

character. There have been & may be yet other causes at work, sufficient to bring about these results. A half century of schooling in the "vices" of the white man, without coming in contact with many of his virtues, surely could not be expected to be very elevating to his moral character. Less than a half century ago Iowa was the border land of civilization; within whose limits, the off-scouring of civilized life, fleeing from that justice which awaited them in the older eastern states, found shelter, & formed themselves into regularly organized bands of outlaws & desperadoes. They were the terror of the country, when the writer of this, settled in Iowa in 1853.

It was from these that the Musquakie received his first lessons, took his first steps in the path of civilization; & being an apt scholar he learned many of the vices of the vices of the white man, but it is a mistake to say "all". He never saw a pack of "cards," & knew nothing of drunkenness, until initiated into the fascinating mysteries of the one, & the degrading miseries of the other by these white man border ruffians.

After the country became settled, & schools established, it was not uncommon, when they were passing a school house, for boys to run after them, & with profane

remained in that State which had now become the border land to which outlaws & desperadoes had fled. I speak what I do know personally when I say that ^{within} a very few years ago - less than half a dozen - a low class of whites ^{called "boot-leggers"} have continued to prowl about their lands, with intoxicating beverages, cards & other gambling paraphernalia often offering insulting language & abuse to such women & girls as they might chance to meet. These latter are universally modest in language & behavior.

It is comparatively but a few years that any very strenuous efforts have been put forth to counteract these influences for evil, & improve the moral or religious condition of these Indians. Is it to be wondered at, that after having suffered in this manner, not only from vices learned, & indignities offered, but from the injustice & deceptions practiced upon them - not by the government, - but in some instances by the commissioners sent to treat with them, that their chiefs & principal men should look with distrust, upon those efforts, coming from the same people - in their view - whose vices had entailed so much misery upon them? Or, that setting their faces against all such efforts, should utterly reject the instruction of those who ^{have} would endeavor to do them good. The writer of the article referred to,