

lose no opportunity of drawing the natives together, until, having become familiar with civilized and settled life, they at length lose their taste for travelling about under the superior attraction of the various forms of industry which will naturally be carried on at such centres, one or other of which they sometimes learn with incredible rapidity. The second hindrance is much more universal amongst heathen nations than the first, and it is, one can not but believe, the greatest of all present day barriers to the progress of foreign mission work. The very name of the trader is associated with so much that is base and degrading, that it strikes terror into the heart of the missionary whenever uttered. The worst feature of all is that, in nine cases out of ten, the trader and the missionary, are fellow countrymen. The one has come to enrich himself as best he can, even although his wealth be purchased with the price of the precious souls of men, whom the other has come to draw out of the corruption of sin, and to place in the full sunlight of Christian truth and purity.

With reference to their sports, many of which are certainly of a shameless and debasing character, it appears to the present writer that they were more severely condemned by the austere Moravians than the circumstances justified, particularly if the pastime, of which a picturesque account is furnished, be regarded as a typical mode of Eskimo merrymaking. Here it is:—"The savages erected a kache, or pleasure house near Nain, sixteen feet high, and seventy square, and constructed entirely of snow. The entrance was by a round porch, which communicated with the main body of the house by a long avenue, terminated at the farther end by a heart shaped aperture, about eighteen inches broad and two feet high. For greater solidity, the wall near the entrance was congealed into ice, by water poured upon it, where also there was a pillar of ice supporting the lamp, and additional light was let in through a transparent plate of ice in the side of the building. A string was hung from the centre of the roof, by which a small bone was suspended, with four holes driven through it; round this all the women were collected, and behind them stood the men and the boys, each of them having a long stick, shod with iron; the string was set swinging, and the men all together, thrust their sticks over the heads of their wives at the bone, until one of them succeeded in striking a hole. A loud acclamation ensued, the men sat down on a snow seat, and the victor having gone two or three times round the house singing, was kissed by all the men and boys, then suddenly made his exit through the avenue, and, on his return, the game was renewed." There is so little in the somewhat innocent sport thus described, that can be called debasing—except it be in the tremendous ordeal of osculation through which the victor passed—and so much real art and ingenuity displayed in the erection of the snow palace in which it was held, that so far from being condemned, it ought to be, one would think, the more warmly

commended. Would that all the recreative forms of employment of savage tribes were as free from taint of sin as this!

Having thus established three centres of missionary work, the Moravians of Labrador diligently labored in season and out of season to make them serve in full measure, the highest and best purposes. Large numbers of the inconstant Eskimo were gathered from the surrounding neighborhood, and thus brought more directly under the influence of their spiritual pastors, who instructed them, not alone in the things pertaining to the Kingdom of Heaven, but also in those meaner, but very necessary arts of the blacksmith, the carpenter and the builder. The natural mechanical skill possessed by the natives found a substantial foundation upon which to build the knowledge of these latter accomplishments. Nor was art altogether overlooked. Music forming a not inconsiderable feature in the conduct of Moravian public service, it was necessary that choirs and organists should be forthcoming. The latter office, for a long time devolved upon the wives of the missionaries, who were very generally ladies of good education. The time soon came, however, when the duties attaching thereto were at first, partly, and then altogether, performed by a musical native. At the present time I understand that all the organists of the mission settlements are native Eskimo. Their religious services are very fervent and hearty, and the singing accompanying them of really good quality.

At the end of the year 1817 the following statistics of work done amongst the natives were published:—"The numbers of the Eskimo, who, in the judgment of the missionaries, having been made partakers of the Gospel, had fixed their abode at the several settlements: Hopedale, 140; Okkak, 178; Nain, 155. In addition to these there were several inquirers and catechumens also living at the settlements, and enjoying the benefit of the missionaries' instruction; these, with the native Christians, made the total number of Eskimo at the several stations as follows: Hopedale, 167; Okkak, 237; Nain, 196." A school was regularly held at each of the mission settlements from November to April, which were attended as well by adults as children. Their aptness to learn was very striking, and the rapidity with which they assimilated knowledge most singular and gratifying. In the missionaries' report for 1821 the following statement relative to the schools was made: "The schools, which are held with children and adults from November to April, are a most powerful means of forwarding their improvement in every good thing and profitable for them. Most of our people attend them with great diligence, and with an earnest desire to be soon able to read the New Testament* for themselves. There are among the children some of five, and even four years of age who read well. The severest punishment that can be inflicted on a child is to keep him from school."

*In this year the New Testament in the Eskimo tongue was presented to the Moravians by the British and Foreign Bible Society.