

than marvellous, he made his way from here into the remote Youcon territory where the heroic Mr. (now Archdeacon) MacDonald, like his companion Mr. Kirkby, had labored, alone, for seven years. In the autumn of 1869 the Rev. W. D. Reeve arrived at Fort Simpson to take up Mr. Kirkby's work, and then Mr. Bompas was set free to carry on his itinerating mission in the vast territory extending from English River to the Polar Sea. In April, 1870, Mr. Bompas in company with two Eskimo descended the Mackenzie River on snowshoes in order to visit the Eskimo whose numbers were considerable and living in the darkness of heathenism. We give an account of this most interesting visit in the missionary's own words. "I left Peel's River on the 18th of April, in company with two Eskimo, and hauling a sledge with blankets and provisions. We camped at night on the river bank, making a small camp fire of boughs. After three days walking in the glare of the spring sun, I was attacked with snow blindness, and walked most of the two following days with my eyes shut, holding the Eskimo boy by the hand. We walked about twenty-five miles a day. Our sixth day from the Fort we reached the first Eskimo camp, and I slept for the first time in a snow house, enjoying as good a night's rest as I could wish on the deer skins. The next day, which was Sunday, we spent in the camp. I endeavored to convey what instruction I could to our host and family. After remaining quiet all day in the snow house, I was thankful to recover my sight; we started again at night, and the next afternoon reached two more snow houses where we were again hospitably received and lodged. I was cordially invited to sleep in one of the houses, and, being tired, soon lay down to doze, but was immediately disturbed by yelling and dancing on the very spot where I was lying. This I found to be caused by an old woman 'making medicine,' that is conjuring in order to cure a man who was, or thought himself, ill. The person conjuring, throws himself into violent convulsions, and pretends to be under the influence of some evil spirit. This medicine maker is regarded with great awe by the bystanders, and I was entreated not to disturb her. However, I told them that the medicine making was all a wicked lie, and betook myself at once to the next camp, where I lay down and enjoyed a good night's rest. The next day, all I could find wrong with the man who was the object of the conjuring proved to be a sore head, for which I gave him a small piece of soap and a few grains of alum to rub it with. Next time I saw him I was told that my conjuring was very strong. The same day we started again, and in two or three hours reached four more Eskimo camps, or snow houses, in the largest of which I took up my abode, and it proved to be the one in which was most food. I was most amply and hospitably supplied with provisions, to which all the Eskimo contributed a small share. This proved to be the furthest point in my journey. My appearance in each camp excited a

deal of observation and curiosity, as the Eskimo had never had a European residing among them in the same way before. After a few days a large number of the Eskimo arrived from near the sea coast and built their snow houses close by. For the following two or three weeks I was therefore fully engaged in visiting the different camps and conveying what I could to the inmates. On the arrival of the Eskimo chief I was invited to remove to his camp, which I did, and he continued from that time to entertain and feed me with great kindness and cordiality. I might mention that my visit to the Eskimo was occasioned by an invitation from some of them; but on my way I received a message from the chief that I had better defer my visit till the summer as the Eskimo were starving and quarrelling, and one had just been stabbed and killed in a dispute about some tobacco. This made me the more pleased to be so received among them. The point where we were encamped was in the estuary of the Mackenzie, about thirty miles from the Arctic Sea, and when the sun set in the north there appeared a light rim of light along the horizon, which was, I suppose, the reflection of the polar ice. I saw no anger nor breach of good-will among the Eskimo while I was with them, but all seemed to be living in brotherly affection and friendship. After remaining with them about three weeks, the chief with whom I was staying removed with his brother and their camps to the distance of a few miles from the other Eskimo, in order to hunt partridges. I was still able, however, to visit all the camps.

On the 7th of May, the first of the spring birds were seen: these were swans. On the 12th we saw the first over-flow of water on the banks of the river, and on the 16th of May the thaw set in. On the 21st, after we had remained in our new camp rather more than a week, we left the ice with thankfulness and took to the boats, proceeding up the river on the narrow strip of water, which now appeared between the ice and the shore. We left the other Eskimo, who were a few miles lower down the river, still encamped on the ice, as the water had not yet reached them. After proceeding up the river with boat and canoe for three days we reached the fishing ground, where we again encamped to await the breaking up of the ice on the Mackenzie, as it was not safe to proceed further till this occurred. At once, on reaching the fishery, they set their hooks and net, and we were immediately well supplied with fresh provisions from the water, proving an agreeable change of food, and affording abundant cause for thankfulness to our Heavenly Father who thus daily supplied our wants."

Mr. Bompas in telling us the circumstances under which he penned the foregoing interesting narrative furnishes us with a striking picture of the indoor occupations of the Eskimo. He says: "This is winter by the camp-fire under the open sky, with the Eskimo all sitting round and working at their canoes, nets, fishing lines, bows and arrows, and with their inquisitive faces thrust over my paper,