



A STATION OF THE HUDSON'S BAY COMPANY.

plain groceries came only once a year, and then only if ordered two years beforehand. Sometimes they were three years on the way, and sometimes failed to arrive at all. A few vegetables were grown in favourable seasons, but often none were available for winter use; and flour was so scarce and costly that bread was to be had once a week as a treat. However, food such as it was, was plentiful, moose and reindeer meat, rabbits and fish forming the staple food. In starving years which came now and again they were often sadly pinched.

Archdeacon Kirkby had prepared a little manual containing hymns, prayers, lessons, and also the gospels of St. Mark and St. John, and with these aids, Mr. Reeve was very soon able to carry on services for Indians. He also ministered in English to the Hudson's Bay Company's employees.

In 1874, Bishop Bompas was consecrated and one of his first episcopal acts on reaching Fort Simpson was to ordain Mr. Reeve priest; after which he was made Bishop's Chaplain and registrar of the Diocese. In 1875, he went to Fort Rae to start a boarding school for Indian children. The building was at first a house fourteen feet square, which had to serve as a family residence, school, and which for a while was without a proper window. In 1877, they returned to Fort Simpson. The winter was one noted for its mildness, attended with such terrible scarcity of food, that Indians and missionaries alike, all through the north suffered great privations.

In 1880, Mr. Reeve went to England on furlough, and while there carried through the press Bishop Bompas' translation of the Gospels in Tenni or Slavi, the language of part of Mackenzie River Indians; and also compiled a little manual in the same language.

Leaving their children, except a baby, in England, Mr. and Mrs. Reeve returned to Chipewyan in 1881. They were occupied in teaching day school, Sunday and other services; ministering to the sick, translational and secretarial work.

In 1883, Mr. Reeve was made Archdeacon of Chipewyan, and the next year, on the sub-division of the diocese, Chipewyan was included in the southern half, which retained the old name of Athabasca. The northern portion was called Mackenzie River.

The Archdeacon went to England again in 1889, and while there did excellent service for the Church Missionary Society, as a speaker at numerous meetings. He also carried through the press the pentateuch and a hymnal in the Tukulud language, both translated by Archdeacon McDonald; an Eskimo Primer, the Prayer Book, and two edi-

tions of the Acts and Epistles in Slavi, by Bishop Bompas. Of these two editions one is in Roman, the other in syllabic characters. The latter, which consists in the use of phonographic signs for syllables instead of letters, has been largely used in printing certain Indian languages. The "copy" of this part of the work was done by the Archdeacon. The Archdeacon has some knowledge of both the Chipewyan and Dog-rib languages, but most of his work has been done in the Slavi tongue, spoken in the lower Mackenzie valley. The work in Mackenzie River is often a sore tax upon the physical powers. Every summer the Archdeacon has made a journey to one of the neighbouring forts (if a place 300 or 400 miles away can be said to be neighbouring), by boat or canoe, and in winter, journeys were made on snow shoes to some of the distant camps, to teach and minister to his scattered people. Even then, only few could be found at any one place, as the scarcity of food forbids their travelling in large bodies. Such work involves much hardship, long absence from home, and many anxieties. On one occasion 160 miles were walked to see a sick parishioner.

The Indians in Mackenzie River are few in number, and are scattered over a vast country. They obtain a very uncertain living by hunting, fishing and trapping. In spring they bring in their furs to the Hudson's Bay Company's forts, to barter for guns, ammunition, traps, blankets, tea, tobacco, etc., and again in the fall for supplies for the winter. At such times the missionaries find opportunities of teaching, baptising, administering the Lord's Supper, and keeping up their knowledge of the people and their condition. After these gatherings the people disperse to the four winds, and some are not seen again for months. Of late years there has frequently been great scarcity of food, and there has been great mortality amongst the people. This is one of the great hindrances to the work.

On the west of the mountains is the newly-