

raised mound with a small hole about two by three feet for the entrance of a "snow-house." You can enter this hole upon your hands and knees and crawl along a horizontal tunnel eight or ten feet long. You suddenly find yourself in a small outer chamber, then glide along another tunnel for the same distance, when you reach the burrow proper. This contains two or three straw-moss beds, a fire-place with ventilation in roof, and various articles, such as rude cooking utensils, wearing apparel, tools, spears, and bows and arrows.

Each home is the factory and the store house for all needful implements and supplies to meet the exigencies of existence. Every one knows or learns how to make clothing, boats, bows and arrows, spears, fish-nets, sleds, dog-harness, etc. They are versed in woodcraft with its thousand intricacies, the paths through the endless forests and frozen tundras, through swamps and rivers with their perilous rapids and waterfalls. They know the haunts and habits of all animals. Their foresight of the weather-changes and sudden storms is immensely superior to our gimcrack signal service.

In variety and experience of life, in versatility of knowledge and handicraft, the despised native is a paragon of intelligence when compared with the average working-man with his dull, routine, humdrum existence. Contrast the horizon of a laborer in a Massachusetts shoe factory, who spends his life in nailing pegs into the heel of a machine-made shoe.

The bidarkas are twelve to thirty feet long, eighteen inches to two feet in width, and about sixteen inches deep. They contain one to three holes to sit in, and are made of tanned seal or bear skin stretched like a drum over a light birch framework. They are ideal in construction as furnishing the least resistance to passage through water. On account of their extreme narrowness, they are liable to capsize and go to the bottom in other than a native's management; but it is something like riding a bicycle, — when you have learned to ride you wonder how you could once have been so clumsy.

Their villages are invariably located on a river bank, near its mouth or else high up at the river's source by a lake. Two considerations determine the location; first,

suitability for catching walrus, whales, seals, and fish (salmon, trout, and white-fish). Second, proximity to land abounding in berries. The mossberry, a small round black berry growing in the moss, ripens in the fall and is then good to eat, and protected by the snow is still good several months later when the snow melts. The huckleberries are as large as big gooseberries and very juicy and palatable. Salmon berries, which look like the roe of salmon, only much larger, are sweet and appetizing. Their little wild cranberries are delicious.

The Eskimos are natural night prowlers, being in this respect like savage animals. They are compelled to take advantage of the changing tides to do their traveling, hunting, and fishing; hence they only sleep when through their work, day or night cutting no figure. Another reason for this unusual custom is the great length of days in summer — over nineteen hours on June 21st — when the shortness of the nights compels sleep while the sun shines. In winter the days are short and nights long, and something must be done in the long dark hours. There are no idlers among them.

Once every year, about October 20th, the natives from many villages congregate at one place for the joyful "give-away" dance. Every able-bodied man brings some of his most valuable effects, as bidarkas, hunting implements, skins, fish, or clothing, and they are all gradually piled up in one heap. Men and women bedeck themselves in barbaric toggery, bear claws about their heads, long hair collars, and other wild ornaments. They form a circle, singing and wildly gesticulating, and each advances in turn into the center and piles his present upon the pyramid. They vie with one another in this give-away dance to bring their best effects. At its conclusion some of those who were the richest have absolutely nothing left but the skin upon their backs.

Those among them infirm or helpless by reason of sickness, old age, or calamity, appropriate according to their needs the articles that have been given away. Thus, yearly, is accomplished that distribution of life's good things, amid overflowing hearts, general rejoicing, and no regrets, which it takes generations of misgovernment and cruelty to approximate in civilized (?) communities, and then only through revolution and slaughter.