

their time is spent in making the fur garments worn by the family, altho they do some fishing through the ice in winter, and occasionally drive the dogs that drag home the seals after hunting.

The presence of the missionary, the establishment of the day school, the institution of the Sabbath, with its services—all these have greatly brightened the lives of this desolate people ; and were it not for the counteracting influences from without the Gospel might have “ free course and be glorified even as it is with you.”

It is certain that the moral condition of this people would be vastly above what it now is had they not been contaminated by vile, unprincipled white men. No words were ever truer than those of Rev. James Alexander, in his “ Islands of the Pacific,” that “ the saddest thing for a heathen people is to come in contact with civilization without Christianity.” Like all inferior races, however, the Eskimos strive to imitate, and this is the hope as well as the bane of the missionary in his work among them.

The *hindrances* to missionary work among the Cape Prince of Wales Eskimos are many, and some of them are :

1. The apparent lack of resources in the surrounding country to give employment to the natives. The summer season is too short to produce even the most swiftly maturing vegetable, hence the diet of the Eskimo must necessarily be exclusively meat and fish. The resources that once came to the Eskimos through ivory from the walrus and whalebone from the whale have all been taken from them by ships sent out by trading companies from the States. Should an Eskimo be fortunate enough to get a whale or walrus, he too often barter it for whiskey when it should have been exchanged for flour and cloth. Thus, on account of this lack of native resources, the missionary loses the opportunity, afforded in some countries, of teaching the people habits of industry and thrift.

2. Prostitution of native women by traders and whalers. The people are so poor that the inducements offered to women by those who wish to seduce and degrade them look like fortunes. One so-called chief forced his sister to become the mistress of a whaler just for the rifle and cloth offered. Instances of young girls—one not fourteen years old—being seduced, locked in whalers' cabins and carried north on their whaling expeditions, have occurred.

3. General counteracting influences. On Sunday the missionary goes before his unenlightened audience with the “ Thou shalt nots” of the Decalogue. On Monday these natives go on board the ships to trade, and they see and hear nearly all these commandments broken. The poor Eskimo, not knowing how to distinguish between the good and the bad, naturally follows the example of those who will bestow on him the largest amount of worldly goods, thinking them his best friends. Not all Arctic traders and whalers are thus devoid of uprightness and principle, but the number of those who are is large enough to hinder the work of the missionary.