

necessary implements, before he knows enough about farming to till the land properly, and then telling him to go to work and make a living for himself and family, or starve, would be like putting the proper materials and tools into the hands of one of us who does not understand electricity, and telling him to make a dynamo, or starve—I think most of us would be likely to starve. Yet the latter proposition is as reasonable as the former.

The argument against agricultural schools would be the expense. It would be tedious to give a list of figures to show that this argument should have little weight. Suffice it to say, that the money the government now has in its treasury belonging to the Indians, the amount of which is one hundred and thirteen million dollars, with that which would be received from the sale of the surplus lands after the allotments were made, would be amply sufficient to cover all the expenses.

It may be said we have no right to use the money belonging to the Indians.

In answer to this permit me to say that I deem it not only the right, but the positive duty of the government to use the money belonging to Indians in such a way as will accomplish their greatest good; and how can it be used to give to them and their posterity a greater or more lasting benefit than in teaching them practical mechanics, and how to properly till the soil, thus preparing them to be self-supporting citizens in the not far-distant future.