

parade and numerous other activities. This New Hampshire town has a significant heritage to celebrate on their 125th anniversary.

The history of Greenville began in the mid-1760's with the building of a saw and grist mill by Thomas Barrett and his brother, Charles Barrett. From that time forward the mills have been the dominant feature of the town on the banks of the Souhegan River from the Upper Falls to the High Falls. The first mills were a grist or saw mill, however the adventurous pioneers discovered hydroelectricity which would help run woolen mills, the cotton mills, furniture mill, another saw mill and the generation of hydroelectricity which continues today.

The early settlers of this untamed country were independent and self-sufficient folk, characteristics that have endured in the people of this region. With their independent spirit and determination they built a strong and lasting community that makes their descendants proud. By the early 19th century a unique village had grown around the mills along the flowing banks of the Souhegan. The village had its own meeting house, school, post office, inn, and several stores. As the mills thrived, the town around it blossomed into the town of today.

The town of Greenville had been known by many names prior to 1872. The village along the river was first called Barrett's Mills, then Dakin's Mills, Mason Harbor, Souhegan Village, Mason Village, and finally Greenville in 1872.

Today, the town of Greenville prides itself on its quality of life and community spirit, a tradition that has manifested itself throughout the town's history. Greenville is one of New Hampshire's smallest towns and boasts not only magnificent surroundings, but a community of friendly, caring neighbors as well.

I congratulate the town of Greenville on this historic milestone and wish them a happy 125th anniversary celebration. I send them my best wishes for continued success and a prosperous year as they mark this historic occasion. Happy birthday, Greenville.●

WEST VIRGINIA DAY

● Mr. ROCKEFELLER. Mr. President, tomorrow is a special day for me, as well as my fellow West Virginians. On June 20, 134 years ago, the citizens of West Virginia separated from Virginia and formed the 35th State to join the Union.

They had a saying back then, and it was so popular they made it the state motto. Our motto is "Mountaineers Are Always Free." In fact, freedom is what West Virginia is all about, but attaining freedom is often a challenge. I would like to take a moment to recognize our Mountaineer forefathers for their courage in leaving the Old Dominion State and taking up the struggle for the freedom of all Americans. I

commend these people as well as all West Virginians who have fought for freedom and liberty by serving our country. I mention this because it is in this spirit that our great State was born and still lives. It is this unbridled love of freedom that is alive in all our people as well as our beautiful environment. One can observe it in the ravishing yet perilous gushing rapids of the New and Gauley Rivers, as well as the snow-covered Appalachian Mountains, which test the resolve of thousands of visitors each year. If one were to have the chance encounter with the majestic black bear or cast a fishing line into one of our crystal clear lakes, they would quickly come to an appreciation of the freedom we West Virginians hold dear.

Times also have changed. While the once-rudimentary log cabin has been replaced by the modern home, full of televisions, microwaves, and computers, the values of West Virginians have remained much the same. There is a dedication that can be seen in the work of our miners, who produce an inexpensive energy source that drives not only the economy of West Virginia but the steel mills of Pittsburgh as well as powerplants all across America. Whether it is the extra assistance of a park ranger, or the friendly smile of a checkout clerk, there is no doubt that there exists a pride and dedication in West Virginians second to none.

It is for these reasons as well as many more that I'm proud to be a West Virginian. So it is with great honor that I ask my colleagues to join me in celebrating this 134th West Virginia Day.●

INDIAN EDUCATION

● Mr. INOUE. Mr. President, I rise in support of a most important and timely of resolutions proposed by my distinguished colleague, Senator PETE DOMENICI. Senate Joint Resolution 100, which was introduced on June 17, 1996, goes to the very heart of a matter of utmost concern—the education of American Indian and Alaska Native children and youth.

In exchange for millions of acres of the vast landscape which ultimately formed the very foundation of our Nation, the United States undertook certain responsibilities to those who were here before us. We entered into over 800 treaties with Indian tribes, many of which contained provisions for the education of Indian children. But as we know, this history is a less than honorable one—not only did we violate provisions in almost every single treaty—but we entered into a dark chapter where education meant the forced removal of Indian children from their families and communities.

This nearly century-long Federal policy began in 1819 when the Congress enacted a law establishing a civilization fund for the education of Indians. This fund was turned over to religious groups that established mission schools

for the education of Indian children. In the late 1840's, the Federal Government and private mission groups combined efforts to launch the first Indian boarding school system, and in 1860, the first nonmission federal boarding school was established. Richard Henry Pratt, the founder of the Carlisle Indian School and considered to be the father of Indian education, believed that in order to transform a people, you must start with their children. This attitude was also expressed by the Federal Superintendent of Indian Schools in 1885 when describing his duty to transform Indian children into members of a new social order.

By the end of the 19th century, this pattern of forcibly removing Indian children from their homes and families and sending them to faraway boarding schools had become so pervasive that the Congress enacted legislation in 1895 which made it a crime to induce Indian parents by compulsory means to consent to their children's removal from their environment.

And so, for nearly a century, under the guise of education, the Federal Government sought to cleanse Indian children of their Indianness by separating them from their families and communities for many years, by forbidding them to speak their native language and practice their cultural traditions. The ramifications of such policies are still being felt today, and are still remembered in the minds of once-young children, now in their eighties and nineties.

While this dark chapter has long since been brought to a close and we have distanced ourselves from such practices, in some respects, I believe we have not come far enough. Indian students today have the highest dropout rates, the lowest high school completion rate, and the lowest college attendance rates of any minority group. Nearly 38 percent of Indian children above the age of five live in poverty.

Such statistics are unacceptable. We simply have not done enough, and we, as a collective body, must agree that more should be done and that we must act accordingly. Mr. President, that is precisely what this measure before us does—it declares the sense of the Senate that the Federal commitment for the education of American Indians and Alaska Natives be affirmed through legislative actions of this Congress to bring the quality of Indian education up to parity with the rest of America.

Mr. President, this is about capacity building, about school repairs so that Indian children can learn in safe environments, and about sufficient funding for the operation of 184 Bureau of Indian Affairs schools. It is about addressing Indian adult literacy needs and special education, disability and vocational education needs. It is about using that same educational system which once sought to strip native people of their Indianness, and using it instead to strengthen Indian people and their communities.