

Mr. Marks, the Eskimo, when he first arrived on the northern coast of Newfoundland, where seals are plentiful all the year round, did not hesitate to put into practice all the methods used by him when at home to capture the seal, and amongst the rest, that to which I have just referred. But he abandoned it, and for this reason. He had espied a seal out on the ice near his hut on a certain day. He determined that it should die. Accordingly he flung himself upon the ice and began a series of gambols and friskings which did not disturb the equanimity of the seal, but attracted the attention of two Newfoundlanders who were also seal hunting, but with rifles. They concluded that the venerable Eskimo was an old seal, and they agreed to stalk him. As they drew nearer to him in addition to seal-like antics they heard the low whine of the seal as if calling its mate. They at last arrived within shot of the supposed prey, and their rifles were being leveled when a sudden movement on the part of my Arctic friend which would have been impossible in a seal arrested the attention of the would-be-murderers, and the gentleman's life was saved. Eskimos, like other decent and well behaved folk, when in Rome should do as Rome does.\*

When captured the seals are taken to the wigwam or snow hut and eaten, usually in an uncooked condition. Tastes differ, and although it happily never became necessary for the writer to partake of raw seal meat, he has often eaten it cooked with thankfulness and sometimes with enjoyment. The flippers and heart are excellent, and, I am sure, nutritious food. It is quite a common thing for the Newfoundlanders, when seal hunting in the winter, to eat the frozen heart of the seal quite raw, and it is said to be very palatable.

Five kinds of seals are found in the Polar regions, viz: the saddle-back (called in Newfoundland the harp seal), the floe-rat, the bladder-nose (Newfoundland "hood"), the freshwater seal (bay or harbor seal), and the ground (or grown) seal.

*(To be continued.)*

## MODERN MISSION WORK.

By MRS. ANNIE ROTHWELL, KINGSTON, ONT.

*(Concluded.)*

**P**ERHAPS even yet more significantly suggestive of the softening influence of the mission teaching of to-day, as being a work done for women by women, is the establishment of the Zenana Mission seven years ago, with the object of "making known the Gospel of Christ to the women of the East." Only those who, from any authentic source, have some knowledge of the social status of Eastern women can form any idea what this means—any idea of either the need of such aid or of the almost insur-

mountable obstacles to be encountered in affording it. It is hard for a woman enjoying the blessed privilege of reverence and affection accorded to her sex among Christians to imagine a state of society in which that sex is a misfortune—where, as in China, a daughter is regarded as an incubance, or where, as in India, the birth of a female child to a high-class family is looked on as a disgrace. Chiefly for the benefit of the hitherto helpless and hopeless women of the latter country, enslaved by caste, oppressed by unnatural marriage laws, and shut out by prejudices of race and creed alike from education and from freedom, is the Zenana Mission work done. Civil law abolished the horrors of Suttee, but law is powerless to reach the economy of the home, and to religion, and to the earnest loving efforts of the self-denying and devoted Christian women, who as missionaries, physicians and nurses brave the risk of sickness and death from climate and the certainty of privation and toil in their work in harem, hospital and school, will be due, under God and in His time, the lifting of millions of our secluded Hindu sisters to a higher level and the possession of those blessings which we so lavishly and freely enjoy. The work is beset with difficulties and progress must be slow, but the workers are encouraged by the success already won. The report of the Society for this year gives the mission staff as 488 in all, states that there are between 500 and 600 associations with the Society in England, Ireland and the Continent of Europe, Australia, Canada, etc., and concludes thus: "The result has been most hopeful. The number of houses, both Hindu and Mohammedan, open for Zenana visits is constantly on the increase; village work is also developing continually. By the Society's schools many high caste pupils are reached, and a large number of Mohammedans as well as Hindu children are trained in the Word of God. The Society's agencies are especially directed to female evangelization, the Christianizing of the ladies of the East, and the families of the upper classes. The income for the past year, exclusive of the capital fund, has been \$106,870, as compared with \$103,625 in the year preceding.

It is to be wished that space permitted a detailed account of other work done, and of some of those heroes of the cross who have performed it; of that in the South Seas first consecrated by the life and death of Bishop Patteson; of that in the torrid swamps of East Africa, where the seed of the Church has lately been watered by the blood of the martyr, James Hannington; of that in far northern Athabasca, where within the limits of the Arctic circle a devoted young missionary, Mr. Sim, has recently yielded up his life to duty from exposure and the want of that food which he denied himself to bestow it on the Indians who were his charge; of that nearer home, where in our own provinces men as earnest and ardent in the good cause have labored, amid unknown difficulties of life and surrounding circumstances, among rough

\*For a description of seal hunting in Newfoundland the writer may be allowed to refer the reader to his "Two Years in the Region of Ice-bergs." S. P. C. K., London, England.