

## THE ESKIMO MISSION OF THE MACKENZIE

beyond middle age, many of them had been hostile or distant in attitude, and the younger generation looked upon this visitation as an indication that unfriendliness to the Mission was displeasing to the God they served. While therefore spiritual result was not apparent their personal attitude was much improved.

In the early years it was difficult to get the natives to attend to the dead, even of their own families, fear of spirits deterring them, but this also was modified in course of time, when they saw others performing these duties without hurt.

As related, the Headman was made responsible for the services during the absence of the missionary, and as no resident missionary has been there since, the responsibility became permanent. A native from one of the Alaskan missions was there for a time and helped him ; others also rose to the occasion and for six years they have maintained, with occasional brief visits by a missionary, their services unbroken, in the midst of much temptation, in the face of opposing influences from more sources than whalers.

During this period constant study of the language produced a more definite statement of the message, a better understanding was established, and a clearer sense of individual responsibility to God dawned on the native mind.

When, therefore, Bishop Stringer, on his first Episcopal visitation to the Eskimos in 1909, went to the village of Kit-tigagyuut, the scene of his earliest labours, he was astonished at the change apparent in the people. Instead of aloofness, their welcome was of the heartiest, in place of indifference, there appeared a real desire, not only to hear and learn, but to obey the words taught them. Many were the questions brought for decision, some of them quite removed from ethics, but all showing an awakened mind and heart, and a new confidence in the Minister of the Word. In former visits, constant begging had made prolonged stays impossible, but at this time, so far from begging, they daily brought supplies of their best for the Mission party, and when a case of newly published service books was opened for sale, they dug up curios, stripped off

Care of the Dead.

Development of Native Workers.

Bishop Stringer in 1909 Sees a Marvellous Change.