

But let no one so regard himself if he has been unsparing of himself in his work. Not one prayer or act of service offered to God is rejected, but the true whole of a loving life though imperfect, very imperfect, is pleasing to Him who knows our hearts.

I thank God for the grace given to you and the labours that grace has produced in your lives.

This is the secret of growth. Brethren grow in grace. This is a divine precept and therefore a practical duty. Press on in life and labour, and God will crown both with blessing in excess of all our poor deservings.



An Indian Industry.

(JANE W. GUTHRIE IN THE PURITAN, APRIL, 1899.)

“**T**HOSE who work among Indians, just emerging from barbarism, are little inclined to the enthusiasm of the philanthropist whose optimistic dreams reveal the red man of a generation ago transformed into a citizen of the United States of today, clothed in the garb of civilization and the mental attributes necessary to the enjoyment of his privileges; but they see him as he is, a child needing careful training, just treatment, and occupation on the reservation after his course at the government school.

“The old Apache, Geronimo, voiced, not long since, the uselessness of the modern manner of educating the Indian. To give him a trade, teach him certain things indispensable for civilized life, and then turn him loose on the reservation, where opportunity to practise the arts learned never reached him, seemed, in his opinion, to be the true source of much trouble and discontent, and neutralized the benefits of the education. Perhaps the real solution of the Indian problem will come in the results obtained from the philanthropic work that is being done at the present time among the women of the Indian tribes. It is the first step in the right direction, and the way was pointed out by Miss Sibyl Carter, whose labor has been carried on so quietly that the world knows nothing of it.

“The story of Miss Carter’s work is a most interesting one. It is said that while passing an alley in one of the large Eastern cities she heard the feeble wails of a baby. These were so distressing that she stopped to investigate, and following the sound, she found herself in a cellar. The baby lay on the floor and the mother was too weak from starvation to move or pick it up. The father was dead, and the young mother, who

proved to be a German lace maker, could neither speak English nor sell her lace. Miss Carter cared for her until health returned, and during this period learned lace making from the grateful little German, and induced many of her friends to follow her example, thus providing means to send the wanderer back to her home.

“Later, while traveling in Japan, she saw the native women at work making lace. Not long after her return home she listened to an eloquent sermon by Bishop Whipple, of Minnesota, who, moved by the destitute condition of the Indians under his fatherly care, said that it was impossible to elevate them morally or physically as long as they were kept without suitable employment. The idea of teaching them lace making came like an inspiration, and she was allowed to begin work, as an experiment, on the White Earth reservation in Minnesota, in a small log hut.

“At first she had difficulty in coaxing the women to come and see the work, but once drawn in they proved marvelously quick in acquiring the knowledge, and anxious to perfect themselves. In the beginning only the simplest mode of lace making was attempted, the pillow or bobbin lace, but after a while the needle point was taken up and with a rapturous idealization intensely appealing to the teachers. At first only shiftless, half hearted, contemptuous labor was expended upon the materials, but steady, persistent effort on the part of the teachers and an eager set of women came begging each day for work, until now there is neither room nor accommodation for all who seek.

“From this simple beginning in 1890 schools have sprung up all over the reservations. Perhaps the most successful is the one at Leech, on the shores of the beautiful lake of the same name. Many of the Indians there are educated, and most all of them wear civilized garb, with perhaps the exception of the Pillager tribe, who have never cared for the delights civilization offers, and who still retain the coverings of savagery.

“The mission here has always been considered a successful one. It was established by the Rev. Lloyd Breck, and is now in charge of the Rev. Charles Wright, a full blooded Chippewa. The squaws turn many an honest penny in the sale of their lacework, for, through Miss Carter’s efforts it is sold in all the large stores in the Eastern cities. The needle point lace is known as the Honiton, Princess, and Battenberg; the heavy braids and coarse patterns are Battenberg, and the various designs are known as Russian and Belgian. Some of the most beautiful Battenberg lace I ever saw came from the hands of these women, and found a ready sale at somewhat high prices. Twelve dollars is not an unusual price