

bledon and had a largely attended drawing-room meeting at Col. C.'s in the afternoon, and a crowded public meeting in Emmanuel Church school-room in the evening. On Saturday we had no special engagements, so made up a party to visit the Zoological Gardens—my sister, my sister's child, the two little Indian boys and myself. We went the usual rounds, wasted a considerable amount of bun material in trying to make the sleepy bears climb the poles, saw the lions, tigers and hyenas, and leopards pacing up and down their cages in their usual aimless fashion, poked little bits of bun and apple into the monkeys' double-wired cages, or placed a dainty morsel in their out-stretched paws and then watched them greedily eat it, nervously twitching their heads from side to side and keeping their eyes on every other monkey in the cage while doing so.

(To be continued).

THE ESQUIMAUX OF THE MACKENZIE RIVER DELTA.

 THE following account of the above interesting people, amongst whom the Rev. O. Stringer is to labour, was written by Bishop Bompas some years ago, when urging upon the Church the duty of pressing forward with the "lamp of life" in that benighted region. It was published some years ago in the *Church Missionary Gleamer*.

It is a matter of thankfulness that that appeal is at last receiving a special answer, in the appointment of Mr Stringer to work among the Esquimaux. We trust that further labourers may be "thrust out" to his help, and that, sustained by the gifts and prayers of God's people, the workers may have great success.

How suggestive of their darkness and spiritual desolation is the name they give to missionaries—"Children of the Sun." May "the Sun of Righteousness" soon arise with healing in His wings.

The Esquimaux of the Mackenzie River Delta inhabit the coast of the Arctic Sea, at the north of the Great River Mackenzie. In the spring and fall they ascend the river in their skin boats for about 200 miles, and trade fox and bear-skins for tobacco, iron, kettles, etc., at the nearest port of the Hudson's Bay Company, on Peel's River. The men are tall and powerful, some more than six feet, the average stature exceeding, I think, that in England. The women are smaller, probably about the average stature of English women. The complexion and features are not unlike the English. Several of the Esquimaux, both men and women, had I met them at home in European costume, I should hardly have taken for foreigners. Others, again, have a more distinguishing cast of countenance. The men's hair is cut short across the forehead. The face is

square, forehead prominent, eyebrows horizontal, nose straight, mouth large. Some have a short beard, but most are without it. They have a circular tonsure on the top of the head, similar to that of Romish priests, and the men wear bones through their cheeks, intended for ornament. A hole is bored through each cheek, near the lower lip, as soon as a youth approaches manhood, and through this is thrust a large button of ivory (walrus tusk), and the ambition of an Esquimaux is to have fixed to this white button half a blue bead of the size of a man's finger end. To possess one of these glass beads, which I suppose could be had in England for a penny, they are willing to give two black fox skins, each of which might sell in England for £50. To drive this advantageous bargain, they are obliged to convey their furs many hundred miles along the coast westward towards Behring's Straits, where other tribes of Esquimaux are visited by American trading vessels from the Pacific. This cheek ornament, called "totuke," is of course a great disfigurement. It enlarges the mouth, and causes inconvenience to the wearer, both in speaking and eating. Such, however, are the demands of Esquimaux fashion.

The women also have a peculiar custom of wearing large bundles of hair on the top and sides of their head. It perhaps can hardly be properly called false hair, as it once probably had connection with the head that carries it. But the present want of continuity is manifest, as the large bundles are often laid aside for a time at night. I presume that all the hair which ever grew on the head is carefully preserved and added to the stock, as it seems to increase with the age of the wearer. This is also an inconvenient and disfiguring custom, but probably the Esquimaux women would consider some of our home fashions more absurd.

The dress of the Esquimaux is handsome. It consists of shirt, coat, and trousers, usually of deer-skin, and fringed with the long hair of the wolf and wolverine. Their favourite head-dress, is the skin of a wolverine's head surrounded with blue beads, over which is worn the hood of the coat, with a wide fringe of wolf or wolverine hair. Their boots are of otter and seal-skin. The sheep and musk rat also occasionally contribute their skins towards the clothing of an Esquimaux.

The clothes are, of course, made by the women, and not without considerable taste, ornamented with blue beads, of which they are very fond; and strips of the white hair of the deer being sown into the brown by way of braiding. The coat is shaped like a shirt. Sometimes the hair is turned inside, towards the skin of the wearer, and this affords greater warmth. The animal's skin, which is thus turned outside, is then dressed so as to be quite white, and when well beaded, makes a showy appearance.