

Hall recently, and proved a very pleasant and successful entertainment. The strawberries were very generously presented by Mr. George Demorest. The net result was \$30.

KINGSTON.—The choir of St. Paul's Church had a moonlight excursion on the steamer "Maud" on Friday evening. There were about three hundred and fifty persons on board, and the trip down the river St. Lawrence was highly appreciated. The band of the 14th Prince of Wales Own Rifles and Stanley's Quadrille Band were on board and delighted all who attended. The choir has, it is said, realized a handsome sum. This choir always has attractive gatherings. The moon shone brilliantly on the occasion.

The Sunday School of St. James' Church, Kingston, has had its picnic. It was very largely attended. A large number of adults went with the teachers and children.

PEMBROKE.—A strawberry festival in connection with Holy Trinity Church was held on the parsonage grounds recently in aid of the Bell Fund. It was quite a success both financially and socially, and the sum of about \$152 was realized, and it is expected that the much wished for bell will ere long be heard o'er hill and dale. The Silver Cornet Band was in attendance. The amount realized is greatly beyond the expectations of many, as owing to the unfavourable state of the weather it was feared it would have been much less.

Province of Rupert's Land.

INCLUDING THE DIOCESES OF RUPERT'S LAND, SASKATCHEWAN, MOOSONEE & ATHABASCA.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—Mr. W. Austin Jowett, the new organist of Christ Church, has arrived. He brings very high testimonials as to his ability as an organist, teacher of singing, and conductor of an orchestra, as well as to his high moral character and earnest churchmanship. Christ Church has secured a most valuable man, and the Rev. Mr. Pentreath has placed him in full charge of the choir. Mr. Jowett has a letter signed by both the Prime Minister and Mrs. Gladstone, warmly commending his work in Howarden Parish, and in the improvement of the choir there, and wishing him every success in his new field of labour. The new organ has been placed in Christ Church. It is a two manual instrument, with 27 stops, and has proved a great help in the Services. It was recently dedicated before Morning Service, with the same form used in Trinity Church, St. John, on the occasion of the opening of their present organ. The Rev. Mr. Pentreath intends leaving for the Maritime Provinces, on the 13th August, immediately after the meeting of the Provincial Synod of Rupert's Land. He will spend Sunday, August 19th, in Quebec, preaching in behalf of Mission work in the Diocese, and the following Sunday in St. John.

DIOCESE OF SASKATCHEWAN.

PRINCE ALBERT.—The Bishop of Saskatchewan confirmed eleven candidates in St. Mary's Church.

DIOCESE OF ATHABASCA.

THE VEN. ARCHDEACON McDONALD, who is a native of Winnipeg, has arrived in the city, after an absence of ten years. We give the following interesting account of an interview with him taken from the *Free Press*:—

Ven. Archdeacon McDonald, whose arrival here was reported in yesterday morning's *Free Press*, was yesterday morning waited upon by a representative of this paper, to whom he kindly gave the following information concerning his labors during the last twenty years in the remote regions within the Arctic Circle, and over a vast extent of territory surrounding Fort Yukon, in Alaska, and Fort Macpherson, on the Peel River, a tributary of the Mackenzie River, situated in 67° 10' N. lat., and 135° W. long. The sphere

of his operations extended as far West as long. 156° 30', and was partly within the Dominion, and partly in the Territory of Alaska, the boundary being long. 141°. He first went out to that country in 1862, as a missionary of the Church Missionary Society; returned in 1872, and, after spending a year in England, went again to Peel River. His headquarters from 1862 to 1869 had been at Fort Yukon, in 144° 21' W. long., and 66° 23' N. lat., or about a mile within the Arctic Circle.

From Fort Yukon he was accustomed to visit the different trading posts of the H. B. Company, as far as Peel River eastwards, and also down the Yukon River westward. In the summer of 1870 he descended the Yukon under the auspices of Kohl & Co., fur traders, as far as St. Michael's on Norton's Sound, Pacific Ocean. Previously he had paid one visit to the regions of Niuklukayet, a junction of the Yukon with one of its tributaries. On his first visit the people were frightened at seeing him, thinking that he was some great medicine man having power similar to that believed to be possessed by their own conjurers, but in a greater degree. Some trembled through fear when shaking hands with him. This first visit was made in the summer of 1866. In the summer of 1870, when he again descended the Yukon, as above stated, he found the people at Niuklukayet quite rejoiced to see him. The change had been effected by their having in the meantime seen some Christian Indians connected with Fort Yukon, who had gone down on a trading excursion and communicated to them what they knew of the Gospel of Christ and His Salvation. On this occasion the missionary spent three days there, and during that time over three hundred of the Indians learned through interpreters the Lord's Prayer, the Ten Commandments, and some hymns. Subsequently, in descending the Yukon, he had, at every camp he reached, the privilege of addressing the inhabitants for two or three hours or more, as opportunity offered; and all the Indians down to within 300 miles of the mouth of the Yukon received him joyfully, and all tried at once to learn the hymns and prayers the missionary had taught to the others. At Nulato, a trading post, he spent one night, reaching the place at 7 o'clock in the evening and leaving again at 8 o'clock the next morning, by which time some of them had learned a short prayer and a hymn of two verses. About 300 miles from the mouth of the Yukon are found Esquimaux, who live in caverns partly under ground, where they subsist principally on fish which they take in summer and lay up in store for winter use. These Esquimaux are very different from those of the coast. They have a cowed appearance, perhaps from the feuds which formerly subsisted between them and the Indian tribes on the Yukon. At St. Michael's the missionary saw some of the Esquimaux tribes of the coast, whom he found to be very similar to those inhabiting the Arctic coast at the mouth of the Mackenzie River. Although they spoke a different dialect, the resemblance was such that a person conversant with the dialect spoken at the mouth of the Mackenzie could easily understand the Esquimaux at Norton Sound or on Behring's Strait. The missionary, assisted by the officers of the trading company, wrote out some translations of hymns and prayers, and taught them to a few of the Esquimaux; but it was hardly to be expected that they would retain what was taught them during so short a time, and he has never seen them since. After spending nearly a month at St. Michael's, Rev. Mr. McDonald returned on board the steam tug of Kohl & Co., and found the Indians as rejoiced as before to receive instructions in Divine things. At Fort Yukon he spent about eight years, and he was accustomed to visit different places on the Yukon and in the surrounding country; also overland to Peel River. As the Indians lead a nomadic life, it was necessary to visit them annually, once in the spring and once in the autumn, when they were accustomed to visit the forts for the purposes of trade. At other times small parties came in whenever they required fresh supplies to enable them to prosecute their hunting. The missionary always stayed at the forts during his visits, and was the guest of the H. B. Company for about ten years. The Indians who used to assemble at Fort Yukon in the spring numbered about 500, and they were then accustomed to remain for about ten days or a fortnight; in the fall a less number gathered, and remained for only three or four days. All were willing to receive Christian instruction, and were very diligent in committing to memory what was taught them orally. Before the end of ten years the missionary was able to make a translation of the four Gospels into the Tukudh tongue; and also of the three Epistles General of John, and portions of the Prayer Book. These translations he took with him to England in the beginning of 1873, and they were printed by the British and Foreign Bible Society. The Tukudh language is used by the Indians who are accustomed to assemble at Fort Yukon and at Peel River, the whole number of whom is about 800. Mr. McDonald returned from England in May, 1873, having arrived there at the end of the preceding January. He reached Winnipeg on his way back before the end of May, and left in June to continue his journey to his station at Peel River. His stay in England was too short to admit of the completion of the printing of his translations before his departure; but they were completed in the course of the following summer and forwarded to Winnipeg, whence they reached Fort Simpson on the Mackenzie in autumn of the following year. It was not until the next year (1875), two years from the time of the author's visit to England that the books were received at Peel River. Since that time nearly all the young men and women and some of the others have learned to read the Gospels in their own tongue. A hymn book, composed of translations of some of the most popular hymns, numbering over seventy, has also been made in their

language. With these hymns they are all familiar, and sing them very nicely. Since that visit to England, Archdeacon McDonald has paid two visits to the Indians at Niuklukayet. In the summer of 1874 he was late in reaching them, so that he saw no more than about 200 of their number; yet of this number he found about eighty adults sufficiently prepared for baptism, and including adults and infants he baptized over one hundred. The following year he met over 500 Indians at Niuklukayet, the general rendezvous of the Indians who dwell along the rivers emptying into the Yukon within a radius of 100 miles, some of which were tributaries above and others below Niuklukayet. Some of the Indians, however, came about 400 miles, and some a greater distance, from near the Arctic coast on the one side, and from near the Pacific coast in the vicinity of Mount St. Elias on the other side. On this occasion the missionary baptized over 300 adults and infants, after carefully examining the former. Altogether, there were upwards of 400 Indians connected with that quarter who were Christians. The Archdeacon has only been able to pay one visit to the place since then, and from being late was not able to see half the Indians that had assembled.

All the Indians connected with the H. B. Company's posts from Peel River to Lapierre's and Rampart House, and also those at Fort Yukon, Alaska Territory, have been Christianized. Archdeacon McDonald says that, although he would not venture to say that all are sincere Christians, yet many of them are endeavoring to lead a truly Christian life. Among all the different tribes of Indians that have been brought under Christian instruction, leaders have been appointed to act as exhorters, and also to lead Divine worship with their bands. These Christian leaders all act voluntarily, and hitherto have not received any salary. The work of the Gospel among these different tribes has been full of encouragement; at the same time there is much to be desiderated. From the frequent scarcity of the means of life it is impossible to visit the different tribes so frequently as ought to be done. Moose and reindeer are the staple articles of food. Some of the tribes depend partly on fish; but neither moose or reindeer hunting nor fishing is to be altogether depended upon, so that famine often prevails among the different tribes. The extreme remoteness of these regions, and the coldness of the climate preclude any attempt at agriculture; but it is to be hoped that the means of transport may, after a few years, be so increased as to render it possible for such provisions as are necessary to be imported.

A steamboat is to be placed on Athabasca Lake, and it is hoped that another will be placed on the Mackenzie and other rivers, whereby the quantity of freight taken in can be greatly increased. The quantity at present imported into the Mackenzie and Athabasca districts could be taken at one trip by the boat now being built at Athabasca, and the cost per hundred pounds for freight from Winnipeg to Peel River is £5 sterling or nearly \$25. Owing to the nomadic state of the Indians no regular schools can be kept, and it is almost impossible to train the Christian leaders as they ought to be trained, but it is to be hoped that this will be remedied when the improved means of transport afford greater facilities for importing provisions, and that in a few years some of those leaders will be educated so as to receive ordination to the order of deacon. But one language, the Tukudh, is spoken by the Indians from Fort Yukon to Peel River, though each tribe has its peculiar dialect, differing slightly from the others. The Indians at Niuklukayet and beyond speak dialects of another language, the Tinne bearing a slight resemblance to the Tukudh. Any one learning the leading language or dialect, can go among the other tribes, and soon make himself thoroughly understood by them. There are Indians on the Upper Yukon not yet reached by any gospel missionary. The district referred to is above Fort Yukon, extending for a distance of 500 miles to the junction of the Pelly and the Lewis Rivers. No surveying party has ever been above Fort Yukon, but it is believed that 250 miles of this territory, from the Pelly and Lewis Rivers to White River, is within the Dominion. The rest of the Upper Yukon district referred to as well as the lower Yukon to the Pacific, is in Alaska Territory. Some of the tribes of the Upper Yukon are said to be very small, and it is said that some of them have latterly become extinct or incorporated with the other tribes. Only a few years ago one tribe attacked part of another, and afterwards fearing revenge, fled across the Rocky Mountains, and ascended the Mackenzie about 300 miles from Peel River, to Gool Hope, and some of them ascended to Mackenzie some 200 miles still further up. It is to be hoped that the Indians in the Upper Yukon will be reached before many years have passed. Rev. Mr. Sim has been stationed at Rampart House, and is to visit the Indians on the Upper Yukon at a distance of about 250 miles above Fort Yukon, where about 80 adults have been asking for baptism. These have been instructed by a tribe nearer to Fort Yukon; and some of them, who have never seen a missionary have been taught prayers and hymns in their own tongue, and have been able to learn to read, not in their own language, but in that of the other Indians. A syllabary has been made of the syllables made use of in the language. While the syllables of the Cree language, as tabulated, number only about 32, the syllabary required for the Tukudh contains about 500 syllables; and this, notwithstanding the apparent difficulty, some of the Indians have learned in a fortnight. These syllables are written out in Roman letters. Some of the more intelligent have learned to read the Gospels fairly within three months. Rev. Mr. Sim expected to visit the Upper Yukon this summer. Bishop Bompas hopes to visit the Indians on the Yukon next summer, and it is hoped that