

wife, he displayed his wishes by mutely retiring on a bench apart from her, and she would accept this as an intimation to depart early the following morning. The seventh commandment is more often broken by the Greenlander than any of the others, but, let it be noted, Christianity has not effected a purification of the "converted" Eskimo's morals. When the missionary speaks of the moral value of the Christian creed, it would be well for the Rationalist to quote the following sentences by Nansen: "Of our commandments, the seventh is that which the Greenlanders are most apt to break. . . . This is especially the case among the Christian Eskimos of the West Coast, who have come much in contact with us Europeans. By many of them it is not regarded as any particular disgrace for an unmarried girl to have children."

But this is not all. Hans Egede also says that a better state of sexual morality existed before the European came to this country. One closes Nansen's work with a similar feeling to that of the author, who draws a picture of a simple people, living an industrious and virtuous life, fighting vigorously against the bitter assaults of Nature, and free from all the vice and sin which go to form the blackest portion of our civilization. Page after page is passed, and our admiration for the Eskimo grows into a warm affection. We follow him in his little kaiak far out to sea, watch him slowly getting the mastery over some huge monster, and cheer him as he hauls the prey upon the beach before a crowd of excited onlookers. We follow the same unpretentious man to his hut, share his hospitality, laugh at his stories, love his good humor, and praise the simple life he leads amid the miles and miles of snow, ice, and sea. Presently a gentle tapping at the door excites our curiosity, and a stranger enters. Soon another enters—they are Christians; they tell the Eskimo of the Garden of Eden, the Fall of man, the wars of the Jews, the love and wrath of God, the life of Christ, the doctrine of Heaven and Hell, but the native at first hears the travellers with disgust and contempt; he asks some sensible questions, and receives some foolish answers; he is told of the great white people over the seas, who fear God and enjoy his benefits.

Soon the civilizers begin to insult him, to whip him, for not at once embracing Christianity; he is cheated, and his good nature is imposed upon. Finally, we see the Eskimo forsaking a healthy life, and departing from his old customs, emulating the Christians; he leaves—or more correctly speaking is driven from—his home, he is robbed of his belongings, and at length he becomes a slave of the white men, homeless, dishonored, and debauched with the vices of civilization, while the Cross stands high in his old colony.

The following extract is from a letter written by a converted Eskimo, addressed to Paul Egede, the son of Hans Egede, the missionary:

"Your people know there is a god, the creator and upholder of all things, that they will be either happy or miserable according as they shall have conducted themselves here, and yet they live as if they were under orders to be wicked, and it was to their honor and advantage to