

The first place we come to is Fort Resolution, a Hudson Bay Co.'s post on the south-east shore of Great Slave Lake. Here we have a mission station and diocesan school. The latter has been in existence only two years, and has supplied a long-felt want. There are only ten scholars at present, but we hope the number will be increased next year, and another school be established elsewhere. Annual subscriptions of \$50 for the support of a scholar would be very thankfully accepted. The Indians here are all Roman Catholics, but many of them have shewn a desire to become acquainted with our doctrine, and have visited the Rev. W. Spendlove freely, in spite of their priest's protestations. There are two other posts under Mr. Spendlove's supervision, Fort Rae, 120 miles to the north, and Fort Providence, 170 miles to the west. The latter is the next place at which we arrive. The journey across the lake occupies about twelve hours, and is sometimes a very rough passage. On this occasion it was quite calm. A large quantity of ice was in sight, and in one or two places we had to pick our way through small floes. It would have added greatly to the interest of the journey if we could have visited some of the smaller rivers flowing from the south, as there are some magnificent waterfalls over 100 feet high, but, unfortunately, they are too much out of the line of route.

About 100 Indians belonging to Fort Providence are connected with our Church, but we have no teacher for them, and, consequently, I fear they are gradually dropping off to the Roman Catholics, whose headquarters this is. A missionary for them and a neighboring tribe is much needed.

Another run of 160 miles brings us to my headquarters, Fort Simpson, which is also the chief post of the Hudson Bay Company in this district. Many memories, some sad, some pleasant, are awakened by the return to this, my first sphere of labour in the mission field, but there is no time to indulge in them at present. As our party had to break up here we were very thankful that the next day, Sunday, permitted us to meet together at the Lord's table. Both the English and Indian services were well attended and very enjoyable. This is the oldest but not the most encouraging mission in the diocese. The Indians are rather careless, and not at all eager for instruction. About half of them are Romanists. The Mutes, too, are not all that could be desired. The Rev. J. Hawksley has been in charge during the past year, but is now going with his wife to Fort Norman, to take the place of the Rev. D.N. Kirkby, who, I am sorry to say, is leaving us. Mr. March, the Wycliffe student, is to remain here until I return. He will then go to Fort Liard, a place 200 miles to the south-west, to try to establish a school there. I may as well mention here that he arrived there safely in September, and that

I have not heard from him since. It is the best place in the diocese for agriculture, but is too far out of the way for a school, and I am afraid we shall have to choose another location.

The other Wycliffe graduate, Rev. J. O. Stringer, B.A., I accompanied to Fort McPherson, our most northern station and most encouraging mission. It was very cheering to meet with a warm reception, and receive a hearty grasp of the hand from the Indians and others assembled to meet us; and encouraging to know that whereas at nearly all the other posts Romanism is predominant, here the reverse is the case; for out of the 455 Indians belonging to the place, 410 are baptized members of our Church, of whom 120 are communicants. The Venerable Archdeacon R. McDonald has laboured long and faithfully amongst them, and has been much blessed in his labours. He is now busily engaged on the work of translation. The New Testament, Psalms, Pentateuch, Prayer Book and Hymn Book have passed through the press already, and other portions of the New Testament are ready for the printer's hands. Many of his people can now read the Word of God in their own tongue, and the way they used their Prayer Book and Hymn Book at our midnight service showed that they were accustomed to them. School work is carried on under many disadvantages. The eighty scholars are taught, some at the mission, some in the woods, but their desire to learn enables them to surmount obstacles which might be considered insuperable in more southern lands.

Besides the Indians a considerable number of Esquimaux come hither to barter their furs. They are still heathen, and it is for their evangelization that Mr. Stringer has nobly devoted himself. They are a peculiar people, very different from the Indians in many respects, and instead of being the diminutive race one reads of in Greenland, most of the men here are over the average height. Some of them were encamped near the water's edge when we arrived, their kayacks and uniacks being carefully deposited on the beach, ready to be launched at a moment's warning. Both men and women came out to meet us. All of them were dressed in skin clothing, some of it beautifully and tastefully ornamented, and exceedingly well made. The men had their totokes in their cheeks, and the women had their hair dressed in their own peculiar fashion. But I must defer a full account of them to another time. Before leaving I made arrangements, with the chief's consent, for Mr. Stringer to pay another visit to their village on the coast, and hope to hear, in due course, that he met with much encouragement.

A few lines must now be devoted to Fort Norman, a prettily situated post between Forts Simpson and McPherson—300 miles from the one and 500 miles from the other—from whence