

taught is in the line of thrift and industry, not in that of creeds ; an intelligent knowledge of how to take care of themselves decently and comfortably in this world, not speculative theories of what will become of them in the next ; honesty, morality and kindness, not the doctrines of theology ; the creed of personal responsibility, not that of vicarious atonement : to plough, to sow, to gather into barns, to put flour in the bin, meat in the barrel, potatoes in the cellar and wood in the shed for winter ; to make individual homes and surround them with at least the common comforts of civilization ; to wash, to cook, to sew, to handle tools usefully, and to clothe themselves and their children decently—these are things in the direct line of what education should mean to Indians. What the schoolmen teach in relation to the plan of salvation will be well enough later on, but the material things of life and how to make the most of them are of pressing present concern to the Indian races.”

In contrast to this Miss Fletcher, who has done much in Idaho towards promoting the welfare of the Nez Perce Indians, says : “ Observation leads me to place a high value on the association that is brought about among Indians by being members of an organized church, where they have some responsibility in connection with the conduct of its affairs. It is a great step forward, and is a foundation upon which to build.”

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THE Mohawk conference, referred to above, before adjourning strongly recommended further extension of education in *all the industrial arts*, as essential to preparation for the Indian's self support. It urged the churches to larger gifts and greater zeal in their distinctive Christian work among the Indians, without which all efforts for civilization will be in vain ; and it strongly further urged, as the fundamental principle which should