

for a center piece, and the small doilies readily bring one dollar. Handkerchiefs are from three to twelve dollars.

"While the women make the lace they perform all the other tasks. They till their little patches of potatoes, set nets for the fish, build the wigwams which shelter them in winter, carry all the burdens, and bear, it would seem, innumerable children. The Indian woman is not lacking in those characteristics common to her sex. Her love of dress is exemplified in the most feminine way. She is exceedingly clever in copying the design of a fashion plate, or cutting by eye after the manner of Miss Fanny Wren; and will spend all of her energies and substance on some gorgeous garment, perhaps a red plush gown, trimmed with quantities of broad orange satin ribbon. The men always dress well when wearing 'clothes,' and the source of revenue for this would seem a mystery if one did not take into account the labors of the women at lace making.

"At first the workers met in the mission houses, where they were given white aprons and taught to keep themselves and their work clean. Being observant, they soon found that the clean work sold more readily than that which was soiled, and the stimulus of competition taught them habits of cleanliness as nothing else could. Now they provide their own aprons, keep themselves and their work scrupulously clean, and are allowed to take their work home when the rooms are crowded. Those who have young children also take the work home and return it when finished. They are paid at the rate of ten cents an hour, and frequently make a dollar a day. There is a great demand for the work put out by the women, and the guarantee of its excellence is the price it brings. When one realizes that the time formerly spent upon bead and porcupine work for personal adornment is now put upon labor which is remunerative, which appeals to the latent artistic sense, which rouses healthy, moral aspirations, the ethical force of the cultivation of these attributes cannot be overestimated.

"No one who lives with the Indian indulges in highly optimistic dreams of his possibilities, but viewed from the standpoint of the influence of this work upon the women and its resultant effects, pessimistic predictions seem out of place. Above all, from the ethical point of view, the help offered by woman to woman suggests a step onward which is of inestimable value. The Indian woman must find, as has her foreign sister, inspiration in the exquisite art of lace making. The filmy, lacy, cobweb-like substance forming under her hands satisfies an inherent love of the beautiful which has heretofore found form in the barbaric blanket and bead, porcupine, and feather work.

"The dignity of labor has yet to be taught to the red man; but the lace makers have discovered its charms, and the steady, persistent effort of these women goes far toward counteracting the influence of the indolence of the male members of the tribes. The assertion that this is woman's century finds its confirmation in the progress of the American peoples, where woman has ever been a dominant force. Learning under favorable circumstances to walk in the paths of progress, she reaches out to show others less fortunate the way. Surely, in the spirit of this work among the Indians there is some measure of compensation for the wrongs the red man has suffered at the hands of his white brother, and a force which is pressing him toward that period of evolution we call civilization."

The Indian of Nova Scotia.

"THE degenerate Indians of Nova Scotia furnish good material for study to a visitor. The aboriginal inhabitant has lost his savage instinct to a very great extent, but he has taken no lessons in thrift from his white neighbor. In winter he comes as near to starvation as it is possible to go and at the same time sustain life. In summer he lives in the open air, so far as the rather cool climate will permit of his doing so.

"The Indian is also a fisherman. He makes a specialty of his game, however, and devotes most of his fishing time to the capture of the porpoise. Why he does so is not very clear, unless, perhaps, it is the case that the returns from the catch of the porpoise are more immediate than those from the sale of other species of fish. It may be, too, that the red-skinned fisherman has an aversion to remaining at sea. He knows little of sailing craft. Who ever saw an American Indian who was a good sailor? His acquaintance even with rowboats is limited, but he is a past master of the art of handling a birch-bark canoe. It is in the navigation of this nervous sort of craft that the Nova Scotia Indian exhibits his greatest display of energy. The boatman who can ground a light canoe must shake off his lethargy and bid farewell to all feelings of squeamishness, for not only is there difficulty in the accomplishment of the task, but considerable danger as well. It is a feat, however, that the Indian has learned from his progenitors, and he accomplishes it with a display of skill that is little short of marvellous.

"The Indian lives, as a rule, in a hut of the rudest description, located as near as possible to the haunt of the porpoise. He wishes to waste