

and back upon himself, will remain his old self or grow worse under the aggravations and losses of the helps to his old active life, in the destruction of game and the buffalo ; and unless opportunities are forced upon him, must either disappear or die out. Any policy which invites the Indian to become an individual and brings him into the honest activities of civilization and especially into the atmosphere of our agricultural, commercial and industrial examples, assures to him mental, moral and physical development into independent manhood. An Indian boy, placed in a family remote from his home (and it is better distant from the school), surrounded on all sides by hard-working, industrious people, feels at once a stronger desire to do something for himself than he can be made to feel under any collective system, or in the best Indian training school that can be established. His self-respect asserts itself ; he goes to work, behaves himself, and tries in every way to compete with those about him. For the time he in a measure forgets the things that are behind, and pushes on towards a better life.

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THE Lancaster (U.S.) *Examiner* is responsible for the following remarks :—

“The Indian conference in session last month at Lake Mohawk, New York, discussed the subject ‘of the relation of the churches to the federal government in the work of educating the Indians.’ Experience, sound judgment, and the precepts of political economy generally, unite in support of the position taken by Dr. Lyman Abbott, Rev. Dr. Foster, of Boston, and others, that a speedy separation of Church and State in this matter is necessary for the best interests of the Indians. People generally who have a personal knowledge of the condition and character of the Indian races of the Northwest will heartily concur in this view. What these Indians need to be