contain the frozen corpses, they were collected and piled, like cord-wood, in one vast icy tomb. While separating several stiffened forms which had fallen in a heap, two of them proved to be women, and hugged closely to their breasts were infant babes still alive after lying in the storm for two days in 20 below zero weather.

I was there and saw the trouble,-but after the shooting was over; it was all bad.

Act of Congress, the General Allotment Act (Dawes Act) (1887)

By the 1880s, U.S. policy regarding Native Americans was facing severe difficulties. As increasing numbers of white settlers moved west, the amount of land available to resettle Native Americans steadily diminished. In 1887 the government responded to this situation by passing the Dawes Severalty Act (the legal definition of severalty is ownership of a piece of land by an individual). The act divided tribal lands into plots of 40--160 acres that were distributed among individuals. The hope was that the Native Americans would become self-supporting farmers. The larger idea was that this program would be a "civilizing" strategy, a way to assimilate Indians into mainstream U.S. culture by replacing their traditional system of tribal ownership with the standard U.S. practice of individual ownership. Unfortunately, the system did not work well. Through the distribution system, 48 million acres were divided among Native Americans. However, an additional 90 million acres of reservation lands remained undistributed. Often these were the most fertile areas, and they generally were sold to white settlers. The government finally reversed its policy in 1934, but by that time the 90 million acres were irrevocably lost to the Native Americans.

An act to provide for the allotment of lands in severalty to Indians on the various reservations, and to extend the protection of the laws of the United States and the Territories over the Indians, and for other purposes.

Be it enacted... That in all cases where any tribe or band of Indians has been, or shall hereafter be, located upon any reservation created for their use, either by treaty stipulation or by virtue of an act of Congress or executive order setting apart the same for their use, the President of the United States be, and he hereby is, authorized, whenever in his opinion any reservation or any part thereof of such Indians is advantageous for agricultural and grazing purposes, to cause said reservation, or any part thereof, to be surveyed, or resurveyed if necessary, and to allot the lands in said reservation in severalty to any Indian located thereon in quantities as follows:

To each head of a family, one-quarter of a section;

To each single person over eighteen years of age, one-eighth of a section;

To each orphan child under eighteen years of age, one-eighth of a section; and

To each other single person under eighteen years now living, or who may be born prior to the date of the order of the President directing an allotment of the lands embraced in any reservation, one-sixteenth of a section: *Provided*, That in case there is not sufficient land in any of said reservations to allot lands to each individual of the classes above named in quantities as above provided, the lands embraced in such reservation or reservations shall be allotted to each individual of each of said classes pro rata in accordance with the provisions of this act: *And provided further*, That where the treaty or act of Congress setting apart such reservation provides for the allotment of lands in severalty in quantities in excess of those herein provided, the President, in making allotments upon such reservation, shall allot the lands to each individual Indian belonging thereon in quantity as specified in such treaty or act: *And provided further*, That when the lands allotted are only valuable for grazing purposes, an additional allotment of such grazing lands, in quantities as above provided, shall be made to each individual.

Sec. 2. That all allotments set apart under the provisions of this act shall be selected by the Indians, heads of families selecting for their minor children, and the agents shall select for each orphan child, and in such manner as to embrace the improvements of the Indians making the selection. Where the improvements of two or more Indians have been made on the same legal subdivision of land, unless they shall otherwise agree, a provisional line may be run dividing said lands between them, and the amount to which each is entitled shall be equalized in the assignment of the remainder of the land to which they are entitled under this act: *Provided*, That if any one entitled to an allotment shall fail to make a selection within four years after the President shall direct that allotments may be made on a particular reservation, the Secretary of the Interior may direct the agent of such tribe or band, if such there be, and if there be no agent, then a special agent appointed for that purpose, to make a selection for such Indian, which

selection shall be allotted as in cases where selections are made by the Indians, and patents shall issue in like manner.

Sec. 3. That the allotments provided for in this act shall be made by special agents appointed by the President for such purpose, and the agents in charge of the respective reservations on which the allotments are directed to be made, under such rules and regulations as the Secretary of the Interior may from time to time prescribe, and shall be certified by such agents to the Commissioner of Indian Affairs, in duplicate, one copy to be retained in the Indian Office and the other to be transmitted to the Secretary of the Interior for his action, and to be deposited in the General Land Office.

Sec. 4. That where any Indian not residing upon a reservation, or for whose tribe no reservation has been provided by treaty, act of Congress, or executive order, shall make settlement upon any surveyed or unsurveyed lands of the United States not otherwise appropriated, he or she shall be entitled, upon application to the local land-office for the district in which the lands are located, to have the same allotted to him or her, and to his or her children, in quantities and manner as provided in this act for Indians residing upon reservations; and when such settlement is made upon unsurveyed lands, the grant to such Indians shall be adjusted upon the survey of the lands so as to conform thereto; and patents shall be issued to them for such lands in the manner and with the restrictions as herein provided. And the fees to which the officers of such local land-office would have been entitled had such lands been entered under the general laws for the disposition of the public lands shall be paid to them, from any moneys in the Treasury of the United States not otherwise appropriated, upon a statement of an account in their behalf for such fees by the Commissioner of the General Land Office, and a certification of such account to the Secretary of the Treasury by the Secretary of the Interior.

Sec. 5. That upon the approval of the allotments provided for in this act by the Secretary of the Interior, he shall cause patents to issue therefor in the name of the allottees, which patents shall be of the legal effect, and declare that the United States does and will hold the land thus allotted, for the period of twenty-five years, in trust for the sole use and benefit of the Indian to whom such allotment shall have been made, or, in case of his decease, of his heirs according to the laws of the State or Territory where such land is located, and that at the expiration of said period the United States will convey the same by patent to said Indian, or his heirs as aforesaid, in fee, discharged of said trust and free of all charge or incumbrance whatsoever: *Provided*, That the President of the United States may in any case in his discretion extend the period. And if any conveyance shall be made of the lands set apart and allotted as herein provided, or any contract made touching the same, before the expiration of the time above mentioned, such conveyance or contract shall be absolutely null and void...*And provided further*, That at any time after lands have been allotted to all the Indians of any tribe as herein provided, or sooner if in the opinion of the President it shall be for the best interests of said tribe, it shall be lawful for the Secretary of the Interior to negotiate with such Indian tribe for the purchase and release by said tribe, in conformity with the treaty or statute under which such reservation is held, of such portions of its reservation not allotted as such tribe shall, from time to time, consent to sell, on such terms and conditions as shall be considered just and equitable between the United States and said tribe of Indians, which purchase shall not be complete until ratified by Congress, and the form and manner of executing such release shall also be prescribed by Congress: *Provided however*, That all lands adapted to agriculture, with or without irrigation so sold or released to the United States by any Indian tribe shall be held by the United States for the sole purpose of securing homes to actual settlers and shall be disposed of by the United States to actual and bona fide settlers only in tracts not exceeding one hundred and sixty acres to any one person, on such terms as Congress shall prescribe, subject to grants which Congress may make in aid of education: *And provided further*, That no patents shall issue therefor except to the person so taking the same as and for a homestead, or his heirs, and after the expiration of five years occupancy thereof as such homestead; and any conveyance of said lands so taken as a homestead, or any contract touching the same, or lien thereon, created prior to the date of such patent, shall be null and void. And the sums agreed to be paid by the United States as purchase money for any portion of any such reservation shall be held in the Treasury of the United States for the sole use of the tribe or tribes of Indians; to whom such reservations belonged; and the same, with interest thereon at three per cent per annum, shall be at all times subject to appropriation by Congress for the education and civilization of such tribe or tribes of Indians or the members thereof. The patents aforesaid shall be recorded in the General Land Office, and afterward delivered, free of charge, to the allottee entitled thereto. And if any religious society or other organization is now occupying any of the public lands to which this act is applicable, for religious or educational

work among the Indians, the Secretary of the Interior is hereby authorized to confirm such occupation to such society or organization, in quantity not exceeding one hundred and sixty acres in any one tract, so long as the same shall be so occupied, on such terms as he shall deem just; but nothing herein contained shall change or alter any claim of such society for religious or educational purposes heretofore granted by law. And hereafter in the employment of Indian police, or any other employes in the public service among any of the Indian tribes or bands affected by this act, and where Indians can perform the duties required, those Indians who have availed themselves of the provisions of this act and become citizens of the United States shall be preferred.

Sec. 6. That upon the completion of said allotments and the patenting of the lands to said allottees, each and every member of the respective bands or tribes of Indians to whom allotments have been made shall have the benefit of and be subject to the laws, both civil and criminal, of the State or Territory in which they may reside; and no Territory shall pass or enforce any law denying any such Indian within its jurisdiction the equal protection of the law. And every Indian born within the territorial limits of the United States to whom allotments shall have been made under the provisions of this act, or under any law or treaty, and every Indian born within the territorial limits of the United States who has voluntarily taken up, within said limits, his residence separate and apart from any tribe of Indians therein, and has adopted the habits of civilized life, is hereby declared to be a citizen of the United States, and is entitled to all the rights, privileges, and immunities of such citizens, whether said Indian has been or not, by birth or otherwise, a member of any tribe of Indians within the territorial limits of the United States without in any manner impairing or otherwise affecting the right of any such Indian to tribal or other property....

Chief Red Cloud's Speech

Red Cloud was chief of the Oglala Teton Sioux. He was an important leader who opposed white incursions into Native American lives and territory, although he openly advocated peace whenever possible and did not support the more violent actions of Crazy Horse and his followers. Red Cloud was noted as a warrior and a speaker. In the excerpt below, he explains the plight of his—and indeed all—Native American peoples in the last decades of the 19th century.

I will tell you the reason for the trouble. When we first made treaties with the Government, our old life and our old customs were about to end; the game on which we lived was disappearing; the whites were closing around us, and nothing remained for us but to adopt their ways,—the Government promised us all the means necessary to make our living out of the land, and to instruct us how to do it, and with abundant food to support us until we could take care of ourselves. We looked forward with hope to the time we could be as independent as the whites, and have a voice in the Government.

The army officers could have helped better than anyone else but we were not left to them. An Indian Department was made with a large number of agents and other officials drawing large salaries—then came the beginning of trouble; these men took care of themselves but not of us. It was very hard to deal with the government through them—they could make more for themselves by keeping us back than by helping us forward.

We did not get the means for working our lands; the few things they gave us did little good.

Our rations began to be reduced; they said we were lazy. That is false. How does any man of sense suppose that so great a number of people could get work at once unless they were at once supplied with the means to work and instructors enough to teach them?

Our ponies were taken away from us under the promise that they would be replaced by oxen and large horses; it was long before we saw any, and then we got very few. We tried with the means we had, but on one pretext or another, we were shifted from one place to another, or were told that such a transfer was coming. Great efforts were made to break up our customs, but nothing was done to introduce us to customs of the whites. Everything was done to break up the power of the real chiefs.

Those old men really wished their people to improve, but little men, so-called chiefs, were made to act as disturbers and agitators. Spotted Tail wanted the ways of the whites, but an assassin was found to remove him. This was charged to the Indians because an Indian did it, but who set on the Indian? I was abused and slandered, to weaken my influence for good. This was done by men paid by the government to teach us the ways of the whites. I have visited many other tribes and found that the same things were done amongst them; all was done to discourage us and nothing to encourage us. I saw men paid by the government to help us, all very busy making money for themselves, but doing nothing for us. . . .

The men who counted (census) told all around that we were feasting and wasting food. Where did he see it? How could we waste what we did not have? We felt we were mocked in our misery; we had no newspaper and no one to speak for us. Our rations were again reduced.

You who eat three times a day and see your children well and happy around you cannot understand what a starving Indian feels! We were faint with hunger and maddened by despair. We held our dying children and felt their little bodies tremble as their soul went out and left only a dead weight in our hands. They were not very heavy but we were faint and the dead weighed us down. There was no hope on earth. God seemed to have forgotten.

Some one had been talking of the Son of God and said He had come. The people did not know; they did not care; they snatched at hope; they screamed like crazy people to Him for mercy they caught at the promise they heard He had made.

The white men were frightened and called for soldiers. We begged for life and the white men thought we wanted theirs; we heard the soldiers were coming. We did not fear. We hoped we could tell them our suffering and could get help. The white men told us the soldiers meant to kill us; we did not believe it but some were frightened and ran away to the Bad Lands. The soldiers came. They said: "don't be afraid-we come to make peace, not war." It was true; they brought us food. But the hunger-crazed who had taken fright at the soldiers' coming and went to the Bad Lands could not be induced to return to the horrors of reservation life. They were called Hostiles and the Government sent the army to force them back to their reservation prison.

Secretary of Interior's Congressional Report on Indian Affairs (1887)

By 1887, the U.S. government was changing its policies toward the Native American peoples. The Dawes Severalty Act divided up tribal lands and distributed them to individuals, greatly reducing the amount of land owned by Native Americans (much of the land was actually sold to whites). The government hoped that this action would "civilize" the Native Americans, in part by abolishing the traditional tribal system. In addition, some government officials felt it was necessary to force Native Americans to adopt the English language. These views are presented in the excerpt below.

Longer and closer consideration of the subject has only deepened my conviction that it is a matter not only of importance, but of necessity that the Indians acquire the English language as rapidly as possible. The Government has entered upon the great work of educating and citizenizing the Indians and establishing them upon homesteads. The adults are expected to assume the role of citizens, and of course the rising generation will be expected and required more nearly to fill the measure of citizenship, and the main purpose of educating them is to enable them to read, write, and speak the English language and to transact business with English-speaking people. When they take upon themselves the responsibilities and privileges of citizenship their vernacular will be of no advantage. Only through the medium of the English tongue can they acquire a knowledge of the Constitution of the country and their rights and duties thereunder.

Every nation is jealous of its own language, and no nation ought to be more so than ours, which approaches nearer than any other nationality to the perfect protection of its people. True Americans all feel that the Constitution, laws, and institutions of the United States, in their adaptation to the wants and requirements of man, are superior to those

of any other country; and they should understand that by the spread of the English language will these laws and institutions be more firmly established and widely disseminated. Nothing so surely and perfectly stamps upon an individual a national characteristic as language. So manifest and important is this that nations the world over, in both ancient and modern times, have ever imposed the strictest requirements upon their public schools as to the teaching of the national tongue. Only English has been allowed to be taught in the public schools in the territory acquired by this country from Spain, Mexico, and Russia, although the native populations spoke another tongue. All are familiar with the recent prohibitory order of the German Empire forbidding the teaching of the French language in either public or private schools in Alsace and Lorraine. Although the population is almost universally opposed to German rule, they are firmly held to German political allegiance by the military hand of the Iron Chancellor. If the Indians were in Germany or France or any other civilized country, they should be instructed in the language there used. As they are in an English-speaking country, they must be taught the language which they must use in transacting business with the people of this country. No unity or community of feeling can be established among different people unless they are brought to speak the same language, and thus become imbued with the like ideas of duty.

Deeming it for the very best interest of the Indian, both as an individual and as an embryo citizen, to have this policy strictly enforced among the various schools on Indian reservations, orders have been issued accordingly to Indian agents. . . .

It is believed that if any Indian vernacular is allowed to be taught by the missionaries in schools on Indian reservations, it will prejudice the youthful pupil as well as his untutored and uncivilized or semicivilized parent against the English language, and, to some extent at least, against Government schools in which the English language exclusively has always been taught. To teach Indian school children their native tongue is practically to exclude English, and to prevent them from acquiring it. This language, which is good enough for a white man and a black man, ought to be good enough for the red man. It is also believed that teaching an Indian youth in his own barbarous dialect is a positive detriment to him. The first step to be taken toward civilization, toward teaching the Indians the mischief and folly of continuing in their barbarous practices, is to teach them the English language. The impracticability, if not impossibility, of civilizing the Indians of this country in any other tongue than our own would seem to be obvious, especially in view of the fact that the number of Indian vernaculars is even greater than the number of tribes. Bands of the same tribes inhabiting different localities have different dialects, and sometimes can not communicate with each other except by the sign language. If we expect to infuse into the rising generation the leaven of American citizenship, we must remove the stumbling blocks of hereditary customs and manners, and of these language is one of the most important elements. . . .

But it has been suggested that this order, being mandatory, gives a cruel blow to the sacred rights of the Indians. Is it cruelty to the Indian to force him to give up his scalping-knife and tomahawk? Is it cruelty to force him to abandon the vicious and barbarous sun dance, where he lacerates his flesh, and dances and tortures himself even unto death? Is it cruelty to the Indian to force him to have his daughters educated and married under the laws of the land, instead of selling them at a tender age for a stipulated price into concubinage to gratify the brutal lusts of ignorance and barbarism?

Having been governed in my action solely by what I believed to be the real interests of the Indians, I have been gratified to receive from eminent educators and missionaries the strongest assurance of their hearty and full concurrence in the propriety and necessity of the order.