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**Archdeacon Robert McDonald and His Legacy Project:
Annotated Summary of McDonald's Journals**

Background

The focus of this summary is to supply some context to Robert McDonald's journals (1862 – 1904), highlight his work translating Christian books into Gwich'in, and mark the names and work of McDonald's Christian Leaders (catechists). This work also includes notes on other missionaries working in northern Canada and parts of Alaska during this time.

The texts inside square brackets are insertions by the annotator. Excerpts from McDonald's journals use his phrasing, and often exact words, and his spelling in many cases. Some place names have been modernized for clarity and searchability, i.e. Fort McPherson for "Peel's River Post" and variants. As I have become aware of them, modern spelling has been inserted for some people's names. McDonald uses Tukudh/Takudh in two ways; for the language in his translations and for the mountain people around Lapierre House. "Tukudh" has been left for descriptions of McDonald's translations, and "Dagoo Gwich'in" is used for people he meets in the Lapierre region. Some words and names do not have the proper diacritics – apologies.

An early version of this document is on-line at
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Early Years

1829

Robert McDonald was born at Point Douglas, Manitoba to Neil McDonald and Ann Logan.¹ His triracial ancestry made it very difficult for the Church Missionary Society (CMS) to categorize him. Ann Logan McDonald's grandmother was a free mulatto woman, and her mother was Ojibwa. Later in his career the CMS referred to him as country-born and typically classed him alone, as in "European missionaries and Archdeacon McDonald."² Robert attended school at the Red River Academy and then worked on his father's farm.³ McDonald attended Rev. Jones' school, an Anglican school for the children of Hudson's Bay Company (HBC) employees.⁴

1830s

Missionary societies in this era had a model for conversion: set up a mission, convert the local people, replace them with newly converted missionaries, and move on to the next group. It created an expanding base of tithing converts. The missions became self-sufficient in India, China, and eventually Africa.⁵

1839

The British Parliament passed the Crown Lands Protection Act in which the ownership of native lands was transferred to the Crown.⁶

1840

Peel's River Fort (Fort McPherson) was established by HBC's John Bell. Supplies were sent north in September every year from Fort Good Hope and furs returned the same way. The factor at either post might send a crew in spring and fall. John Bell was the HBC clerk. He was Protestant, raised in Great Britain. The majority of the servants had a similar background, so the predominant language at the HBC posts was English.⁷

1842

First Nation people starved at Fort Good Hope in 1841 and 1842. The eastern Gwich'in were hungry, and some ate the beaver skins they had collected for trade.⁸

The Bagot Commission was a royal commission in the province of Canada active in 1942-44. The commission reviewed the Indian Affairs Office and concluded that 1) the office should encourage the development of First Nation agriculture, 2) schools should be developed to assimilate First Nations people into Canadian society, and 3) religious instruction should be supported by the state.⁹

1843

It was reported that the Peel River Gwich'in suffered from a very bad cough that caused fatalities. It may have been whooping cough.¹⁰

1844

Upon HBC Governor Simpson's direction, John Bell explored the Porcupine River to its mouth and Simpson decided to build Fort Yukon there, on the Yukon River.¹¹

1847

Alexander Hunter Murray established the post at Fort Yukon.¹² Lapierre House was west of the mountains and was a subsidiary post to Fort McPherson. It was used as a transit site for goods sent first to Fort Yukon and later to Rampart House. The HBC man posted at LaPierre House was often a low-level employee who, with First Nation hunters, provided meat for Fort McPherson.¹³

In the mid-1940s, Alexander Murray reported that the Russians were trying to incite unrest among the Gwich'in by telling them it was the presence of the Hudson's Bay Company traders that caused so many of them to die during the summer. The eastern and western Gwich'in traded with the Hän and a great number of the Hän women died in the next year and many were sick.¹⁴

1848

Robert McDonald, age nineteen, went to Norway House to teach at the Methodist mission.¹⁵

1849

The Anglican Church of England ecclesiastical Province of Rupert's Land is established as land west of Canada, (located in present-day southern Ontario and Quebec).

HBC clerk McPherson departed the Mackenzie District, and his successors had a more open-handed policy toward the missionaries.¹⁶

1850

Robert McDonald returned to Red River and entered the ministry.¹⁷ He attended St. John's College in Winnipeg and graduated with honours.¹⁸

American Protestant missionaries in the 19th century in the Canadian and American western frontiers were moderately well-educated and had a well-articulated goal of changing the Indians through assimilation and conversion. Missionary societies believed that non-Christian groups welcomed conversion and assumed that "heathen" cultures were static and prepared for a cultural transformation. In fact there was little benefit to First Nation people as the Hudson's Bay Company rarely required conversion as a prerequisite for trade.¹⁹

A Canadian act in pre-confederation Canada in 1850 protected native land from non-native trespass, seizure for nonpayment of debts, and taxation. It moved closer to treating First Nations as inferior people in need of protection.²⁰

1851

HBC clerk Alexander Hunter Murray was transferred from Fort Yukon after four profitable years at the post.²¹ In April 1851, Robert Campbell started down the Yukon River from Fort Selkirk and reached Fort Yukon just after Murray and his family had started up the Porcupine for LaPierre House with the returns. The Murrays would continue on to Fort Simpson for a new posting. Campbell caught up with the Murrays and travelled with them. He travelled back to arrive at Fort Selkirk in the middle of October. He had found a much safer route for the HBC outfits than the previous Liard River and Frances Lake route. His superiors still felt that cheaper goods could be obtained from the coast only 8 days away by trail.²² The Frances Lake post was abandoned after this.²³

Charles Phillip Gaudet entered the Hudson's Bay Company service in 1851 and was the Post Master [chief trader] at Fort Yukon in the outfit year June 1, 1851 to May 31, 1852.²⁴

Many eastern Gwich'in were sick in the fall.²⁵

1852 Deacon Robert McDonald

Robert McDonald was ordained deacon in 1852.²⁶

Two Inuvialuit visitors showed up at LaPierre House in the winter of 1851-52 and were kindly treated and encouraged to return – although there was animosity between them and the Gwich'in [middlemen?].²⁷ In the summer, Chilkat middlemen in the HBC trade travelled from the coast and ousted Campbell from Fort Selkirk which was then abandoned by the HBC.

Charles Philip Gaudet was the Post Master [chief trader] at LaPierre House in the Outfit year of June 1, 1852 to May 31, 1853.²⁸

Fatalities among the eastern Gwich'in peaked in 1852 and it was commented on how quickly the people were dying off. This was complicated by the failure of the caribou migration to pass by on their accustomed migratory route and that also resulted in one death and severe hunger/starvation.²⁹

Oblate Father Henri Grollier established a Catholic mission at Fort Resolution.³⁰

1853 Reverend Robert McDonald ordained an Anglican priest

Robert McDonald is accepted into the Anglican priesthood at Red River.³¹ He was ordained as priest in 1853. That fall he was put in charge of the Islington Mission on the Winnipeg River [240 km northeast of the Red River settlement]. He learned Ojibwe and translated the minor prophets.³²

The Inuvialuit overcame a trade blockade by the Gwich'in in the mid-1850s and started visiting the HBC posts.³³

1857

An Act for the Gradual Civilization of the Indian Tribes of Canada stated that any male native who was literate in English, over 21, free of debt, and had good character, could be enfranchised. Enfranchised natives had to give up their right to the land.³⁴

1858

The Anglican Archdeacon James Hunter of the Church Missionary Society visited Fort Simpson and met a party of visiting Peel River Gwich'in in the fall. Both Hunter and Father Grollier had plans to set up missions at Fort Simpson.³⁵

The Fort McPherson clerk, Charles Gaudet, was born in Quebec with a Catholic upbringing. In 1858 he visited Fort Simpson and converted to Protestantism. Competing Anglican and Oblate missionaries reached Fort Simpson on the HBC vessel returning from Lac la Roche.³⁶

The population of Gwich'in trading at Fort McPherson and LaPierre House included 185 men and 152 women. There were six groups trading at Fort Yukon: 474 men and 368 women. The Fort Yukon number probably included Tanana, Koyukon, and Hän so author Shepard Krech estimates that around 562 were Gwich'in speakers.³⁷

1859

Oblate Father Henri Grollier established a Catholic mission at Fort Good Hope.³⁸

The Fort Simpson mission was established, and the Hudson's Bay Company granted passage to Rev. Mr. [William] Kirkby and schoolmaster John Hope. HBC Governor Simpson thought Hope uneducated and "little more than an Indian" and so was not treated the same as Kirkby who was treated as the Company's guest until the mission buildings were erected. Beyond the hospitality to Kirkby, all mission expenses were charged to the mission with expenses settled annually. Governor Simpson recommended that provisions be provided at the established prices to prevent any traffic between the mission and the First Nation people. The Catholic Bishop of St. Boniface sent the Company boats to Great Slave Lake, with the Company's permission, to relieve Father Grollier and take him to Fort Good Hope. The Catholic mission there was on the same footing as the mission at Fort Simpson.³⁹

Charles Philip Gaudet was the Post Master [chief trader] at Peels River [Fort McPherson] in the Outfit years June 1, 1859 to May 31, 1863. His first son, Frederick Charles was born in 1865.⁴⁰ Charles Gaudet invited a small group of Inuvialuit to Fort Simpson and asked that a girl and a boy stay at the post to learn English and the Anglican faith. His plan was to send them home as translators in trade and a means of converting their people. Only the ten-year old girl stayed. She married a white trader and they moved further south.⁴¹

1860

Sir George Simpson headed the Hudson's Bay Company (HBC) between 1820 and 1860. He ordered officers to cooperate with the missionaries even though they were not obvious allies as the fur traders needed the trappers to be out on the land. The Church wanted the First Nations to settle into agriculture under their watchful eye. The HBC sympathies lay with the Church of England but they could not ignore the Catholic missionaries. The Oblates had worked hard in the Red River district and expected to continue their work in the Mackenzie region with Company support. The HBC's public policy was not to show favouritism but most of the officers were Protestants - Scottish Presbyterians who had no love for the Catholics. There was constant sniping between the missionaries but no full-scale campaigns. In the north, the officers were mostly Anglicans and the workers, often Métis, tended to be Roman Catholics. Middle-class Anglican missionaries socialized with the officers.⁴²

Father Jean Séguin was consecrated as a priest in 1860, at age 27, and joined the Oblate staff on the Mackenzie in 1861. He and Oblate brother Patrick Kearney made their way to Fort Good Hope. Father Grollier visited Fort Norman and Fort McPherson from Fort Good Hope. He baptized 65 Gwich'in and four Inuvialuit.⁴³ Charles Whittaker wrote that Father Grollier effected a peace between the Dene and the Inuvialuit and on this basis the Roman Catholic bishop claimed that Catholics had first right to convert the Mackenzie Delta Inuvialuit.⁴⁴

Bella Alexie told her 'long ago story' in 1986. Her father said that the Roman Catholic missionary was the first to visit and they gave the people bead necklaces with a cross for their prayers [rosary]. A year later, the Anglican minister came and made an outdoor service for everyone. This minister gave everyone a small book. After the service, the head man, Ul-rsih-na-tsi-ttyi, advised his people that the first man was not for them, but this man was the one to follow. "Give those beads back where you got it from." What he says goes so everyone did as they were told. Very few did otherwise.⁴⁵

1861

Father Jean Séguin joined the Oblate staff on the Mackenzie in 1861. Father Faraud heads the mission at Île-à-la-Crosse and Father Séguin joins him there and then moves to Fort Good Hope. Father Grollier travelled with two FN paddlers in a birch bark canoe to Fort McPherson from Fort Good Hope. He was told from the bank by a woman who he thought was a good Catholic that the [Anglican] minister was better than him as he gave out tobacco and tea and took all the pictures and crosses out of the camp. He told the people that the Catholic religion was dead. Grollier set up a tent because the HBC trader refused to give him accommodation. He remained from 28 June to 4 August 1861 but became more asthmatic and ill. He suffered and finally returned to Good Hope while the Anglican minister travelled west to Fort Yukon⁴⁶

Rev. William Kirkby left his home at Fort Simpson on Jun 19, 1861 and travelled by river to Fort McPherson. He travelled by foot over the mountains to Lapierre House where he held services for 15 – 20 Gwich'in. He travelled with William Flett, the stepson of Orkneyman and HBC employee James Flett. Young William was Kirkby's interpreter. They arrived at Fort Yukon on 5 July and were greeted by friend and HBC trader-in-charge James Lockhart. The American naturalist Robert Kennicott was there, as were

500 Indigenous people who were visiting to trade. On his return, Kirkby was dismayed to find Father Grollier at Fort McPherson in August. Grollier's visit was short-lived as at least one Gwich'in woman loved the Anglican's tobacco, and the priest was unable to get supplies from the Hudson's Bay Company trader. Kirkby thought the Catholics had the advantage with their use of ceremony and their linguistic abilities.⁴⁷

Kirkby was at Fort Yukon for one week but the trip there and back to Fort Simpson took three months.⁴⁸

When Kirkby returned to Fort Simpson at the end of the summer, he appealed to the Church Missionary Society to find a dedicated missionary for the area.⁴⁹ He claimed that his visit had the impact of medicine men renouncing their craft and polygamists giving up their wives.⁵⁰

He stressed the need for a missionary with good linguistic abilities and in response the Church recruited Robert McDonald.⁵¹

Scientist Robert Kennicott travelled through LaPierre House in December and noted that the small post had two employees plus James Flett, the HBC man in charge. The post was under the authority of the clerk at Fort McPherson. For this reason, LaPierre was called the Small House and *ko-ah-ze* (little house). Kennicott observed that it did deserve the name, but James Flett had put up a larger dwelling with two rooms and was living quite comfortably. At Christmas, Flett gave a Christmas Ball attended by a dozen or so First Nation people as well as whites. The only women were Flett's First Nation wife and daughter and the wife of one of the LaPierre House men. The dancing was to a fiddle and pan drum playing Scottish reels.⁵² The twenty-seven First Nation hunters at LaPierre House came near the post in February when the deer (caribou) come through. The men ran the deer to exhaustion as their snowshoes glided over the snow while the deer sank through. They were herded into caribou fences. LaPierre supplied meat and fish (grayling) for its own needs as well as Fort McPherson's. The usefulness of LaPierre declined after the Americans purchased Alaska and the old supply route to Fort Yukon was less used.⁵³

1862 The Church Missionary Society recruits Reverend Robert McDonald for northern service and he moves to Fort Yukon on the Yukon River

The Catholic Diocese of Athabasca- Mackenzie was founded in 1862, the year that Father Émile Petitot joined the Oblate staff. That year, Father Jean Séguin travelled to Fort McPherson and was able to assemble a number who promised to disregard the appeals of the Protestant minister.⁵⁴ Archdeacon Kirkby travelled to Fort McPherson again [in May?] and found that Father Séguin had established himself there in April. Séguin had replaced the ailing Father Grollier. Séguin complained to Catholic Bishop Taché that Kirkby was bribing the Gwich'in with gifts of tobacco.⁵⁵

Kirkby and Séguin had a confrontation at Fort McPherson when Kirkby thought Séguin had summoned him. Séguin spoke good English and anthropologist Craig Mishler thinks it is unlikely that the message to Kirkby was mangled. Mishler thinks instead that the Gwich'in deliberately staged a confrontation between the missionaries to see which one was the more powerful – who had the most powerful medicine. Kirkby and Séguin travelled together with 20 men to LaPierre House, arriving on June 17th. The zealous Protestant HBC manager James Flett threatened not to give ammunition to anyone who prayed with the priest. Kirkby travelled on to Fort Yukon and Séguin returned to Fort McPherson.⁵⁶ Kirby

returned from Fort Yukon through Fort McPherson at the end of June. Séguin claimed that the Gwich'in went to Kirby for tobacco but then returned to Séguin's services. Séguin was ministering to about 30 Peel River Gwich'in and the wife of the HBC post manager, Mrs. Gaudet, translated for him. They were able to translate three prayers, the Pater, the Ave, and the Credo, into Gwich'in.⁵⁷

Rev. William Kirkby travelled through the country to visit Fort Yukon in May and June, 1862. His trip is briefly described in a presentation "Journey to the Youcan, Russian America."⁵⁸

The Church Missionary Society recruited Deacon Robert McDonald.⁵⁹ Kirkby met Reverend Robert McDonald at Fort Simpson on August 13, 1862.⁶⁰ Bishop Anderson had asked McDonald to go to Fort Aux Liard but "Mr. Kirby advised me to go to Fort Yukon."⁶¹

From McDonald's 1862 Journal:

August 3: McDonald arrives at Fort Simpson and he and Rev. Kirkby decided McDonald will be stationed at Fort Yukon, centre of the Yukon River trade. McDonald travelled with Andrew Flett and his family on the HBC boats. Mrs. Flett speaks Dagoo Gwich'in and translates for him.⁶²

Andrew Flett became the Hudson's Bay Co. clerk at Peel River Post [Fort McPherson] in 1862.⁶³ Morrison/Coates says the HBC officers did not openly have Indigenous wives after the 1830s, but this was not the case in officers dealing with McDonald. This is probably because these later unions were church marriages. In any case, following Morrison/Coates logic, this relationship between missionary and traders' First Nation wives gave McDonald more access to the broad fur trade society.⁶⁴

McDonald's direction from the Church Missionary Society was to curb the expansion of the Oblate priests and prevent them from converting the Gwich'in and the Inuvialuit of the Mackenzie Delta. The Inuvialuit came every spring to Fort McPherson to trade.⁶⁵ McDonald's parish was to cover the First Nation people at Fort Yukon, LaPierre House, and Fort McPherson.⁶⁶ McDonald and the Roman Catholic priest Father Séguin travelled together on the HBC boats to Fort Yukon.⁶⁷ [McDonald and Séguin travelled there together but Kirkby was not travelling with them as some have said.]

In September 1862, Catholic Bishop Grandin ordered Séguin to try again at Fort Yukon. This was one of the deciding factors in McDonald's choice of a mission base. They travelled there together.⁶⁸

From McDonald's 1862 Journal:

September 3: Father Séguin joined McDonald, the Fletts on the HBC boat at Fort Good Hope.

September 8: They arrive at Fort McPherson where Andrew Flett is chief trader.

September 15: McDonald and Séguin arrive at LaPierre House where James Sibbeston is the HBC trader in charge.

September 23: They reach Fort Yukon where Strachan Jones is in charge.⁶⁹

Strachan Jones is a grandson of Bishop Strachan and McDonald lived with Strachan Jones when he arrived at Fort Yukon.⁷⁰

From McDonald's 1862 Journal:

November 4: François Boucher and family arrives from the White Fish fishery. Mrs. Boucher speaks Tutchit. Antoine Houle acts as translator and holds services when McDonald is away from the Fort.⁷¹

Both missionaries spent the winter at Fort Yukon. Father Séguin blamed Antoine Houle, a Catholic Métis employed by the HBC as an interpreter, for his failure to attract converts. He wrote that Houle was the real master of the post and the Gwich'in would do what he wished them to do. McDonald considered Father Séguin a good man, but their relationship was affected by their competition. Séguin reported that McDonald was detested by the white men at the post, although McDonald had the use of the hall for his sermons, shared the chief factor's own quarters and dined as a guest at his table.⁷²

From McDonald's 1862 Journal:

December 4: McDonald asked Kiviyate if he had ever thought of God before he met Mr. Kirkby at Fort Yukon. Kiviyate said he sometimes looked at the sun, moon, stars and earthly objects and thought that surely all those were made by someone. When [HBC trader William] Hardisty was there, he had told him a little of God and that it was likely someone would be sent to teach him and his tribe. One of his wives was ill and she died on December 13th.⁷³

Rev. Robert McDonald remained in charge of the Anglican mission at Fort Yukon for eight years. Before Alaska was purchased by the Americans, Fort Yukon, at the confluence of the Porcupine and Yukon rivers, was the centre of missionary activities for the Church of England along the Yukon River.⁷⁴

McDonald travelled from Fort Yukon to Fort McPherson every June or September, or both, to talk to the Gwich'in and Inuvialuit who traded at the post.⁷⁵

The Hudson's Bay Company clerk at Fort Yukon supported the Anglican Church and Father Séguin did not make converts.⁷⁶ Father Séguin stayed the winter at Fort Yukon but was unsuccessful in conversions. He could not overcome the hostility of the translator Houle [sic] who worked for McDonald as an assistant. Houle was supposed to preach that the Protestant religion was better as it did not interfere with polygamy or things of that sort.⁷⁷

Father Séguin established a Catholic mission at LaPierre House and at first he had a good congregation but it dwindled to only fifteen and the mission was abandoned. Mr. Kirkby was reported spreading rumours that Father Séguin had several wives.⁷⁸

Scarlet fever spread among the Hare and the Gwich'in.⁷⁹ The total Gwich'in population is estimated at between 850 and 900 people and indicates a loss of over 80 percent of the population over the previous years, prior to settler expansion. One Gwich'in was alive where they had been six. Substantial loss of life occurred before Europeans settled in the area. Once European diseases were introduced there was a yearly death toll and a weakened resistance among the survivors.⁸⁰

1863 McDonald travels across his Tukudh Mission from Fort Yukon to Fort McPherson.

From McDonald's 1863 Journal:

March 15: McDonald travels with Strachan Jones and three boys to *gens du large* [Neets'ajj Gwich'in] country to hunt caribou. Hans Rasmussen is in charge of the meat trading post. [meat camp].

March 24: Reached François Boucher's camp and Mrs. Boucher translates for McDonald. He translated hymns into Tukudh with Mrs. Boucher. He stays with the Neets'ajj Gwich'in for a month there and at the spring caribou fence (Spring Barriere).

March 30: Boucher and six First Nation people set out on a hard trading trip to the Inuvialuit.

April 5: McDonald taught the Apostles' Creed and a hymn which had been translated into Tukudh by Mme Boucher.

April 11: Boucher arrives back from the [Arctic] coast, having only found one lodge.

April 29: McDonald preparing to return to Fort Yukon. The majority of FN men and a few of the women will visit the Fort at the end of June. Peter is appointed Christian leader.

April 30: Tevisinti gave a feast and Jones and McDonald were invited. The FNs have learned five new hymns, three prayers, a meal grace for before and after meat, and the Apostles' Creed – most of which were rendered into Tukudh by Mme Boucher. They set off for Fort Yukon after sunset.

May 4: McDonald arrives back at Fort Yukon.⁸¹

In March 1863, McDonald travelled to the tree line (the barren grounds) about 200 miles north of Fort Yukon. On that trip he translated the Decalogue into Tukudh, "the native language," for the first time. He was able to do that because a translator, the wife of a French Canadian who spoke French but no English [François Boucher], travelled with him from Fort Yukon. McDonald was fluent in French.⁸² McDonald's journal notes that Madam Boucher translated the Decalogue on July 31, 1863.

From McDonald's 1863 Journal:

June 2: Houle, Boucher and their families returned from Rat River. McDonald had a talk with Antoine Houle about a servant who he keeps as a servant but who the FNs say he has for a wife. He became excited, saying they were lies, and said he would not put her away.

June 3: McDonald travels with the HBC boat to LaPierre House. Séguin leaves Fort Yukon for Fort Good Hope.

June 14: Beaver Teeth, brother of Rat River Chief Titsiyil, told of some dreams that he considered supernatural. McDonald told him not to think of them but to remember God's word that he has learned from Mr. Kirkby and McDonald.⁸³

Chiefs were chosen by the people or the fur traders for their ability with language. A chief could also be a shaman. Shamans were more powerful and could be wealthier. Chiefs were expected to share their wealth. Shamans were above that.⁸⁴ Chieftainships were first bolstered by the traders as a method of control and the role had practically died out by the 1930s when Cornelius Osgood described Gwich'in life.⁸⁵

From McDonald's 1863 Journal:

June 23: McDonald arrived at LaPierre House and welcomed by James Sibbeston who has been keeping the FNs from Romanism and believing in superstitious dreams in which they have been told, among other things, to not kill foxes and martins. Alexander Stewart interprets for McDonald.⁸⁶

Anglican missionaries tried to alter behaviours and beliefs that came in conflict with their understanding of the cosmos. Sometimes these beliefs were also in conflict with the needs of the fur trade when they included behaviours over certain animals considered sacred.⁸⁷

From McDonald's 1863 Journal:

June 25-26: HBC boat went on to Fort McPherson with Father Séguin. McDonald returns with an HBC boat to Fort Yukon.

July 2: McDonald reaches Fort Yukon.

July 13: McDonald noted that generally, the FN have a fear of God and a desire to do his will and have learned something of the way of salvation by Christ. Several have committed three hymns to memory, and they have partly acquired the Apostle's Creed, two new prayers, and Grace for before and after meat.

July 14: McDonald starts writing out syllabic characters for Tukulth language, which he found needed more than the Chipewyan, and put one hymn in syllabic form.

July 27: McDonald started teaching syllabic characters for Tukulth tongue. Admitted that his knowledge of Tukulth is very limited.

July 31: Decalogue rendered into Tukulth by Mrs. Boucher as well as "I will arise and go to my father" etc.

August 1: McDonald taught syllabic character but the First Nation students prefer Roman characters. McDonald taught a few in English.

August 7: McDonald leaves Fort Yukon with HBC boat with furs for LaPierre House and Fort McPherson.

August 28: McDonald arrives at LaPierre House for find Sibbeston and Alex Stewart plus some FNs.

August 30: McDonald taught the syllabarium.

September 3: McDonald reached Fort McPherson. Found that Andrew Flett and his wife had converted many attached to Romanism to Protestantism over the past winter. McDonald was told that all the Peel River people would join the minister if he would remain at Fort McPherson.

September 6: Morning prayers with FNs and Europeans. Nearly all FNs, including Romanists, present.

September 8: McDonald made a few remarks on dreams and conjuring at the morning service.

September 9: Peel River boats arrived. Andrew Flett returns to Fort McPherson, J. Flett goes to LaPierre House and there is an apprentice clerk, James McDougall, and three servants for the Yukon River. The servants are William Polson, George Bell, and Magnus Anderson.⁸⁸

Andrew Flett's wife, Mary, translated for Anglican minister Robert McDonald when he visited Fort McPherson in 1863.⁸⁹ Sarah Simon said she was told that one Hudson's Bay Company man was living with a Gwich'in woman who was baptized as Mary. She told the people that a man of God would be coming, and she really helped the missionary.⁹⁰

From McDonald's 1863 Journal:

September 10: Mrs. A. Flett interpreted for McDonald during evening prayers at Fort McPherson. His address was on Job XXV 4, "How can man be good with God." There was a large audience present including a First Nation man [Shahoo] with pretensions to prophetic authority. He believes he has communication with heaven and has received a command to teach. Those who do not receive his instructions will be punished by God. He says the end of the world will be in ten years. He thinks the minister teaches the Word of God rightly and the Catholic priest wrongly. He recommends mutual kindness, observance of the Sabbath, devotion to piety, and not to set fire to the woods as the angels who visited them do not like the smell of smoke. Some of McDonald's remarks made reference to above – praising what was right and censoring what was wrong. McDonald also encouraged the duty of learning God's words in which he has given instruction for His will.

September 12: Shahoo acknowledges his errors and will try to follow what he has learnt from the Bible. McDonald talked to an Inuvialuit chief, Kavela, and told him a little of the way of salvation by Christ and the substance of the decalogue. He promised to tell his band and to visit the Peel post next spring if possible.⁹¹

McDonald wrote to the Church Missionary Society (CMS) that he had talked to an Inuvialuit chief at Fort McPherson on June 30th 1863. [This happened at LaPierre House.] There were about eight Inuvialuit at the post including women and children. The chief was there with one man and three or four women. McDonald told him that he wanted to teach the knowledge of God and Christianity and how God sent his son into the world to suffer death for the salvation of men. It was God's will that all men should be saved. McDonald promised the Inuvialuit that he would be at Fort McPherson at the beginning of June in 1864 to meet with them and the Gwich'in by leaving Fort Yukon in March and visiting and spending some time at LaPierre House in April. That summer, a *gens du large* [Neets'ajj Gwich'in] man named Peter visited the Inuvialuit to trade and spoke to them of the gospel. They were reportedly delighted to hear the hymns sung in Gwich'in.⁹²

Father Petitot observed that Montagnais chiefs held honorary positions or were appointed by the Hudson's Bay Company. They organized hunting and trading trips and were noted for the lengths of their harangues. The shamans of the Dènè-dindjié are also called dreamers, clairvoyants and magicians. They sang and dreamed. At least one evil spirit could be defeated by the shamans.⁹³

Bella Alexie was told that Rev. McDonald started his teaching around Fort McPherson and on the other side [of the mountains] among the Tukudh. "Soon as any person learn their A.B.C's well, those were the ones he starts to do service. That's when John Gikhyi (Ttssietla) became minister [1893]." Whoever started reading was sent out among the people wherever they went to hold services and teach Sunday School.⁹⁴

From McDonald's 1863 Journal:

September 12: Robert McDonald leaves Fort McPherson for Fort Yukon in the company of 40 people including a large number of First Nations people carrying packages for LaPierre House, 8 servants of the HBC, and two officers of the HBC.

September 16: McDonald reached LaPierre House.

September 18: Boat starts for Fort Yukon. James Sibbeston joins the party.

September 23: The boat arrives at North River where Titziyil, chief of the Vuntut Gwitch'in, and his band are camped. Antoine Houle is also there. The Porcupine is frozen over below so the boat was hauled out for the winter on September 24. A lodge was erected for the group as they expected to be delayed there for about a month.

October 14: General confession rendered into Tukudh by Antoine Houle.

October 26: More than a month spent with the Vuntut Gwitch'in and McDonald trusted they have learnt a little... McDonald left the camp for Fort Yukon on October 27.

November 4: Reached Fort Yukon.

November 21: McDonald accompanied HBC packet men to visit Kwi-yati and Bikeinechati and their band [at Black River]— about a dozen people in four lodges. They have few provisions, so McDonald's stay was short.

November 27: McDonald arrived back at Fort Yukon.⁹⁵

1864 Rev. McDonald starts creating a Tukuludh syllabarium of characters and is too ill to stay at Fort Yukon

From McDonald's 1864 Journal

January 5: McDonald has been ill and now has worsening health with pains in his chest and shortness of breath.

February 14: News of Kwi-yati's death. A great loss as he genuinely wanted to be Christian and encouraged others.

February 18: News of Kwi-yati's death where he expressed hope of being received in heaven and saw that God was calling his home. Told relatives not to grieve for him. Kwi-yati is Sahnyati's cousin.

February 29: Fort men dispersed to FN camps because of lack of meat at the fort.

March 25: McDonald too unwell to hold divine service. Getting ready to travel to the *gens du large* [Neets'ajj Gwich'in] post with James Sibbeston and set out on March 26.

March 28: McDonald arrived at *Gens du Large* Post.

March 30: McDonald arrived at camp for Spring Barriere travelling with Tevisinti and party. Sahnyati invited McDonald to a dance at Fort Yukon in the spring to honour Keiyati.

March 31: Evening prayers translated for McDonald by Titshi-oorzi. [His usual translator] Peter [Roe?] had a headache.

April 1: Feast and evening prayers interpreted by Titshioorzi.

April 2: McDonald wrote out syllabarium on parchment.

April 5: Peter told McDonald of his trip to the Inuvialuit. He said the Inuvialuit expressed a desire to be Christian and they saw a minister on one of the ships sailing along the coast. Peter preached and they listened, bending at the knee in prayer and glad to be told of God and his word. McDonald had hoped to visit in the summer of 1864 but was too unwell.

April 8: McDonald had a long talk with Kachya who spent last fall at Fort McPherson. He talked of his efforts to teach the little he knows of salvation as revealed in the Gospel there and at LaPierre House and other places.

April 14: McDonald wrote hymns and prayers in syllabic system for Peter.

April 22: McDonald set off with Peter for the *gens du large* [Neets'ajj Gwich'in] post on the way back to Fort Yukon.

May 2: McDonald revising translations with Mrs. Boucher.

May 5: James Flett wrote that he was in First Nations camps on Sunday and thought they observed the Sabbath better than most Europeans in that part of the country.

June 9: With aid of Mrs. Boucher, McDonald translated a portion of Watt's Catechism into Tukulth.

June 17: Yukon boat arrived from LaPierre House with news of Mrs. J. Flett and Janet Barber's efforts to teach the First Nations people. Antoine Houle returned from North River and he has been dismissed from the HBC on account of keeping a concubine.

June 19: Peter held prayers with the Indians this afternoon.

June 27: McDonald promised to visit the Hän if he could procure a canoe.

July 7: McDonald revised hymns with Madame Boucher.

July 12: McDonald revised translations with Mrs. Boucher.

August 3: McDonald packed up his belongings as the flooring of his house was being moved to the new location of the Fort. Moved because of flooding in the past spring.

August 8: McDonald, having been unwell for some months, left Fort Yukon for LaPierre House. Worried that he might not be well enough to return.

August 12: McDonald is told by Antoine Houle that Mrs. Boucher is a very poor interpreter, and that First Nations people are quite dissatisfied with her attempts.

August 14: Evening prayers interpreted by Antoine Houle.

August 29: McDonald reached LaPierre House and found Mrs. James Flett's wife and her family, four FN women and as many children.⁹⁶

Father Petitot arrived at Fort Good Hope and started creating a multi-language dictionary that included Inuktitut.⁹⁷

From McDonald's 1864 Journal

September 5: For a week, McDonald had been drinking a decoction of a root called Toiyasi in Tukulth, meaning "it saved his uncle." It tasted similar to quinine, and he found it beneficial.

September 13: James Flett, officer in charge of LaPierre House, arrived home and brought the mail.

Bishop Anderson proposed that McDonald extend his position two years longer than he had originally agreed to. McDonald thought he would do so if his health permitted.

October 1: McDonald more unwell than usual with chest pains and a bad headache.

November 30: McDonald left LaPierre House for Fort McPherson with LaPierre House sleds.

December 3: McDonald reached Fort McPherson to find Andrew Flett and others including about 20 FNs including women and children.⁹⁸

On December 3, 1864 McDonald wrote to the CMS that the First Nations people who traded at Fort McPherson numbered about 300 men, women and children. The Peel River band had about fifty men, the Mackenzie River band had about thirty men, the Mountain people numbered about twelve men only, and they called themselves Dene (in English Chipewyan). He also reported that the Inuvialuit who visited LaPierre House to trade were attentive when listening to teachings of Christianity. This was a communication from Geh ts'eh who "has learnt a little of God's Word." Geh ts'eh visited the Inuvialuit annually. McDonald, with Geh ts'eh's assistance, had written out a hymn in Inuktitut and hoped to add another hymn and a prayer so Geh ts'eh could use them on his visit.⁹⁹

From McDonald's 1864 Journal

December 8: A few Mackenzie River Tukudh arrived at Fort McPherson.

December 11: McDonald baptized child of Andrew and Mary Flett (Mary Ellen), child of Hans and Sophia Nelson (Elizabeth), child of Peter and Ann Simple (Eliza), and Julia, a FN child of about 13.

December 31: McDonald looks back at the year when he was brought low through a sickness he feared would be fatal. Now partially restored to health and hoped to be completely well soon.¹⁰⁰

Rev. McDonald experienced chest pains and requested a leave. McDonald had converts because he was successful at integrating the Anglican Church into Gwich'in culture. Bishop Anderson worried that his absence would allow the Catholics to make progress in conversions.¹⁰¹ The low church focuses on personal relationships with God and a literal interpretation of the bible based on faith. High church emphasizes authority and ritual. The Church Missionary Society represented the low church spectrum. The British North American mission was an unattractive mission field as it was cold and full of perils. The Indigenous population was few and nomadic. A main goal was the struggle with the Catholic Church in a hotly contested "race for souls."¹⁰² Robert McDonald was not an expert theologian, but he was one of the north's most accomplished missionaries. He blended local knowledge and excellent personal relationships with a sensible, compassionate Christianity and practicality. He put down roots and his labours continue to bear fruit a century and a half later. He built the church into Gwich'in society and culture.¹⁰³

Catholic Father Henri Grollier (age 38) died in June 1864 at Fort Good Hope. His suffering and death triggered a strong movement of conversion. Father Petitot, age 26, arrived at Fort Good Hope in September and spends the winter learning languages. He performs 319 baptisms including 129 adults. Starting in 1865 there was a great religious movement in the Mackenzie region. The missionaries attributed this to the intercession of Father Grollier.¹⁰⁴

1865 The Church Missionary Society finds someone to replace Rev. McDonald who recovers and recommits to ministering in the north

Scarlet fever arrived from the upper Mackenzie among the eastern Gwich'in and small bands of Mackenzie Flats Gwich'in lost 10 to 33 percent of their population. The western Gwich'in, Birch Creek, Yukon Flats and perhaps some other bands were devastated in the 1860s. William Dall reported that all of the Birch Creek Gwich'in died. The Hare [Sahtu around Fort Good Hope?] were unable to participate in the fall fishery due to disease.¹⁰⁵

From McDonald's 1865 Journal:

January 1: McDonald wrote "May I become more and more united with Christ by a living faith..."

January 2: McDonald is unwell with a chest pain.

January 5: Tsook kouli and five of his band of Mackenzie River Tukudh arrived at Fort McPherson.

January 6: Rev. McDonald addressed the FNs using 1 Tim 1.15. He referred to the devil leading our first parents to sin against God. One of the Mackenzie River Tukudh did not like to hear anything spoken about the devil as he felt he might take revenge. McDonald was told that the former religious belief was in the existence of *Vit-tukoochanchyo*, a Supreme Being, Lord and Creator, Preserver and Governor of all in heaven and earth as well as an evil spirit, *Tritrin*, continually endeavouring to induce men to do evil.

There was also a belief in good angels called *Zyehket-jutchin*, who visited the earth in the form of men but clothed with wings. There were no religious services offered to *Vit-tukoochanchyo* or *Tritrin* but offerings were occasionally made to *Zyehket-jutchin* for example when a choice bit of meat or fat was thrown into the fire and a request made for a long life by a person for himself or relations. Offerings were sometimes made to objects regarded as sacred, such as the rocky pillar in the Upper Ramparts of the Porcupine River. FNs formerly placed offerings of beads or something else of value to beg *Vit-tukoochanchyo* for success in hunting. McDonald replied to the worried man that “there need be no fear of giving warning against the devil as our great adversary, and that we ought to learn how we may be delivered and preserved from his hatred and evil influences.

January 11-12: Fort McPherson sleds returned from fish camp with a First Nation man, Tiujito, who prophesizes and pretends to receive divine revelations. He said he had doubts as to the rightness of what he was doing as he had been commissioned to instruct the FNs and he had the power to pardon the sins of those who confessed to him, and to baptize. He admitted that his divine revelations might be suggestions of the evil spirit. McDonald told him to dismiss his assumptions and learn the truths contained in the bible. He expressed his inability as to whom he should be instructed by, the minister or the Romish priest, since both professed to be commissioned by God to teach man and they each said the other was teaching errors. He also said that the Catholic priest said it was the English who crucified Christ. McDonald assured him otherwise and told him of some of the Romish errors. The majority of the Mackenzie River Tukuludh have been under the teaching of the Romish priests and deluded by those among them pretending to have divine authority.¹⁰⁶

January 22: Peter and Ann Simple converted from Romanism and McDonald trusted they were sincere.

February 5: McDonald talked with Bonnet Plume regarding the Peel River people who still had one among them pretending to divine authority in teaching religion. Bonnet Plume said he was not listened to – “not attended to.”

February 17: McDonald finished a paper on degrees of relationship among the Tukuludh.

March 6: McDonald made preparations to return to LaPierre House having spent three months at Fort McPherson. FNs have committed to memory the Lord’s prayer, the Apostles’ Creed, Decalogue, 2 collects for morning and evening prayers, grace before and after meat, and several hymns. He thanked Mrs. Andrew Flett who interpreted for him. Both Mr. and Mrs. Flett gave him every facility in his work – may God bless and reward them.

March 10: McDonald reached LaPierre House to a hearty welcome from Mr. [James] Flett and others.

March 11: Baptized a sister of James Flett and a child.

March 18: Baptized Malcolm, child of Alexander and Catherine Stewart.

March 27-28: McDonald set out to reach Geh ts’eh’s camp of about 40 people, 40 miles to the north. Some sick with influenza.

March 30: McDonald gave out medicine brought from LaPierre House for the sick.

April 2: McDonald baptized five more children.¹⁰⁷

Catholic Father Petitot arrived back at Fort Good Hope and Father Séguin’s impression is that Petitot achieved little on his trip to the arctic coast in terms of missionization. The Inuvialuit’s distrust of outsiders forced his departure from their winter village. Petitot and his First Nation assistant did not speak the Inuvialuit language, Inuvialuktun.¹⁰⁸

From McDonald's 1865 Journal:

April 5: McDonald set out with (Geh ts'eh Henry Venn) to return to LaPierre House and arrived at sunset.

April 7: [HBC trader] James Sibbeston arrived from Fort Yukon, and he will stay at LaPierre until the opening of navigation.

April 29: McDonald set out for Fort McPherson to pass the spring there.¹⁰⁹

Historian Allen Wright says that McDonald's request for a person to relieve him, due to his illness, arrived in England in the spring.¹¹⁰ McDonald says that Strachan Jones visited Fort Simpson to consult with the regions' HBC head office and reported that McDonald was ill and not likely to recover. Kirkby heard this and he wrote to Bishop Anderson in England. The news reached England before the anniversary of the CMS in 1865, and Anderson preached the anniversary sermon and pleaded for someone to take McDonald's place in the Canadian north.¹¹¹

From McDonald's 1865 Journal:

May 1-3: McDonald arrived at Fort McPherson to a hearty welcome from Mr. Flett and others. Chief Atechyo of the Peel River people at the fort. Deep earnestness from him with regard to religion.

May 25: Evening address on 1 Tim IV 1-3 and spoke against the errors of Romanism and the delusion of those FNs led astray by those making pretensions to prophecy. Some of the FN at the Fort have said they will go the Romish priest because McDonald speaks against what their relations say of having heavenly visions.

June 9-11: McDonald held evening prayers with the Mountain Indians. Their language is a dialect of the Chipewyan language [which McDonald spoke]. Morning and evening prayers with the Tukudh mountain Indians. Tukudh and atekutchin, alias mountain Indians.

June 11: McDonald visited Kwatludh, a sick woman who had been ill since last autumn with an affliction of the lungs. McDonald asked what she thought would happen to her after death. You have sinned much are you not afraid God will punish you? She replied that she knew she had sinned, but she loved God and hoped he would take her to heaven. McDonald spoke of the way to salvation and exhorted her to a hearty repentance and a lively faith in Christ.

June 13: A young atekutchin man [Oonkei] remained at the Fort to be instructed in the Christian truth.¹¹²

Father Séguin set out for Fort McPherson on June 13 and Father Petitot remained at Fort Good Hope.¹¹³ Petitot was disabled by a hernia at the time. Séguin stayed at Fort McPherson for ten days.¹¹⁴ [Father Grollier died in 1864.]

From McDonald's 1865 Journal:

June 18: McDonald conducted morning and evening prayers at Fort McPherson in Tukudh and Slavey.

June 19: The Mackenzie River people arrived with Father Séguin. A few Inuvialuit arrived and wanted to hear McDonald, but he didn't have a competent interpreter. None of the Peel River people have gone to the Romish priest but most of the Mackenzie people are attached to him.¹¹⁵

In June 1865, Father Séguin met some Gwich'in and Inuvialuit at Arctic Red River. An Inuvialuit chief tried to pillage his canoe demanding tobacco and his knife. Séguin thought this was the same man who stole the father's snowshoes in the spring. Séguin banged his paddle near the chief's hand to make him

let go of the knife. Séguin spent ten days at Fort McPherson and did not mention the Inuvialuit. The Protestant minister worked hard against him.¹¹⁶

A Mackenzie River Gwich'in named Tuyito [sic Tuyiti] received divine revelations and made prophecies saying he had been instructed by God to forgive the sins of those who confessed to him. He said he was confused about whom to receive instruction from – Anglican or Catholic. A proposal was made by a Gwich'in man to have a public debate by the missionaries. Mishler thinks this was an unsuccessful attempt by the Gwich'in to test the missionaries' powers of persuasion. Father Séguin left the post five days later. Some of Séguin's failure could have been his lack of skill in Gwich'in or Broken Slavey, the *lingua franca* at Fort Yukon.¹¹⁷

From McDonald's 1865 Journal:

June 21-22: Excitement among the FNs about who is the true teacher – the minister or the priest. Some left the priest and converted to McDonald's teachings. One of the FNs asked Father Séguin and Rev. McDonald to speak to the FNs about the revelation God has given to man for his instruction. Father Séguin declined and may have lost some of his congregation as a result.

June 25: McDonald had a talk with one of the nuk-kut (Nukoochonjik-kutchin) who made pretensions to prophecy.

June 27: Oonkei has committed to memory the Lord's prayer and a hymn. He left the Fort to hunt with one of the hunters and will be gone for some time.

July 7: McDonald solemnized the marriage of Norwegian Hans Jorgen Rasmussen and Teet'it Gwich'in woman Janet Barber.

July 9: McDonald had a bad headache so Mr. Flett conducted service with the Fort people and Mrs. Flett with the First Nations.

July 17: McDonald packed up a case of birds and eggs and a case of Tukudh dress and other objects for the Smithsonian Museum.

July 18-July 21: McDonald revised and finished the translation of Watt's First Catechism.

July 22: McDonald prepared for a trip to Fort Simpson.

July 24: McDonald translated the General Thanksgiving into Tukudh.

July 26: Strachan Jones arrived from Fort Yukon and reported that the First Nations there do not in general evince much regard for religion although there are a few who try to live religiously.

July 27: McDonald set off with Mr. Jones for Fort Simpson.

August 3: McDonald arrived at Fort Good Hope and called on priests Séguin and Petitot who have a comfortable little home.

August 17: McDonald arrived at Fort Simpson and received a hearty welcome from Mr. and Mrs. Kirkby. Pleasant to meet a brother missionary after three years separation. Kirkby was pleased with the Tukudh (crew)'s recitation of the Apostles' Creed and Decalogue.

August 20: McDonald preached a divine service in Archipwe [Ojibwe] and evening prayers in Tukudh.

August 25-26: Boats arrived from Portage La Loche with Mr. Hardisty and Bishop Ferand and Father Growan of the Catholic church. [Portage La Loche (Methye Portage) is in present-day northern Saskatchewan between the Hudson's Bay and the arctic watersheds.]

September 1: McDonald spoke to Hardisty about building churches at Fort McPherson and Fort Yukon. He agreed to promote the idea.¹¹⁸ [McDonald was later dismayed when Hardisty denied he had ever agreed to fund the construction.]

McDonald had recovered enough to renew his commitment to minister in the north.¹¹⁹ He attributed his recovery to a First Nation tonic made from the root of a plant called “Toayashi”, considered by the First Nation people to be helpful in case of lung problems.¹²⁰ McDonald reported that a new house being built for the HBC officers included a room for McDonald.¹²¹

From McDonald’s 1865 Journal:

September 2: McDonald leaves for Fort Yukon on one of the Peel River boats. Bishop Ferand and a brother left in one of the Fort Good Hope boats for that place. Mr. McFarlane returns to Fort Anderson and Mr. Gaudet to Fort Good Hope. The majority of the boats’ crews are ill with the flu.¹²²

The Mackenzie area HBC chief factor was Mr. Anderson, and he was interested in potential for trade in the area near Fort Good Hope, where the forest met the tundra. The Anderson River flowed directly north to the Arctic Ocean close to the winter home of the Cape Bathurst Inuit. The HBC Fort Anderson was built in 1861 and closed in 1866. The post was outside the annual rounds of the Inuit and it was difficult to supply. Catholic Father Émile Petitot visited Fort Anderson on several occasions and his reports suggest that illness (scarlet fever and measles) played a major role in the post’s demise.¹²³

From McDonald’s 1865 Journal:

September 7-9: François Boucher’s youngest son very ill and then several of the crew seized with scarlet fever.

September 12: More of the First Nation crew showing signs of scarlet fever. Reached Fort McPherson.¹²⁴ [First time this name is used for Peel’s Fort / Peel’s Post.]

The HBC boat crews spread scarlet fever and all posts and the arctic were affected except for Fort Halkett where the crew had been too sick to land. Hundreds must have died. The epidemic was still running its course when McDonald started back to Fort Yukon in September.¹²⁵

From McDonald’s 1865 Journal:

September 14: McDonald had trouble finding [HBC] men to carry his packages over the mountains and had to hire three First Nation men to help the 8 Yukon boatmen.

September 18: McDonald reached LaPierre House. One of his packers had turned back the day before because of illness.

September 19: McDonald left LaPierre House with James Sibbeston in charge of the boat.

September 28: McDonald reached Fort Yukon. Hän at the Fort expressed a desire for McDonald to visit.

September 30: The Tranjik-kutchin [Draan’jik Gwich’in] left the Fort and a few Gwich’yaa Gwich’in.¹²⁶

The Gwich’yaa Gwich’in live in the Yukon Flats area of the Yukon River that included Fort Yukon at the mouth of the Porcupine River. William Kirkby noted that the Gwich’yaa Gwich’in were traders who instead of hunting themselves, travelled extensively and purchased their furs from other tribes.¹²⁷ [Note: Americans use “tribes” where Canadians use “groups” or “bands.” McDonald sometimes referred to the Gwich’yaa Gwich’in as the Fort people. Their traditional area includes the Yukon Flats of the Yukon River and the community of Fort Yukon at the mouth of the Porcupine River.]

From McDonald's 1865 Journal:

October 3: More ill with scarlet fever at Fort Yukon.

October 11: More cases of scarlet fever and almost 30 sick with it.

October 15: A party of twelve camped on the Small Black River are sick.

October 18: Nearly all at Sahnyati's camp are ill with the prevailing epidemic.

October 20: Salmon and others left for the Neets'ajj Gwich'in country [north of Fort Yukon].¹²⁸

King Salmon Luk Choo was born in the Arctic Village region between 1808 and 1812. He was about 40 when he met the traders at Fort Yukon, and he was hired by the Hudson's Bay Company and worked for them between 1848 through 1868. He was a boatman and voyager. He worked on the Porcupine trip to Fort McPherson and beyond, as well as in the Chandalar and Koyukuk region.¹²⁹

From McDonald's 1865 Journal:

October 22: An old woman died at Fort Yukon. She had been spared in the past when William Hardisty gave 20 Made-Beaver (M.B.) to those who wished to kill her. [This happened between 1851 and 1858 when William Hardisty was the HBC trader in charge at Fort Yukon.]

October 24: The sick camped at Small Black River were brought to Fort Yukon. Jack Williams died after a protracted illness.

October 27: McDonald travelled to Sahnyati's camp where he found 40 people, the majority of them ill. He gave them medicines and prayed with them.

November 6: McDonald set out with the [HBC] Company's men to visit Chursugvihti's camp at Birch River, a distance of 60 miles. They go for fish. The route is through the woods and across some lakes.

November 8: McDonald reached the camp and the Company men went on to the fishery. Nearly all the FN's were sick with scarlet fever and Chutsugvihyi was dead. He had been a great medicine man but had relinquished his craft and died a Christian. Within the last years he had been asked to conjure but had refused saying he was following the teachings of the minister.

November 10: McDonald reached Fort Yukon and heard news of 16 deaths at Sahnyati's camp.

November 11-13: One of Tevisinti's wives died and he appears resigned to his loss. He says he holds on to God's word during his waking hours like a fish on to a bait attached to a hook. He was very ill and died on the 13th.

November 14: News from Black River of 13 deaths from scarlet fever in that camp where the majority of the Black River people were camped.

November 17: McDonald set out to visit the Black River camp with the three messengers from Black River and Bikeinechati. Mr. McDougal provided the dogs.

November 19: McDonald reached the camp of about 42 people. 14 have died. McDonald assured the living that they had been preserved through divine grace and that they should endeavour to live more earnestly in the praise and glory of God.

November 22-23: Having left medicine with Bikeinechati for the sick, McDonald started back to Fort Yukon alone at 1 am and reached the Fort at 2 pm on the 23rd after camping for one night. More deaths at the fishery across the river from Fort Yukon.

December 2-3: McDonald set out for the fishery at Birch Creek to visit the First Nations there. He travelled with one HBC man and they both had a train of dogs. The camp was moved a little beyond the

fishery and McDonald spent two hours with the group. Four of them still unwell and he baptized two infants. Evening prayers with the Company servant.

December 4: McDonald started back to Fort Yukon at 3 am in mild weather and reached Fort Yukon at 5pm. He visited the sick at Fort Yukon. All recovering but one. Minus 33.

December 11: Tinjitil and Chichinja arrived from *gens du large* [Neets'ajj Gwich'in] country with news of 26 deaths there and a few still ill.

December 14: Sahnyati speaking of doing ill to the Fort if he does not get what he wishes.

December 16: McDonald preparing to go to Neets'ajj Gwich'in country. Heard that the adults that died in Etchit and Teetsoo's group died while relying on Christ for salvation.

December 20: McDonald set out for Neets'ajj Gwich'in country with Chichinachien and James Sibbeston who is going to get the First Nations to bring meat into the Fort.

December 22: McDonald left his pipe at the last camp and they went back for it – a loss of 16 miles.

December 23: McDonald arrived at the *gens du large* [Neets'ajj Gwich'in] post.

December 26: McDonald arrived at the Neets'ajj Gwich'in camp at 11 am to a cordial welcome. 27 have died in the camp. McDonald took up residence at the lodge of L'original who was sometimes chief. L'original spoke saying "it must be love of God that that leads you to do so much for us. We receive God's words from you as from God speaking to us through you."

December 29: Sibbeston leaves for Fort Yukon with sleds of meat. McDonald stays with the *gens du large* [Neets'ajj Gwich'in].¹³⁰

William Carpenter Bompas was born into a Baptist family in London in 1834 and his education positioned him to become a lawyer. A breakdown changed his plans, and he worked as a cleric in an Anglican working-class parish where he became interested in the Church Missionary Society founded in 1799 to support evangelical missions.¹³¹

Bishop David Anderson of Rupert's Land travelled to England and put out the call to replace McDonald. "Shall no one come forward to take up the standard of the Lord as it falls from his hands, and to occupy the ground?" Curate William Bompas volunteered and was accepted by the Church Missionary Society (CMS). (He was ordained a priest and left immediately for his post in the District of Mackenzie.¹³²) He arrived at the Fort Simpson Mission House to report to William West Kirkby on Christmas Day.¹³³

The graduates of Canadian seminaries were never treated on a par with missionaries trained in England. Bishop Anderson was instructed by Henry Venn to adjust the salaries of native missionaries [meaning all missionaries born in Canada] in accordance with their wants and habits, and not to European requirements. The low pay and poor treatment of native ministers influenced promising students to choose other professions.¹³⁴ William Bompas appeared to have a bias against missionaries or clerics not born in England. Historian Kerry Abel writes that Bompas had early misgivings about the CMR concept of a Native Church and later came to reject the policy. When he became Bishop, he chose his mission agents on their support for evangelical doctrine and not on their education or personal suitability for the position. It was his evangelical beliefs that informed his opposition to the Native Church policy.¹³⁵

In 1865 [or 1866], the young First Nation wife of the Fort McPherson HBC clerk bore a child she confessed was McDonald's. The Oblate priests claimed that McDonald was no longer welcome at Fort McPherson.¹³⁶

François Xavier Mercier writes that McDonald travelled the diocese and visited Noukelakayet, at the mouth of the Tanana River, a place he visited two or three times before 1867.¹³⁷ [There is no other documentation for these visits.]

Chief Factor W. Hardisty reported in 1866 that over 1,000 First Nation people died in 1865 from influenza in the area between Fort Simpson and Fort McPherson.¹³⁸

1866 Rev. McDonald returns to Fort Yukon to find many sick. He travels to the confluence of the Yukon and Tanana rivers

From McDonald's 1866 Journal:

January 1: McDonald's service was on St. James LV 13 – "ye know not what shall be on the morrow."
[Lesson to the diviners?]

January 5: The scarlet fever has still not entered the siffleux [sic] Indians' camp.

January 9: Nearly all the FNs at evening prayers have learnt the Lord's Prayer, Apostles' Creed, the Decalogue, and the morning and evening collects. McDonald had revised all of these translations during the past year.

January 11: McDonald lectured Sahnyoo and Trotsya on taking on more wives than they already have.

January 12: L'original spoke saying "We are just like deer in a forest, and you are come to seek for us, and catch us in snares. We are very thankful for being taught the knowledge of God. It is different with us than formerly. We do not grieve for our relations who have died of scarlet fever. But we are thankful that they had heard of the way of life, and we hope they are now in heaven."

January 13: McDonald set out to return to Fort Yukon with five First Nation men with sleds loaded with meat.

January 15: The party is delayed by overflow. Camped near Gens du Large Post.

January 17: McDonald reached Fort Yukon at 7 pm to find all that have been ill recovering except Mary McLeod. Packet men had brought the mail with news of a large number of deaths at Peel River [Fort McPherson], LaPierre House, and among the Vuntut Gwitch'in. Mrs. James Flett died. She was a devoted Christian. Atechy, chief of the Peel River people, also died. He was humble believer in Christianity.

February 7: McDonald wrote out the syllabarium.

March 10: McDonald preparing for a missionary journey to LaPierre House and Peel River but might be delayed because Mr. McDougall is still very ill.

March 13: Three Ttyoni and two boys arrive to report the death of all the men in their tribe (8) and several women and children. McDonald set out for journey to Peel River with four of McDougall's dogs and guide Kwizoo. McDougall stays at the Fort in weak health.

March 28: McDonald reached LaPierre House with a party of FNs [Vuntut Gwitch'in] who joined them on their journey on March 26th. Hearty welcome from James Flett and others.

April 2: McDonald Set out for Fort McPherson.

April 3: McDonald reached Fort McPherson and got the usual kind welcome from Mr. and Mrs. Andrew Flett. He is in very feeble health – very ill but recovering. All FNs who died at the Fort of scarlet fever expressed their faith in Christ and their hope of eternal salvation through him.

April 8: Mr. Flett and youngest son James in feeble health.

April 9: McDonald left for Fort Yukon.

April 10-11: McDonald arrived at LaPierre House to be welcomed by Mr. James Flett and about 25 FN people who had come to hear God's word. All desired to be baptized.

April 12: McDonald administered baptism to 30 people, almost all adults, including [Geh ts'eh Henry Venn] and Titziyil [baptized as John Black].

April 13: Peel River sleds arrived with news that Andrew Flett and his son were improving in health. Fear of mortality among the mountain people through scarlet fever. {The mountain people could be either the Dagoo or the people of the Mackenzie Mountains.]

April 14: McDonald left for Fort Yukon with Mr. Flett. Stopped for three hours with Vuntut Gwich'in who he had travelled to Fort McPherson with.

April 17: McDonald stopped at Vihtseik's camp where there were upwards of 20 First Nation people including women and children.

April 21-22: McDonald at Bikeinechati's lodge, Black River chief. Hurried trip because warm weather.

April 25: McDonald reached Fort Yukon and found Mr. McDougall in somewhat better health. McDonald made arrangements to visit the annual gathering of First Nation people at the confluence of the Tanana and the Yukon rivers.

May 11: McDonald talks with Peter and Chichinja. "Some of the netsikutchin [Neets'ajj Gwich'in] have been going astray."

May 30: McDonald finished a manual of devotion in the syllabic characters into Tukudh [Roman letters]. Rejoiced to hear of another missionary sent to labour among the Tukudh – W.C. Bompas. He was sent out from England with the impression that McDonald was likely to leave through ill health.

June 1: McDonald set out by canoe with a party of First Nations, including Bikeinechati and Sahnyati, who go to trade with those at the confluence of the Tanana and Yukon rivers.¹³⁹

C.E. Whittaker says William Bompas reached Fort Simpson in 1865 but it must have been 1866.¹⁴⁰ Bompas was chosen by the CMS to replace very sick McDonald but by the time Bompas arrived, McDonald had regained his health.

Catholic Father Séguin started to build a cabin at Arctic Red River in June and July 1866. The fish are abundant here and the Gwich'in spend a month or so here in early summer. He was unable to finish the work as he ran out of food.¹⁴¹ The HBC staff warned Séguin against a visit to the Innu claiming they were irritated by the HBC failure to open a post in the Delta, one that had been promised seven years before.¹⁴² Father Séguin was based at Fort Good Hope and he visited the Catholic Gwich'in at the mouth of the Red River for the next twenty years. He made one trip to the Mackenzie Delta (in 1866) but did not convert any Inuvialuit.¹⁴³

From McDonald's 1866 Journal:

June 4: McDonald arrived at the confluence of the Yukon and Tanana rivers to find a considerable number of Tununkutchin [Tanan Gwich'in – people of the Tanana River] and Tetsikurchin. Within an hour McDonald asked them to assemble that he might speak. They did although they seemed afraid and suspicious. He spoke of the love of God and his compassion towards those who brought evil on themselves through sin, and how he gave His Son Jesus Christ to suffer death for the redemption of mankind. Told them of the fall of man from happiness through disobedience and the way to being saved. Spoke of the being and character of God. McDonald learned that four medicine men were among

them and he talked to them separately. They said they would be glad to receive instruction. Bekeinechatti and Sahnyati seconded McDonald's address.¹⁴⁴

June 5: McDonald spoke to the gathering – repeating the ten commandments and then revealed the way to salvation as laid out in the Gospel. Four First Nation men arrived after sunset from down the Yukon where they went to meet the Russian boat expected at Tanana from Nulato. They reported that two members of the US exploring party were in a canoe accompanying the boat.

June 6: A feast with dancing [potlatch] was given by the Tanan Gwich'in and one of them started conjuring. McDonald told him to stop, and he did.

June 7: McDonald started on the return trip to Fort Yukon. Delayed a day to wait for US Exploration team.

June 8: The United States Exploration party arrived with Frank E. Ketchum in charge and Michael Laberge and a Russian creole, Lokeen, as canoe men. They also had three First Nation men in two more canoes hired for the trip. Ketchum is to explore as far as Fort Yukon. They travelled up with McDonald.

June 21: The party arrived at Fort Yukon.

June 25: Ketchum departed. McDonald preached to great attention with a service based on Psalm CXIX 132:1 (There are some that love God's name) and :2 (The reason we have to make the prayer contained in the text our own).

June 27: All but three expressed a wish to be baptized. McDonald is pleased with the disposition prevailing among them.

June 30: McDonald baptized Bekeinechatti who he named David Anderson.

July 5: McDonald baptized Sahnyati who he named John Hardisty. McDonald thinks he has behaved better this summer and appears to be trying to do well. [Sahnyati's conversion was not deep.]

July 6: Chiefs David Anderson and John Hardisty preparing to depart and promising to try and lead their bands to live a Christian life.

July 7: McDonald set out from Fort Yukon for Fort Simpson with Joseph Boucher and D. Jones.

July 23: McDonald arrived at LaPierre House. Hans Nelsen and his family at the post with a few old First Nation women. James Flett left for Peel River enroute to Fort Simpson 10 days before.

July 24: McDonald left LaPierre House and camped at Big Point having encountered snow.

July 27: McDonald reached the Peel River and A. and J. Flett came to get them in the boat. Most First Nation families at their summer hunting grounds. Both Flett families doing well. None of the Peel River people went to the Romish priest when he visited in the evening. A. Flett has started building a new "Big House."

July 28: McDonald embarked with both Mr. Fletts on one of the boats bound for Fort Simpson.

August 3: The party reached Fort Good Hope and found that McFarlane and Gaudet had left for Fort Simpson four days before.

August 20: McDonald reached Fort Simpson to a hearty welcome from Bompas and Kirkby.

August 21: A conference with Bompas, Kirkby and McDonald. The latter preached over the next few days in Tukudh and otchipwe [Ojibwe].

August 26: McDonald held Sunday services in the unfinished church preached in English, otchipwe [Ojibwe], Slavey, and Tukudh.

August 27: McDonald solemnized the marriage of James Flett and Jane Williams. Mr. Bompas is to go to [Great] Bear Lake and to itinerate.¹⁴⁵

A conference of three northern Anglican missionaries – Kirkby, McDonald, and Bompas - was held at Fort Simpson. It was decided that Bompas would be a priest-at-large instead of taking over McDonald's Fort Yukon parish, as McDonald had recovered his health. Bompas was to push to the extreme north to carry the Gospel to the Inuit. But first he was to learn one language, the Slavey [Sahtu Dene language], thoroughly.¹⁴⁶ Bompas left Fort Simpson for Athabasca [Great Bear Lake] in August 1867.¹⁴⁷

From McDonald's 1866 Journal:

August 28: McDonald left Fort Simpson on one of the Peel River boats with James Flett and George Robert Cowley. Flett is returning to LaPierre House. Kirkby speaks of a visit to England next year.¹⁴⁸

September 11: The party arrived at Fort McPherson.¹⁴⁹

McDonald arrived at Fort McPherson to a cordial welcome from Mr. and Mrs. Andrew Flett. He did what he could for those sick with scarlet fever and left some medicines with Flett. He stayed for two days.¹⁵⁰

From McDonald's 1866 Journal:

September 12: McDonald baptized a few Peel River people and a few of LaPierre House. He appointed Andrew Flett, also known as Bonnetplume, to act as Christian leader.

September 13: McDonald with a party of 20 leaves Fort McPherson for LaPierre House.

September 17: The party reached LaPierre House to find a few First Nation people including [Geh ts'eh] Henry Venn who had lost his wife about three weeks before. McDonald comments that she was a Christian.¹⁵¹

September 18: [Geh ts'eh] Venn and William Jones have been keeping a spirit of piety among the First Nations. [Geh ts'eh] Venn has held daily morning and evening prayers with the Peel River people who spent the summer with him and his family. McDonald left on the boat for Fort Yukon.

September 28: McDonald reached Fort Yukon. The new "Big House" is very comfortable.

October 5: McDonald solemnized the marriage of François Boucher and a Tukudh woman Eliza Ross.

October 9-13: McDonald studying Tukudh tongue with Antoine Houle.

October 15: Mr. George Cowley assists in the school.

October 16-28: McDonald learning Tukudh tongue.

October 28: McDonald has a conversation with Peter Roe, Koochahsya, encouraging him to walk in the way of life and to lead others to do so.

October 31 and November 7: McDonald learning Tukudh tongue.

November 8-12: McDonald speaks with John Hardisty (Sahnyati), David Anderson (B...), and W. Kirkby, (Sutthuinde).

November 12: McDonald set off for Bikeinechatí David Anderson's camp [meat camp for the Fort] accompanied by W. Kirkby.

November 17: McDonald reached David Anderson's camp.

November 18: McDonald preached without an interpreter.

November 27: McDonald set out on return trip to Fort Yukon and arrives there on November 30.

December 1: McDonald received letters from A. and J. Flett. Sorry to hear that J. Flett's wife has eloped with Katurondi.

December 10-15: McDonald learning Tukudh tongue.

December 18: Learning Tukudh. Composed a Christmas hymn.

December 19-26: McDonald learning Tukudh.¹⁵²

1867 Rev. McDonald dedicates his time to learning the Gwich'in language he calls Tukudh

Flu decimated the Gwich'in in 1867-68.¹⁵³

From McDonald's 1867 Journal:

January 14 to February 5: McDonald learning Tukudh.

January 7: McDonald speaks to Chief John Hardisty's people re rumour that some wanted to kill a newborn infant as it was considered illegitimate. Hardisty prevented it. The mother-in-law was the most intent as she considered it a dishonour to her son.

February 11: McDonald makes preparations to visit the Neets'ajj Gwich'in and possibly the Kitlikutchin. [Gwichya Gwich'in living at Tsiigehtchic (old Arctic Red River) and along the Mackenzie Delta.] Mr. G. Cowley will teach school in McDonald's absence.

February 12: McDonald set out with Mr. McDougall who is on a trading expedition with two dog teams and two men, accompanied by three Neets'ajj Gwich'in.

February 19: The party reached the Neets'ajj Gwich'in camp.

February 21-23: The camp moving a few miles a day to hunt. It has been a hungry winter.

March 11: Large herds of deer seen in the mountains.

March 12: Three Gwichya Gwich'in came to the camp with the old man speaking Tukudh. Their language is somewhat similar to Chippewa.

March 13-15: McDonald translated a verse of a hymn and a short prayer in the Gwichya Gwich'in language with the help of the old man Suhti and they committed them to memory. They could sing the hymn passably. Suhti said he was a conjuror but would not be so any longer.

March 16: McDonald set out for return to Fort Yukon and reached the post on March 21.

March 25: McDonald learning Tukudh.¹⁵⁴

Alaska was purchased by America on March 30, 1867 when Russia agreed to sell the territory for \$7.2 million. The Indigenous population used the land without contact or restraint by the Russians who did not have much of a footprint outside their communities.¹⁵⁵ The communities were mostly on the coast.

From McDonald's 1867 Journal:

April 2: McDonald set out for trip to LaPierre and Fort McPherson. He employed a young man for the trip to LaPierre House and another young man accompanies them. Also takes little pupil Robert and Mr. Cowley came with them to the first night's camp.

April 18: The party arrived at LaPierre House to a hearty welcome from James Flett and all around him. [Geh ts'eh] Henry Venn is there.

April 20: McDonald learned a little of Tukudh from James Flett and [Geh ts'eh] H. Venn.

Journal missing page with April 20-22.

May 6: McDonald solemnized the marriage of [Geh ts'eh] Henry Venn and Ellen Dawes.¹⁵⁶

May 7-8: McDonald set off for Fort McPherson. [Geh ts'eh] Henry Venn accompanied them to act as interpreter for the Inuvialuit.

May 9: The party reached Fort McPherson to a hearty welcome from Mr. Flett and family and about 40 First Nation adults and children.

May 11: The Inuvialuit have visited the Fort during the winter and are curious about Christianity.
May 14-18: [Geh ts'eh] Venn conducted morning prayers with the First Nations.
May 31-June 1: A few Inuvialuit arrived at the Fort and [Geh ts'eh] Henry Venn interpreted for McDonald. He has spoken a good deal to the Inuvialuit of the Gospel. McDonald spoke to them of Christ.¹⁵⁷

McDonald later claimed that hundreds of Inuvialuit were baptized in a Red River settlement newspaper. He had supposedly converted the Inuvialuit through the Gwich'in catechists [i.e. Geh ts'eh Henry Venn].¹⁵⁸ There was pressure to succeed as missionaries were in competition for funds with successful missions in India, China and eventually Africa. By the 1850s, missionary societies felt their financial resources could be better spent elsewhere in the world.¹⁵⁹

From McDonald's 1867 Journal:

June 3: The Inuvialuit left Fort McPherson.

June 4-5: McDonald leaning Tukudh.

June 6: About 37 Inuvialuit arrived at the Fort.

June 8: McDonald addressed Inuvialuit and [Geh ts'eh] Venn translated.

June 9: About 40 more Inuvialuit arrived and a HBC Inuvialuit interpreter arrived from Fort Good Hope. Alex Stewart arrived from LaPierre House.

June 12: McDonald addressed the Inuvialuit and most of them left the Fort.

June 15: Morning prayers daily with [Geh ts'eh] Henry Venn.

June 18: McDonald set off for Fort Yukon with [Geh ts'eh] Henry Venn and four other First Nation men.

June 22: McDonald arrived at LaPierre House to find Mr. McDougall there and he heard of the death by drowning of George Cowley and a company servant on the 18th during the river breakup.

June 26: McDonald arrived at Fort Yukon and met Fred Whympier and Mr. Dahl of the Western Union Company.

June 27-July 1: McDonald heard of a corpse found on the river and went to bury a man who turned out to be Eric Wards.¹⁶⁰

The Canadian Confederation was established on July 1, 1867, and the date marks the beginning of modern Canada.

Father Séguin went to Fort McPherson sometime after March and left Father Petitot at Fort Good Hope. He arranged to visit the Delta Inuvialuit in their homes and Chief Lavikana offered support but then leaves for home. An older man, Ekoyak (Nakoyak) and his wife escorted Petitot through the Delta. Nakoyak spoke of Séguin's religious powers and those with ailments rush to put the cross on their ailments and say a long prayer. Séguin understood none of this and spoke only a few words of the language. He slept in Nakoyok's tent for protection against theft and harassment. Séguin travelled with him on a caribou hunt until the First Nation assistant fell ill. They travelled back twenty days to Fort Good Hope.¹⁶¹

Father Séguin created plans for a church on the banks of the Arctic Red River (Tsiigehtchic) and the frame was completed in the fall of 1867. The mission house was only used by Séguin for a couple of weeks a year, in the early summer. It was often flooded in the spring, and in 1883, a new house was

constructed above the high-water line. Séguin continued his annual visits until 1890, when Father Grollier and Brother Lefebvre built a mission at Fort McPherson.¹⁶²

From McDonald's 1867 Journal:

July 1: McDonald arrived back at Fort Yukon to find Ketchum and Lebarge on their return from a trip upriver to the ruins of Fort Selkirk.

July 5: McDonald held morning and evening prayers with Antoine Houle interpreting.

July 10: McDonald set out with Mr. McDougall for Fort Simpson.

July 25: The party reached LaPierre House.

July 29: The party reached Fort McPherson to a hearty welcome from Mr. Flett.

July 31: McDonald in one of the boats starting for Fort Simpson. J. Flett going but A. Flett staying back.

August 3: McDonald teaching pupil Robert.

August 8: The boats reached Fort Good Hope.

August 24: McDonald reached Fort Simpson to a hearty welcome from Mr. Kirkby. Mr. Bompas has gone to Athabasca [Great Bear Lake].

August 31: The HBC boats arrived from Portage La Loche. There has been much sickness among the crews of the boats.

September 17: McDonald started back to Fort Yukon.

September 27: McDonald unable to reach Fort McPherson as the Peel River is "fast with ice." Turned back a way on the Mackenzie and camped.

September 28: McDonald went to the mouth of the Red River where the cargoes and boats will have to be secured. A young man was sent to Fort McPherson to notify Andrew Flett of the boats being here.

October 2: Inuvialuit took their leave. McDonald could not talk to them through lack of an interpreter.

October 4-5: McDonald set out for Fort McPherson and had to detour around some of the open lakes.

October 6: McDonald reached Fort McPherson.

October 7: About 32 Inuvialuit arrived. McDonald talked with Toksul.

October 10: News that the Fort Yukon boat was stopped by ice at the mouth of North River on the Porcupine River. McDougall and Wilson with First Nation men started over the mountains.

November 30: McDonald had been more or less engaged in learning Tukudh and Inuvialuktun over the past month.

December 17: McDonald was told of a story told to the Gwich'in by some of the Mackenzie River Tukudh that went to Portage la Loche last summer. They say Christ appeared to some of the Île-à-la-Crosse people and lived with them for 30 days during which time they fasted. At the close he fed them bread from heaven and told them if he did not come this year to judge the world he would come in the next year. They are saying that the Protestant ministers are keeping this back from the First Nation people and that none of those under the instruction of the ministers will be prepared.

December 20: McDonald solemnized the marriage of Andrew Flett and Maria Chapman.¹⁶³

Conversion among the Indigenous people was discouraging until 1867 [1866] when Rev. Robert McDonald had baptised 400 adults, all carefully prepared beforehand. This was attributed to an epidemic of scarlet fever that killed 900 people in the Mackenzie River district.¹⁶⁴

1868 Rev. McDonald spends time at LaPierre House teaching Christianity to Geh ts'eh Henry Venn who in turns teaches Tukudh to McDonald

Rev. Lee Sax thinks that Archdeacon McDonald did not Christianize, but instead the Gwitchin took Christianity and made it their own. The only things he imposed were the worship of one God and having only one wife. He shared the Gwitchin qualities of caring and sharing that many Christians had trouble with.¹⁶⁵

From McDonald's 1868 Journal:

February 15: McDonald studying Tukudh.

February 25: McDonald spoke a little to the Inuvialuit visiting Fort McPherson.

February 29: McDonald learning Tukudh.¹⁶⁶

In February 1868, Bishop Faraud ordered Father Séguin to look after the Gwich'in while Father Petitot ministered to the Inuvialuit. Séguin's visit to the Inuvialuit in 1867 was unauthorized.¹⁶⁷

From McDonald's 1868 Journal:

March 17: Men returned to Fort McPherson from LaPierre House with news of five deaths among the Vuntut Gwitch'in including Chief Peter Taylor.

April 15: Vuntut Gwitch'in Sandy Stewart arrived with news of another Vuntut Gwitch'in's recent death.

April 25: McDonald learning Tukudh.

April 28: McDonald set out for LaPierre House.

May 1: McDonald reached LaPierre House to a cordial welcome from Mr. Wilson and all at the place.

May 30: McDonald talked to and instructed [Geh ts'eh] Henry Venn.¹⁶⁸

In early June, Father Petitot completed his fourth mission to the First Nation people near Great Bear Lake and set off to visit the Delta Inuvialuit. He reached Fort Good Hope on the 7th and left the next morning with Father Séguin who travelled with him as far as Arctic Red River. Petitot spent time with the Inuvialuit at Fort McPherson and left with them to go north. He found no support for his teachings and had excuses why this was so.¹⁶⁹ Father Petitot is showing signs of mental illness with increased paranoia.¹⁷⁰

From McDonald's 1868 Journal:

June 2: LaPierre House is to be moved to another spot as soon as the river is clear of ice.

June 5: A raft was built to move the buildings [about 6 miles down the river].

June 14: News of two more deaths among the Vuntut Gwitch'in to make ten in all since last autumn.

McDonald instructed [Geh ts'eh] Henry Venn for more than an hour.

June 15: McDonald informed the First Nations of the duty to contribute annually for the support of the minister among them eventually. They readily promised to do what they shall be able. McDonald leaves for Fort Yukon on the HBC boat with Mr. Wilson and also [Geh ts'eh] Henry Venn on a visit.

June 20: McDonald reached Fort Yukon. Only one HBC man at the Fort and Mr. McDougall away on a trading expedition down the Yukon River.

June 21: Mr. McDougall returned to Fort Yukon. [Geh ts'eh] Henry Venn taught for about an hour the prayers and hymns recently translated. McDonald talked with David Anderson and others who had been

with Mr. McDougall. Anderson spoke to the lower Yukon people of Christ and His salvation and said a few of them listened well and expressed an interest in being instructed.

June 23: McDonald heard "with grief" that Chief Thomas Jones [Ch'eeghwalti'] had conjured. He told McDonald that he had yielded to the pleas of others. [Ch'eeghwalti' was Richard Martin's great grandfather.]

June 26-27: McDonald put a few questions to the candidates for baptism and instructed them.

June 28: [Geh ts'eh] Henry Venn taught school in the afternoon.

June 29: McDonald examined and instructed candidates for baptism. Ch'eeghwalti' came to talk about his anxiety over eternal welfare and expressed an earnest desire to do right and give up all sin.

June 30: McDonald proclaimed to the First Nation people gathered the Gospel of the grace of God. Nutaghuish, a Tanan Gwich'in, afterwards said that he was so happy to hear about God that "should he be at times destitute of food on his return, the word of God would be as food to him. May he and others have grace to learn effectually the things that belong to their eternal peace." That evening David Anderson gave them an address and exhorted them to renounce evil in every form and to accept and obey the word of God.

July 3: McDonald addressed the Tanan Gwich'in and a few Hän and spoke of sin, the provision made by the Almighty for man's salvation, the character of the people of God. He was pleased with a conversation with Nutaghuish [sic] who told McDonald he had two wives and wanted to know what he should do, whether to put away one or not. McDonald baptized six adults and one infant and examined and instructed candidates.

July 5-6: McDonald preached on St. Mark X.49 "Arise He calleth me" to a group of Hän, Tanana and Teetl'it Gwich'in people. The chief of the Teetl'it Gwich'in, Neltsyootti, spoke after the service and among other things said he had been spoken to by a medicine man of another tribe when on his way to Fort Yukon and told not to listen to the minister. But now, having heard McDonald speak of God, he would not be influenced by that person. He believes what he has heard of God's word and takes it into his heart and will endeavor to follow it. He said he would try to come again next year and bring more people. [Geh ts'eh] Henry Venn preached in the afternoon. McDonald baptized five adults and four infants. The Tanana and Teetl'it Gwich'in left in the evening due to want of food.

July 6: McDonald spoke on the Song of Solomon I.5 "we will remember they love" and exhorted them to prove their love to Christ by strenuous efforts to do his will. The Hän left in the afternoon.

July 10: Almost all of the First Nation people had left Fort Yukon leaving six or seven families and the boatmen. With those of the Fort people the community numbers about 25 adults plus children of various sizes.

July 11: McDonald moved his things from his room to another while his chimney was partially rebuilt.

July 13: A party of Neets'ajj Gwich'in arrived at Fort Yukon and after morning prayers McDonald talked with Peter Roe who complained that some of his tribe were careless to the duties of religion. He spoke hopefully of the Gwichya Gwich'in who he visited last winter for trade. He spent a week with them and instructed them daily, according to his ability, in the things of God.

July 14: McDonald talked to Thomas Bear [Han?] who had taken another wife and is reluctant to give her up as his first wife could not keep up with the work for himself and his children.

July 16: Evening prayers with the Neets'ajj Gwich'in on Isa XLI 13 "I the Lord thy God will hold thy right hand, saying unto thee, Fear not: I will help thee."

July 17: McDonald had another unsuccessful talk with Thomas Bear.

July 18: Ch'eeghwalti' left for his country near LaPierre House.

July 19: McDonald taught Boucher and Edward Smith in Cree.
July 21: McDonald taught Boucher and Edward and revised the translations.
July 22: Three Lower Yukon River people were at the Fort. McDonald spoke on John X 10: "I am come that they might have life, and that they might have it more abundantly." [topic of food scarcity] He revised his translations.
July 25: William Penn is the fisherman for the Fort. T. Bear is almost persuaded to put away his latest wife. He left the post in the evening and left behind the woman he had lately taken.
July 27: Two young men from D. Anderson's camp reported plenty of moose and said all were attentive to religious beliefs.
July 28-August 1: McDonald studied the Tukulth language, revised his translations including two hymns.
August 2: McDonald received Edward Smith from Romanism into the Church of England.
August 6-7: McDonald revised his translations.
August 8: McDonald talked with Geh ts'eh and revised his translations.
August 9: McDonald taught Boucher, Edward, and Peter Pelly's wife.
August 10: Translating
August 11: A talk with Peter Pelly's wife on religion.
August 15: Translating.
August 17: McDonald embarked on the HBC boat to LaPierre House. He wanted to visit the FN people there and along the route.¹⁷¹

In August, William Bompas returned from the Fort Norman area to take over the mission at Fort Simpson after the previous missionary resigned.¹⁷²

From McDonald's 1868 Journal:

September 6: McDonald reached LaPierre House. The people there suffered from lack of food all summer.
September 7: The HBC boatmen set out for Fort McPherson without any provisions as there were none to give them.
September 10: Some of the boatmen had returned due to deep snow in the mountains and went out hunting. Very few fish in the fish weir and little meat in the store.
September 13: McDonald left on the boat to return to Fort Yukon.
September 14: Mail arrived with two new European HBC servants, John McDonald and Donald Mclean. Learned that Kenneth McDonald (Robert's brother) had won the First Cochrane Scholarship.
September 21: McDonald arrived at Boucher's fishery at Kironduk and he had 800 fish which were all loaded into the boat.
September 23: McDonald reached Fort Yukon.
September 27: A Lower Yukon FN man, Tetretti, arrived with a letter from a party of American fur traders who have established a trading post near the confluence of the Tanana and Yukon rivers. Two other parties are establishing trading posts lower down.
September 28: Tetretti says Lower Yukon people are anxious for instruction in the knowledge of God.
October 1: Translating.
October 4: Chief David Anderson speaks hopefully of all his band.
October 8 and October 13: McDonald rendering Tukulth translations into syllabic characters.

October 17: McDonald has a conversation with John Hardisty Sahnyati who appears to have a growing earnestness with respect to divine things. McDonald gives an evening address on the privileges and duties of Christians.

October 21-22: Antoine Houle was very ill and then died.

November 18: McDonald set off overland for Chief David Anderson's camp on the banks of the Black River, about a hundred miles away from Fort Yukon. He took pupil Robert with him.

November 25: McDonald fell through the ice and got wet up to the waist so had to make a fire to dry out. Reached David Anderson's camp at midday. There were 67 people, nine belonging to the Gwich'yaa Gwich'in and Vuntut Gwich'in. The majority of the group were in camp, and some were at the Fort.

November 27-December 5: McDonald visited Peter Landon's lodge, Bechan (Alexander Murray), John Murray (Etchit), and Charles Kirkby (Chutzug). He visited caches and found the whole empty. The people have very little food.

December 7: McDonald set off for Fort Yukon with Thomas Jay, alias Koisa.

December 11: McDonald met a Vuntut Gwich'in with meat and tobacco sent by Mr. McDougall.

Overtaken by Mr. Nicol, James Sinclair and François Boucher on their return from a fur trapping excursion. Reached Fort Yukon.¹⁷³

The Alaska Commercial Company was created in 1868 after a series of mergers. More steamers began running the Yukon River, making it easier to import goods and diminishing the trading company's reliance on local wildlife. It destabilized the monopoly once held by the Hudson's Bay Company.¹⁷⁴

1869 The Hudson's Bay Company and Rev. McDonald make plans to move from Fort Yukon up the Porcupine River to (Old) Rampart House.

The Alaska Trading Company launched the small steamer *Yukon* on its route up the Yukon River from St. Michael in 1869.¹⁷⁵

From McDonald's 1869 Journal:

January 9: McDonald promises to visit the camp of the Black River people who were in the mountains halfway to LaPierre House. Chief David Anderson sent a request for McDonald to visit his camp which had a party of Vuntut Gwich'in nearby. He proposes to visit them at the beginning of February.

February 11: Mr. McDougall started with three sleds for LaPierre House for goods. McDonald went with him to visit the First Nation people of that post and those enroute, and those of Fort McPherson.

February 16-25: McDonald detoured to visit Black River people and joined the HBC party on the Porcupine River opposite North River.

March 2: McDonald reached LaPierre House and received a cordial welcome from Mr. John Wilson. Much sickness there during the winter. One of the Company men had typhus as well.

March 5: HBC sleds left for Fort McPherson and McDonald sent Robert on and stayed to visit with LaPierre people, some of whom were Vuntut Gwich'in.

March 10: McDonald accompanied the HBC men to visit [Geh ts'eh] Henry Venn's camp and received a hearty welcome.

March 19: McDonald set out for Thomas Ch'eeghwalti's camp.¹⁷⁶

Thomas Ch'eeghwalti' was Richard Martin's great grandfather. Thomas and his son, Richard's grandfather, Roderick Thomas wanted to buy a gun from the Hudson's Bay Company. They had a lot of fur and the trader took it all and stacked the pelts on top of one another and pressed down. He put the gun, stock down, next to the furs and they were six inches short of being able to buy the gun. The company took skins of whatever shape and quality and valued it at fifty cents. The Company paid 25 cents for a bundle of dried meat – about one whole caribou dried.¹⁷⁷

From McDonald's 1869 Journal:

March 23: McDonald left the camp with hunters.

March 27: The party arrived near the confluence with the Bell River, eight miles from [Geh ts'eh] Henry Venn's camp.

March 29: The party arrived at [Geh ts'eh] Henry Venn's camp.

March 31: McDonald set out for LaPierre House, accompanied by Thomas Ch'eeghwalti' and Chitow, and arrived at 4 pm.

April 4: HBC men arrived back from Fort McPherson.

April 6: McDonald set out for Fort McPherson with HBC man Murdock McIver. He was sent to McDonald by Mr. J. Wilson.

April 8: McDonald reached Fort McPherson to a cordial welcome from Mr. Flett.

April 30: McDonald studying Tukudh.

May 22: Six of the LaPierre House people arrived, [Geh ts'eh] Henry Venn among them.¹⁷⁸

François Xavier Mercier, the American trader in charge of Noukelakayet (Noukelakayet), says that Robert McDonald left LaPierre House in the middle of May and arrived at Noukelakayet on June 1. From there, on June 10, he embarked in Mercier's boat and went down the Yukon River to St. Michael. Near the beginning of July he returned to the Mackenzie mission by the same route. [Mercier has the wrong year.]¹⁷⁹

Fort McPherson was typically isolated for almost eight months, from late September to early June, and the HBC staff saw no Inuvialuit and few Gwich'in. The visiting Inuvialuit arrived at Fort McPherson in the late spring and September. The Athapaskans usually arrived earlier and stayed later. The Inuvialuit camped in domed tents on a wide mudflat separated from the shore by a narrow strip of water. The Athapaskans set up tents near the log buildings of the HBC, high on the steep embankment.¹⁸⁰

In June or July, Father Petitot left Fort McPherson with some Inuvialuit for the outer Delta but his paranoia got the better of him and he abandoned his canoe and escaped through the woods to turn up at Séguin's cabin at Arctic Red River.¹⁸¹

It is possible [but unlikely] that George Greenland was one of two Inuvialuit boys who started living at Fort McPherson full time in 1869. Stringer's diary notes that George had a cousin and other relatives at Kittigazuit in 1892. George was employed as the HBC interpreter by 1873.¹⁸²

Kittigazuit, also spelled Kitigaaryuit, is a historic Inuvialuit settlement in the traditional territory of the Kitigaaryungmiut. The site is on a small island at the junction of the Mackenzie River's east channel and Kugmallit Bay.¹⁸³

From McDonald's 1869 Journal:

June 3: McDonald set out for LaPierre House.

June 7: McDonald reached LaPierre House after hunting goats along the way.

June 10: HBC packet arrived with news that Mr. Bompas is on his way to join McDonald.

June 12: Mr. Bompas arrived with boat from Fort Simpson. He was quite tired after his tramp across the mountains. It was at once determined that Bompas would proceed to the Yukon [Fort Yukon]. Prayers with the FN people and Bompas expressed his pleasure at seeing them assemble at the hearing of God's words and for prayer and exhorted them to a sincerity on prayer and to persevere in doing God's will. Bompas also addressed the Company people. Then the HBC boat, having been delayed so long they could not further detain it, left LaPierre House for Fort Yukon at midnight.

June 18: McDonald arrived at Fort Yukon.

June 21: McDonald held morning and evening prayers at a First Nation camp and spoke on I Tim II.4. David Anderson interpreted to the Hän.

June 22: McDonald held morning prayers and then Peter Roe gave an address.

July 1: McDonald made preparations to leave for Fort Simpson. Bompas is unwilling to visit there at present. McDonald wants to be at Fort Simpson when the boats returned from Portage la Loche in case Mr. Kirkby does not return to Simpson and no one comes to succeed him. Bompas plans to travel to Fort McPherson in August.

July 2: McDonald leaves Fort Yukon with McDougall, going to Fort Simpson, and Sinclair going to Fort McPherson.

July 14: McDonald found an elephant [probably mammoth] tooth.

July 18: McDonald reached LaPierre House.

July 23: McDonald at Fort McPherson

July 27: A small house has been built at Red River by the Romish priests.

August 3: McDonald arrived at Fort Good Hope.

August 17: McDonald reached Fort Simpson. J.S. Onion in charge. Gaudet and Nicol Taylor arrived a few days before. Called on Mrs. Hardisty and a few other ladies.

August 22: the Portage la Loche boats arrived with word that another missionary is on the way for Fort Simpson.

August 24: The mission house is being prepared for Rev. W.D. and Mrs. Reeve expected on the boats from P. la Loche.

August 30: The Reeves and Hardisty arrived from Portage la Loche. Hardisty has been absent for two years.¹⁸⁴

William Day Reeve (b. 1844) was born in Lincolnshire, England. He spent two years farming and had a period of business training. He volunteered as a missionary with the Church Missionary Society and was sent to Islington College but was still in his junior theological year when he was approved for service in the Diocese of Athabasca. He secured an outfit, married his fiancée and they sailed for New York four days after the wedding in April 1869. He was ordained deacon in Winnipeg in early June by Bishop Machray and then travelled three months by canoe to Fort Simpson. In 1880, Reeve took a furlough in England and saw Bompas' Slavi translation of the Gospels through the press. Reeve returned to England in 1889 and guided more translations by Bompas and McDonald to publication.¹⁸⁵

From McDonald's 1869 Journal:

September 2: John Reid and fathers Petitot and [Grollier] arrived on the last boats from Portage la Loche.

September 6: Mr. Gaudet returned to Fort Good Hope and Flett, McDougall and McDonald left for Fort McPherson.

September 13: The party met Bompas in a small canoe with 2 young men who intercepted them below Fort Good Hope. He had letters from the Americans who came to the Yukon River this summer. Fur traders from the firm of Parrott & Co. came up the Yukon in a small steamer and with them came two US government officers to ascertain the longitude of Fort Yukon, it being supposed to be in Alaska. McDonald forwarded the letters by canoe to Fort Simpson.¹⁸⁶

Bompas went to Fort Yukon in the fall of 1869. The United States took possession of the post on August 9. Bompas stayed at the post, except for a trip to the Arctic coast, until 1873.¹⁸⁷ Bishop Bompas wrote that he left Fort Yukon and spent the winter at "lonely" Rampart House [Howling Dog, Alaska] and in the spring travelled over the mountains to visit the Inuvialuit on the coast.¹⁸⁸

From McDonald's 1869 Journal:

September 16: McDonald and party reach Fort McPherson. Inuvialuit arrived on the same day.

September 17: McDougall and Sinclair set out for LaPierre House and Fort Yukon. McDonald stayed at Fort McPherson, planning to leave later with dogs and sled. McDonald assembled the Inuvialuit and spoke to them through an interpreter. Sang a verse of hymn and knelt down in prayer with them.

September 19: Mr. Bompas addressed the gathered First Nation people and Mrs. Flett interpreted for him. He also addressed the Inuvialuit through the Company's interpreter.

September 20: McDonald assembled the Inuvialuit and gave them an address with Mrs. Flett interpreting. Told them of Bompas' wish to visit their camps to teach of God and his will and asked what they thought of it. They declared themselves delighted and took their departure that evening.

November 9: McDonald set out for Fort Yukon with seven First Nation men on their return to [Geh ts'eh] Henry Venn's deer-barriere [caribou fence].

October 25: McDonald set out for LaPierre House with George Ross, alias Titsookinjik. Bompas travelled with them for four miles and then stopped at some FN camps they had visited the week before.

October 28: McDonald reached LaPierre House.

November 1: McDonald talked with [Geh ts'eh] Henry Venn.¹⁸⁹

November 10: The party reached [Geh ts'eh] Venn's barriere.

November 11: The party reached Ch'eeghwalti's barriere.

November 15: McDonald went on to North River with four FN men and made about 25 miles.

November 17: The party reached a camp of 13 adults and four children at North River.¹⁹⁰

The Hudson's Bay Company signed a deed of transfer on 19 November 1869, turning Rupert's Land over to the British Crown. The Crown ceded the land to Canada (a confederation of Ontario, Quebec, New Brunswick, and Nova Scotia) on 15 July 1870. Manitoba was also admitted to the confederation as a result of the Red River Resistance and Canada negotiated seven treaties with Indigenous nations.¹⁹¹ The Northwest Territory was governed out of Regina.

From McDonald's 1869 Journal:

November 25: McDonald resumed his journey to Fort Yukon with five First Nation men who are going with provisions to the trading post at the foot of the Upper Ramparts on the Porcupine River.

November 29: The party reached the HBC Trading Post at the foot of the Upper Ramparts. Four men were here building a house for the winter's use and five families were camped with them. Company servants living in a wretched hut.¹⁹²

The first Rampart House in Alaska, established in 1869, was in a bad location on the south side of the Porcupine River just below Howling Dog Canyon. At Howling Dog, sheer walls came right down to the water and the dogs could not get past to line the boats upriver. The post was relocated in 1869 [1870] to the mouth of the Salmon Trout River and the site is now called Old Rampart. New Rampart (est. 1889) [1890], now called Rampart House, is on the Canadian side of the Yukon / Alaska border on the Porcupine River.¹⁹³

From McDonald's 1869 Journal:

November 30: McDonald carried on to Fort Yukon with Peter Pelly who is McDonald's guide.

December 1-3: McDougall had joined McDonald on December 1 and they arrived at Fort Yukon on December 3.

December 4: McDonald visited HBC men and American traders with the firm of Parrott & Co., Mr. Westdahl and Moses Mercier, who occupy one of the houses at the Fort. Fort Yukon has been found to be in America at Lat 66 33 and Long 144 21.

December 6: McDonald gave advice to William Loola, a young man who McDonald appointed to act as Christian leader among the Black River people.¹⁹⁴

William Loola's fish camp was at the mouth of the Sheenjek River, about 2 ½ miles below where the mouth of the river is now. The village people put in a weir right across the river to trap a lot of fish. Charlie Lula [Loola], William's son, lived there and his brother was Ezias. Peter Moses later lived there before he moved to Old Crow in 1924 and became a chief of the Vuntut Gwitch'in. Loola's fish camp was the start of the portage to the Black River. A lot of little lakes behind the village provided good places to hunt moose.¹⁹⁵

From McDonald's 1869 Journal:

December 16: McDonald had supper with Mr. Westdahl.

December 24: McDonald visited Mr. Westdahl.

December 31: In a wrap-up note for the year, McDonald says notice has been given to the HBC to withdraw to their own territory. The officers and servants continued to stay at Fort Yukon for the winter because it was impossible to move everything until the opening of navigation. They are not allowed to trade in furs at this spot. The change will be a loss to the First Nation trappers. They are all profess a determination to abide with the HBC. An offer was made to McDonald to remain at the Fort as a guest of the American traders, but he didn't think it would be desirable for him to do it.¹⁹⁶ [The HBC gave him free passage to the Anglican diocesan headquarters at Fort Simpson.]

Captain Charles Raymond, United States Army reached Fort Yukon and determined the post was in America.¹⁹⁷

William Day Reeve served as an Anglican priest at Fort Simpson from 1869 to 1889 when he became the Archdeacon of the Chippewa.¹⁹⁸

1870 Rev. McDonald starts translating the Gospel into Tukudh and makes another trip down the Yukon River to the mouth of the Tanana.

At some point this year, the first Rampart House HBC post, now known as Howling Dog, was moved up the Porcupine River to the mouth of the Salmon Trout River. This second site is the post referred to in the following journal notes. When the post was moved again to the Canadian side of the Yukon / Alaska border, the old site at Salmon Trout River became known as Old Rampart and the new one became New Rampart House – and now just Rampart House.

Canadian confederation in 1867 united Canada East, Canada West, Nova Scotia, and New Brunswick. Lord Selkirk's Red River Colony and British Columbia were separate entities, as was the huge domain of the Hudson's Bay Company. The arctic islands were considered to be British but without serious definition. After 200 years of proprietorship, the Hudson's Bay Company handed over their domain of Rupert's Land to Canada in 1869. The state of geological information at the time did not allow the definition of borders. Canada accepted these lands into the new dominion in 1870. A Canadian statute in May of this year had already formed the new province of Manitoba. After 1870, the title North-West Territories was generally applied to what was left of Rupert's Land. Canada's right to administer these lands was never seriously questioned after the 1871 BNA Act was passed although there were doubts about the extent and validity of the HBC charter as a basis for the transfer.¹⁹⁹

From McDonald's 1870 Journal:

January 12: An express arrived from Fort Simpson and McDonald was glad to hear from Mr. Bompas and Mr. Reeve.

January 18: McDonald started translating St. John's Gospel.

January 20: McDonald ate dinner at Westdahl's on his birthday.

January 22: McDonald translating St. John's Gospel.

January 24: Mr. Flett arrived from Rampart House where people are starving. One of the Fort men sent off provisions at once.

January 28: Mr. Sinclair arrived from Rampart House.

January 29: Mr. Frederick Smith, agent of Parrott & Co. arrived with a man named Robert Napoleon and three FN men.

January 30: Three FN men and Mr. Smith attended a service.

January 31: McDonald hosted Smith and Westdahl to dinner.

February 1: Westdahl with James Sibbeston and John McDonald left for Rampart House with provisions and goods.

February 10: Sibbeston and McDonald returned from Rampart House.

February 12: The Neets'ąjj Gwich'in learned a hymn and a prayer which McDonald put into their language with the help of Joseph McDonald.

February 14: McDonald set out to the Gwich'yaa Gwich'in with the Company's sleds going down the Yukon to get meat. F. Smith left with the party he had arrived with, accompanied by Moses Mercier and Westdahl went with the party to get meat. They all camped together the first night.

February 15: The party reached the First Nation camp at midday. There were 74 people in total including seven Neets'ajj Gwich'in and five Gwich'yaa Gwich'in and they gave the visitors a hearty welcome.

February 16: The Company sleds and Westdahl left on their return to Fort Yukon.

February 17: Smith and his party left for downriver. McDonald examined and instructed candidates for baptism.

February 25: McDonald set for on return to Fort Yukon [after baptizing eight adults and seven children]. He traveled with a young man, Orikei, and a dog team with three dogs.

February 26: McDonald and Orikei reached Fort Yukon before sunset to find Robert very ill. McDougall is at the Rampart House Post.

February 27: Robert apparently had hydrocephalous.

March 1: J. Sibbeston and two other servants went on a long trip to Long Portage alias Kironduk.

March 7: Robert died after days of seizures and unconsciousness. In his delirium he repeated prayers and hymns and just before losing his voice he repeated the Apostles' Creed, the Lord's Prayer and sang Happy Land in "Indian." He could read fluently in the New Testament, was ciphering in Rule of Three and could write a fair hand. McDonald had hoped he would prove useful as a missionary among his countrymen.

March 16-17 and March 21: McDonald translating Gospel of St. John.

March 23: The wife of Jonathan Anderson of the Black River people committed suicide during the last winter. McDonald notes that she was ill-tempered and was provoked by her husband speaking of visiting another tribe and making her net his snowshoes on a Sunday. Translating.

March 22 and 26: McDonald translating.

March 28: Moses Mercier arrived at midday.

April 2: Translating.

April 3: Letters arrived from Fort McPherson with McDougall and McDonald was glad to hear of Bompas' performances in translating.

April 9: McDonald translating. Westdahl set off for Rampart House.

April 16: McDonald translating.²⁰⁰

From April 18 to June 18. William Bompas travelled into the Mackenzie delta from Fort McPherson.

There are snowstorms and snow blindness. The Inuvialuit wished that Bompas' books were tobacco as smoking seemed to be the sole object of their lives.²⁰¹

From McDonald's 1870 Journal:

April 23 and 30, May 7, 14 and 21: McDonald translating.

April 29: Packet arrived with news of insurrection in Red River.

May 2: All but one of the Company's men belonging to Fort Yukon returned from Rampart House.

May 30: McDonald prepares for a missionary journey to the confluence of the Tanana and Yukon rivers where FN people gather to trade [Noukelakayet]. McDougall and all the Company servants except one left Fort Yukon with all the moveable property to proceed to Rampart House, Alaska. James Sibbeston was left in charge of the Fort and has one First Nation man with him.

May 31: McDonald set out with in a canoe with William Loola and Titshioorzi. "God grant that this journey may be for his glory and the salvation of immortal souls."²⁰²

In June or July, Father Petitot went to Fort McPherson and perhaps on into the Yukon River basin. His mental illness caused him to return to [Fort Good Hope?] with fantastic stories and a vast understanding of a language that he had had no chance to use up to that point.²⁰³

From McDonald's 1870 Journal:

June 4: McDonald, William Loola, and Titshioorzi arrived at a camp of Neets'ąjj Gwich'in: 12 men, 11 women, and 17 children. They assembled for divine worship an hour after McDonald's arrival and Bayitinukwulti, who had been at Fort Yukon in the winter, translated for McDonald. He had taught the others the prayer and hymn that he had learned, and they joined in heartily. McDonald had a talk about their former religious belief, and they said they believed in a Supreme Being, but paid him no worship. They believed that man sprang from the earth, and that the first woman was placed on a high rock from which she could not descend, but that the crow took her thence and took her to the man. With the help of Bayitinukwulti, "Happy Land" was rendered into the Neets'ąjj Gwich'in tongue.

June 5: McDonald held three religious services and set before them the scriptural account of the creation, the fall of man, the flood, the coming of Christ into the world, his teaching, his acts of kindness and love, his miracles, his sufferings, and death, and the way of life through him. All listened as if interested. But some are not much impressed by what they heard.

June 6: McDonald prayed with the camp and taught them a hymn and the decalogue which has been translated in brief into their tongue. He asked them at the close what they thought of God's word and three spoke, expressing grief for the evil they have done and saying they hoped to do better in the future. McDonald and companions left the camp at mid-day.

June 7: McDonald's party arrived at Hutchison Kohl and Co.'s fur trading post at Noukelakayet at the confluence of the Tanana and Yukon rivers. Demonstrations of delight included firing of guns and shaking of hands. Mr. Francis Mercier is in charge of the post and gave them the use of the house and every facility within his power. Within an hour the people were assembled, and McDonald talked of the creation, fall of man, and the way of salvation through Christ. Bayitinukwulti interpreted. The people had finished trading, and some had already left, but those remaining agreed to stay a few days to receive Christian instruction. The chief of the Teetl'it Gwich'in appears as earnest as he did two years ago.

June 8: McDonald assembled the FN people at Noukelakayet three times for divine service. He noted that the Teetl'it Gwich'in tongue is considerably different from that of the others and McDonald gave them a separate address. He had a short prayer rendered into their tongue and translated the Lord's prayer for them. His addresses were about moral law and the summary of it by Christ and he spoke against conjuring. He exhibited the character of Christ and showed the lost condition of man since the fall. The mode of reconciliation is appointed by God between himself and sinful man. All appeared interested. François Mercier offered McDonald free passage to St. Michael and back to Fort Yukon if he wanted to visit the people down river. He also offered his interpreter who could speak the language of those living on the banks of the river between Noukelakayet and the mouth of the Yukon River.

June 9: McDonald addressed the First Nation people three times and spoke strongly against conjuring, there being many medicine-men among them. He set before them the power, goodness and wisdom of

God and exhorted them to give up themselves to his service, accepting Christ as their savior from sin and its power. He translated the decalogue into Neets'ąjj Gwich'in in an abridged form.

June 10: McDonald held two religious services. One person had committed the decalogue to memory and another nearly. Nearly half of the First Nation people departed from Noukelakayet.

June 11: Several medicine men made a formal renunciation of their craft. McDonald made arrangements for going down river and sending back the two men who brought him to Noukelakayet.²⁰⁴

The confluence of the Tanana and Yukon rivers was a traditional gathering place for several Indigenous groups. In 1868, when François Mercier established the first trading post in the area, there were as many as five different Athabascan [sic] languages spoken in the area. Noukelakayet Station was later known as Fort Adams and is now the town of Tanana.²⁰⁵

From McDonald's 1870 Journal:

June 13: McDonald embarked in H.K. and Co's boat for St. Michael. Four hours later they passed Fort Adam, a trading post of Parrott and Co.'s. At sunset met Larion, a Koyukuk chief, who had been spending a few days with 100 people camped at Frog River.

June 14: Reached a First Nation camp at Frog River. McDonald gave them the address he usually gave the first time. Some seemed interested, others indifferent. Two hours later McDonald assembled them again when they appeared really interested. Repeated to them the decalogue several times. Four out of seven conjurors renounced their craft and promised to try and live a Christian life. Bayitinukwolti, who had travelled as far as Frog River will remain there for three days to teach what he knows of divine truth.

June 15: McDonald stopped to address a group camped at Matukakut and left right after. The party passed by two more camps. McDonald rendered a prayer and hymn into the dialect spoken at Anvik and also a hymn into the tongue of the Koyukuk people.

June 15: The boat stopped at a fishery called Sukotaloty and then a camp near Small Mountain. McDonald assembled them and gave the address on creation, the fall of man through transgression of God's law, and the redemption provided through divine grace. He exhorted them to repentance and faith in Christ. Afterwards, an old conjurer asked if conjuring was really bad and promised to renounce it. The boat arrived at Fort Nulato in the evening. The people there had been told of the object of his coming. Ivan, the Koyukuk chief, was present as was Larion. McDonald taught the people for about an hour and a half.

June 16: McDonald assembled the people again at 2 am and taught them for an hour. A few memorized a hymn and a prayer and learned to sing the hymn very well. Ivan and a woman professed to renounce conjuring. Ivan said he had murdered a Russian and it was a cause of grief for him. McDonald visited the grave of Lieutenant John L. Barnard who was killed by the Koyukuk people in February 1851. The boat arrived at two camps of people called Youlikik who speak a dialect of Neets'ąjj Gwich'in. They had heard of McDonald's coming.

June 17: The boat stopped at a camp of people with Inupiaq features but who speak "Indian." Two more camps.

June 18: The boat stopped at three more camps. Nearly all speak a dialect of Neets'ąjj Gwich'in.

June 19: The boat came to Parrot and Co. trading post called Igruharagute in Russian and Skozarinski in "Indian." The party came to two more camps and the Parrot interpreter was averse to interpreting at the last one because he found it too difficult. They came to a former mission station of the Greek church

where there is a chapel, a dwelling house and other buildings in pretty shape. McDonald could not speak to the people as he had no interpreter. About 20 Inupiaq were at the place.

June 20: The boat passed six camps of Inupiaq fishing for salmon.

June 21: The boat passed three camps of First Nation people before landing at Andrieskigdivorski. The barren grounds started about ten miles later and there were only a few stunted poplars and willows.

June 23: The boat passed Koklik fishing station and then four days later entered the Pacific. They overtook traders Clarke and Mr. Juggins.

June 24: The party arrived at St. Michael on the shores of Norton Sound and McDonald received a kind reception from Captain Riedell, agent of the H.K. and Co. Nearly all of the company officers were present plus a considerable number of servants and employed First Nations.

June 28: McDonald translated a hymn and part of the Decalogue in Inupiaq with the help of Captain Riedell and officer Elijah Kaschefnikoff.

June 30: McDonald translated with Tetreti a little into the Neets'ąjį Gwich'in tongue.

July 1: McDonald translated two hymns into the Neets'ąjį Gwich'in language and wrote out his journal.

July 4: McDonald finished transcribing his journal ending June 30th. In Russian time, this is St. John Baptist's Day and divine services were held by the Russians in the Greco-Russian chapel.

July 5: Captain Riedell and officer Elijah Kaschefnikoff helped to render a short account of the creation and the fall of man into Inupiaq.

July 6: A schooner of H. Kohland Co. and a schooner of Parrott and Co. arrived. The agents talk about uniting the companies to mutual advantage.

July 12: McDonald translated some texts into Neets'ąjį Gwich'in.

July 14: McDonald translated some text into Inupiaq.

July 19: McDonald wrote a letter to brother Kenneth.

July 21: McDonald departed St. Michael on the steamboat after receiving much kindness during his stay.

July 25: The boat arrived at Andreski. Lacharias is an acolyte in the Greek Church was sent to the Mission Station.

July 27: McDonald met Ferdinand Westdahl and Moses Mercier with news the Hän were threatening to expel the Americans from Fort Yukon. This was on July 26th when they left the post.

July 28: The boat arrived at Misni or Ikagmute, the Greco Russian Mission Station.

July 31: The boat arrived at Igruharagmute and McDonald addressed a large number through Tetreti and Larion.

August 1: The boat arrived at Anvic. Delayed for repairs to the steamer.

August 4: The boat stopped at a camp and McDonald was pleased to find they knew a hymn he had taught to people at Nulato. He taught them a short prayer.

August 6: The boat arrived at Nulato.

August 12: McDonald wrote out a little in the Neets'ąjį Gwich'in tongue.

August 13: The boat reached Fort Adam and McDonald heard about the death of Hän Chief Nootleti [Chief Charley Nootle's father].

August 17: The boat reached Ninklukait and the steamer not in good repair. Captain Riedell collected goods and as much dried and salted salmon as the boat could carry and departed back to Fort Adam. McDonald sent two letters for England.

August 18: McDonald purchased two canoes and engaged three young men for the trip to Fort Yukon where he expected to find two with a canoe to take him to Rampart House.

August 23: McDonald composed a hymn in Neets'ąjį Gwich'in tongue.

August 24: McDonald arrived at First Nation camp Kitit and talked to four women and six children about Jesus, his love, sufferings and death, resurrection, ascension, and intercession and his second advent in his glorious majesty to judge the world. Exhorted them to faith in and love and obedience to Christ. McDonald baptized a child named Kenneth.

August 27: The party stopped a little above Boucher's house.

August 30: The party passed Mr. Fred Smith's camp. Three nights from Fort Yukon.

August 31: The party was delayed by one canoe taking a diverting channel.

September 1: McDonald arrived at Fort Yukon to find Mr. McDougall waiting. He heard Mr. Bompas had passed two months with the Inuvialuit and returned too late to Fort McPherson to come to Rampart House. Romish Pere Petitot came there for a visit and spent four days but did not effect any conversions. He also tried to induce the LaPierre House people to come to his religious services. Apparently, he spoke Tukulth fluently. McDonald told the Hän that he hoped to visit next year.

September 4-5: McDonald set out for Rampart House. McDonald employed the Neets'ajj Gwich'in to go to Rampart House and McDougall employed the two young men that had waited for McDonald from Rampart House. McDougall had a quantity of trading guns to take to Rampart. The two Black River people accompanied them almost to Kironduk and the party reached within five miles of Salmon.

September 6: McDougall's gun accidentally discharged killing the First Nation boy, Andrew Taylor, in front of him.

September 12: The party reached Rampart House, Alaska where the dwelling houses were far from finished. Rainy weather and lack of provisions.

September 15: The Neets'ajj Gwich'in took their departure and McDonald sent a letter with them to Captain Riedell. He paid Mary Sibbeston and her mother for work done for him.

September 18: The Packet arrived with news of troubles in Red River. Sorry to hear that Mr. Kirkby could not return to Mackenzie River [diocese].

September 19: Peter Pelly took the willing wife of Chiligitrhe who is away hunting and has paralysis in one hand.

September 22: McDougall dismissed Peter Pelly from the HBC service.

October 19: Chiligitrhe killed Peter Pelly by shooting him in the head while he slept. "Poor Peter Pelly! He was cut off in his sins and his day of grace is past."

October 24: McDonald visited the sick whose sickness resembles chicken pox.

November 4: Poor Peter Roe has become careless of religious duties and has not been holding divine worship.

November 5: A Neets'ajj Gwich'in girl, an eight-year-old orphan, was paralytic over half of her body was killed by being buried alive by some young people. Her sister of 15 was accustomed to carrying her on her back when they moved from place to place. She was tired of doing so and asked one to help her but was refused. It was then determined that she be buried. The main part of Neets'ajj Gwich'in were with Peter Roe at some distance and when Peter got the girl taken out of the grave, she was dead. "... an act of great cruelty".

November 16: McDonald talked with Koottrei who contemplates and speaks of doing evil to Chiligitrhe. William is to take McDonald to visit the Black River people.

November 18: McDonald set off to Black River country.

November 20-21: McDonald reached the Black River camp and had conversations about sorcery. They have not given up all faith in the power of the shaman. Believe there is some distant people using incantations against them.²⁰⁶

Individuals had varying amount of power depending on their ability to dream and obtain powerful objects. Any individual could gain luck in hunting, but powerful people (“shamans”) could defend themselves and others against bad spirits. They could enter trances, singing and drumming, and using medicines and magical gestures. They could deal with supernatural beings. Good shamans could heal, and bad shamans could kill.²⁰⁷

From McDonald’s 1870 Journal:

November 22: McDonald hears “talk” about Pere Petitot’s visit to Rampart House.

November 24: There are three sick in the camp, two with chicken pox.

November 27-28: Peter Kootsurichyan was practicing incantations because his wife was sick with chicken pox. McDonald went to see him, but he was in a sort of ecstasy and had to be left by himself. The next day he did not think he did anything wrong by conjuring. Rev. McDonald returned to the Fort with William Loola, son of Kootsurichyan.

December 10: Bechan sick of chicken pox.

December 11: News of sickness among the LaPierre House First Nations and the death of one young man.

December 14: News of sickness at Fort McPherson similar to sickness at Rampart – chicken pox. Bechan improving.

December 24: McDonald set out with Mr. Wilson and party for LaPierre House.

December 25: Strong headwind and everyone was bitten frost in the face.²⁰⁸

The number of baptisms by the Oblates at the Providence and Simpson posts dropped dramatically between 1865 and 1871 as people turned to their own spiritual leaders in times of crisis – disease and starvation.²⁰⁹

1871 Rev. McDonald spends time at LaPierre House and travels up the Yukon River to visit the Hän. Disease is common wherever he travels.

The Manitoba Act of 1870 came into being as a result of the Riel Rebellion. It reserved land for Métis people and started treating them as a separate group. In the United States, the government forced mixed-blood people to become either white or Indian.²¹⁰ The journals of Bompas and McDonald were printed in the Missionary Society’s periodicals. McDonald is noted as being of mixed race.²¹¹

From McDonald’s 1871 Journal:

January 4: McDonald arrived at LaPierre House from Rampart House.

January 10: McDonald sent word with people from Ch’eeghwalti’s camp that he would visit them in March on his return from Fort McPherson.

January 11: McDonald set out for Fort McPherson and arrived on January 14th to find Mr. and Mrs. Flett in poor health.

January 16: McDonald received subscriptions from the men of the Fort.

January 19: McDonald started revising the St. Luke’s gospel translation. He thought the chief fault was with regard to the idiom.

January 28: McDonald revising the translation.

February 7: News from McDougall that the property of American traders left at Fort Yukon was plundered by the Hän in the fall and that Sahnyati, upon hearing of this, came and his band helped themselves.²¹²

Diseases such as smallpox and scarlet fever were disastrous for the Hän. It is estimated that their population fell from about 800 in 1847 to less than two hundred by 1871.²¹³ After Canadian confederation in 1867, the provinces made it mandatory to vaccinate schoolchildren. In 1885, an article in the Montreal *Herald* blamed the French and the clergy for spreading the disease.²¹⁴

From McDonald's 1871 Journal:

February 11: McDonald had eighteen chapters of St. Luke's gospel translated into Tukudh.

February 18: McDonald's translation of St. Luke's gospel into Tukudh was finished.

February 25: McDonald translated portions of scripture during the week.

February 28: McDonald set out for LaPierre House with two of the HBC men and reached the post on

March 2: McDonald was not well enough to visit any First Nation camps.

March 13: McDonald set and reached [Geh ts'eh] Henry Venn's camp to find 42 individuals including ten from Peel River.

March 15: McDonald preached against some of the errors of Romanism.

March 17: McDonald read eight chapters of St. Luke's gospel and expounded on them.

March 18: McDonald set out and arrived at LaPierre House.

March 21-24: McDonald travelled to Ch'eeghwalti's camp. There were no provisions in camp except for a little of the beaver killed the day before. All went out to hunt and killed 12 deer. The camp moved to where the deer were killed.

March 31: McDonald started out and reached LaPierre House. The HBC sleds had not arrived from Rampart. Mr. Wilson offered John Stewart to help McDonald.

April 3 -8: McDonald and John Stewart travelled to Rampart. McDonald has snow blindness.

April 9: McDonald learned much of the former tribe of Neets'ąjj Gwich'in died in the course of last winter. [The Dendu Gwich'in of Birch Creek, a tributary of the Yukon River below Fort Yukon, were devastated by an epidemic of scarlet fever around 1865.²¹⁵]

April 24: News arrived of law and order restored in Red River [Manitoba].

May 12: The LaPierre House flooded from the thaw being so rapid.

May 27, June 3 and 10: McDonald engaged in revising his translations. The ice moved out of the Porcupine River.

June 16: McDonald spoke against conjuring which several have been practicing during the past winter. T. Ch'eeghwalti' spoke on the same subject after McDonald was done.

July 3: McDonald packed up his property as the post was to be abandoned. [Due to flooding, the post was relocated to a nearby and presumably higher spot.] He was planning a trip to the upper Yukon River.

July 4: McDonald set out with William Loola and Thomas Koisa.

July 6: The party reached desolate Fort Yukon where weeds and grass are growing within the abandoned post.

July 18: The party arrived at a camp of Hän and some Gwich'yaa Gwich'in. Lucy, wife of Thomas Bear, has been trying to teach what she knows to a few who have listened well to her.

July 20: The party started upriver again.

July 24: The party came to a camp but had no interpreter. Charles Titsiyoorzi had interpreted at the first Hän camp. Came to a larger camp and found Katza, formerly an interpreter of Mr. [Robert] Campbell of the HBC service. He interpreted for McDonald who spoke of creation, fall of man, and the way of recovery by Christ. McDonald decided to turn around at this point because he did not have an interpreter and the people beyond, the Ttrohtsik-kutchin [Tutchone?] would not understand.

July 26: The party set out on their return trip.

July 27: The party came to the last camp of Hän. The chief is Nootle who has succeeded his father Nootleti who died last summer. Nootle was accepted by unanimous consent. They will be going to the mountains to hunt deer and Thomas Bear's wife and others promise to teach them what they can. The total number of Hän is about 35 men, about 35 women, and 60 children.

July 29: The party set out down river and reached Fort Yukon on July 31st.²¹⁶

Anthropologist Dominique Legros says that Robert McDonald began visiting the Northern Han of Eagle (Hung Koocheen) once a year starting in 1871.²¹⁷ From this 1871 journal, McDonald travelled 12 days upriver from Fort Yukon to the first camp of Hän then four days further up to chief Nootle's camp of Hän before turning back down river. Chief Charlie Nootle is mentioned many times between 1865 and 1891 including 8 June 1874 when he was at Rampart House.

From McDonald's 1871 Journal:

August 7: McDonald reached the ruins of Rampart House, Alaska where all the buildings have been burned to the ground.

August 13: McDonald taught William Loola reading.

August 17: The party reached LaPierre House and McDonald received a hearty welcome from Alexander Stewart, the Company's servant in charge.

August 21; McDonald started for Fort McPherson with Thomas Koisa and William Loola.

August 24: The party reached Fort McPherson and McDonald received a warm welcome from Mr. Flett. Tshieyetla [Ttssietla] appears to be doing well as a Christian leader.

August 28: McDonald revising translation.

August 30: William Loola and Thomas Koisa set out on their return.

September 1, 9, and 14: McDonald revising translations.

September 14: The Peel River boats arrived with Mr. Wilson, George Wishart Gairdner, and Robert's brother Kenneth. Robert McDonald was grieved to hear of the death of their father.

September 16: Wilson and others started out for LaPierre House.

September 22: McDonald addressed the Inuvialuit.

September 23: McDonald gave away gifts of clothing, needles and thread sent by kind Christian women [W.A].

September 30: McDonald translated a little during this week past and then translated the Communion Service between October 7th and 14th.

October 16: McDonald addressed the Inuvialuit on the love of God and way of salvation by Christ. They listened well but McDonald feared they did not much care for heavenly or spiritual things. They could not tell anything of what they were taught by Mr. Bompas. Only when asked "did Mr. Bompas tell you of God's love and of giving his son to die for us that we might be saved?" They relied "Yes, he told us that."

October 20: Kenneth and Robert McDonald visited Ttoktsul and others camped six miles up. They left that camp on October 21st, visited another camp, and were back at the Fort at 2 pm.

October 23: Translating St. John's gospel.

October 28: Translating St. John's gospel with aid of Mrs. Flett.

November 4 and 10: McDonald translating St. John's Gospel.

November 11: Kenneth and Robert McDonald set out for LaPierre House with men from that post and reached it on November 14th.

November 20: Robert and Kenneth set out for Thomas Ch'eeghwalti's camp with him and two others.

November 21: The party reached [Geh ts'eh] Henry Venn's camp at his deer barriere [caribou fence] and reached Ch'eeghwalti's camp the next day.

November 29: The party set out for return with Roderick Ch'eeghwalti' and a dog team.

November 30: Started early and came to H. Venn's camp before sunrise.

December 2: Everyone in camp left in the direction of LaPierre House and Robert and Kenneth McDonald accompanied them.

December 4: The people are almost altogether without food and McDonald cut his visit much shorter than he had planned. Robert and Kenneth set out and reached LaPierre House.

December 7: [Geh ts'eh] Henry Venn and party are detained in order to obtain ammunition.

December 8-9: The Only First Nation people camping are two men, two women, and three children, who are pensioners of the HBC's bounty. There are besides in the men's houses an old woman and her two sons, one of whom, Robert Barber, is ill with typhus.

December 24: The party reaches Elize Taylor's camp at Manuel's Portage and she is enroute to Rampart House with her family. She is a pensioner of the HBC. Men from her camp brought news of the Hän plundering all that was left of the American property at Fort Yukon. They also brought an account of the American traders at Fort Adam – a story that McDonald hoped was not true.²¹⁸

Kenneth McDonald, brother of Robert McDonald, was assigned as a lay catechist for Rampart House where he served for five years, two of which when he was working as a Hudson's Bay Company clerk.²¹⁹

By 1871, a treaty with the United States allowed the HBC to again import goods on the Yukon River.²²⁰

[1872 Rev. travels to England where some of his Tukudh translations are published.](#)

Catholic fathers Clut and LeCorre visit Alaska from Fort Good Hope. Petitot is ordered home but doesn't go.²²¹

From McDonald's 1872 Journal:

January 4: McDonald set out with HBC men and sleds for Fort McPherson.

January 8: McDonald reached Fort McPherson to a hearty welcome from Mr. Flett.

January 18: Kenneth McDonald is also at Fort McPherson holding school.

January 1-3: Robert McDonald translating into Tukudh and Kenneth teaching.²²²

Lee Sax and Effie Linklater say that in 1872 Kenneth and Loola were living and teaching in Rampart.²²³ Robert McDonald's journals say that Kenneth was at Fort McPherson for at least the first months of that year, and probably stayed there until Bompas arrived, maybe in September, to take charge of the mission.

From McDonald's 1872 Journal:

February 10: Kenneth teaching. An Inuvialuit boy is attending school and is not quick in learning to read.

February 16: McDonald engaged Andrew Flett [Bonnet Plume] to go with him to Fort Good Hope in April.

February 17: McDonald translating.

March 9: Kenneth teaches and also conducted morning service with the FN people.

March 16 and 23: McDonald translating.

March 30: Mr. Wilson and Mr. Gairdner arrived from LaPierre House. Brought McDonald 36 reindeer tongues for the trip and a pair of eye preservers.

April 13: McDonald revising translations.

April 18: McDonald talks with James Tshiyetla, Christian leader, and gave him directions and encouragement on the work of the Lord.

April 19: McDonald left Fort McPherson on leave of absence for Fort Good Hope and found parting very trying. Kenneth and William Flett accompanied him for the first night and they went four miles and camped. Robert talked with Kenneth in the course of the day on April 20th. "He appears to have a high sense of the responsibility which is devolved on him and a cordial desire to advance the kingdom of Christ."²²⁴

William Flett was the stepson of Orkneyman and HBC employee James Flett. Young William was Archdeacon Kirkby's Gwich'in interpreter and travel companion when Kirkby travelled from Fort Simpson to Fort Yukon and back in 1861.²²⁵

From McDonald's 1872 Journal:

April 29: McDonald Reached Fort Good Hope and was kindly received by Mr. Gaudet. Saw Pere Séguin who came to visit the fort in the afternoon. There are four Roman Catholic HBC servants and three of the Fort men are Protestants. Gaudet renounced Romanism some years ago but has returned to Romanism in the past year.

May 4: McDonald finished translating the burial service into Tukudh.

May 5: Four visited Fort Good Hope who spoke Tukudh and McDonald spoke with them of Christ and asked about their ancient legends. They had a belief in three called Tratrikosin, Yookwine, and Akadekin, and also in a female called Ttsechin.

May 11-18: McDonald made fair copies of Tukudh translations.

June 1: McDonald finished copying Tukudh translations of the Gospels. McDougall arrived from Fort Simpson enroute to Peel River to explore a route across the mountains. Mr. Hardisty sent a travelling allowance of flour and tea for McDonald's trip to Fort Simpson.²²⁶

McDougall did find a better route through the mountains at an Arctic divide. William Ogilvie named it McDougall's Pass and found survey stakes marking a potential wagon road that was never built.²²⁷

McDonald prepared for travelling, having accepted an invitation from the Church Missionary Society to take a rest in England. He took his translations of the four gospels, and part of the Book of Common Prayer and these were printed during the winter by the British and Foreign Bible Society, under his supervision.²²⁸

From McDonald's 1872 Journal:

June 2: McDonald reading in Tukudh to Francis and Eliza Boucher and baptized a son.

June 4: McDonald set out for Fort Simpson. Francis Houle is ill and goes with his wife and a brother as passengers.

June 9: McDonald arrived at Fort Norman and was welcomed by Rev. Reeve.

June 18: Francis Houle died. McDonald reached Fort Simpson.

June 21: McDonald dined at J. Flett's.

June 22: McDonald conducted evening daily prayers in Tukudh.

June 22: McDonald started for Portage La Loche in HBC boat with Mr. Hardisty.²²⁹

Roman Catholic Monsignor [Isidore] Clut [Bishop of Arindale] with Father Lecorre and a young man Silvain "Rabbit Skin" left the Great Slave Lake in birchbark canoes with a mission to establish missions along the Yukon River. [A Rabbit Skin is a very important man often in charge of caribou hunts and the disposition of meat.] They took the route along the Mackenzie River and then the Peel to Fort McPherson. They travelled by foot to LaPierre House and then by canoe and on foot they arrived at Fort Yukon on 13 October.²³⁰

From McDonald's 1872 Journal:

July 2: McDonald arrived at Fort Providence and met Mr. Bompas who is enroute to Fort McPherson to replace McDonald. Much to talk about with him.

July 2: Bompas left on a canoe to Fort Simpson where he will spend the summer and then go to Fort McPherson in September. McDonald continued on his way to Manitoba.

July 11: Dr. McKay going to Fort Simpson from Fort Resolution and trying to get to Fort McPherson where Andrew Flett has cancer of the lip.²³¹

François Mercier wrote that Monsignor Clut celebrated mass at Fort Yukon on October 14th.²³²

Roman Catholic Bishop Clut, Father Lecorre, and Silvain "Rabbit Skin" spent the winter at Fort Yukon where François' brother Moses Mercier was in charge of the American trading post.²³³

Bishop Clut left Providence in August 1872 and, picking up Father Auguste Lecorre as a companion from Fort Norman, stopped at Good Hope where he resisted father's Petitot and Séguin's requests to accompany him. Clut set off for Fort McPherson and LaPierre House on 14 September 1872. He recorded his reception, good and bad, at the Hudson's Bay Company posts. They were generally well-received. But they discovered, as had Sequin and Petitot, that the Dagoo were already devoted to the Church of England through regular visits from the reverends Kirkby and McDonald. Clut and Lecorre wintered at Fort Yukon and travelled down the river to St. Michael. Clut arrived back in Providence in October 1873 to learn that Alaska was part of the diocese of Vancouver and outside his area of jurisdiction. His first serious clash with his superior came when Father Faraud learned of his trip through the Yukon and Alaska territories. Faraud never forgave Clut for this and other independent actions.²³⁴

From McDonald's 1872 Journal:

November 20: McDonald in Manitoba and copying translations of the Common Prayer Book into Tukudh.

November 3: Copying translations into Tukudh all week.

November 4-31: Took train trip: Chicago, Detroit, London, Ottawa, Brockville, Montreal, Lachine, and Prescott.²³⁵

The Tukuludh translations of the Gospels and Epistles of St. John, a portion of the prayer book, and some hymns were printed during McDonald's visit to England in 1872 [1873].²³⁶

1873 Rev. McDonald returns to Fort McPherson.

From McDonald's 1873 Journal:

January 1-9: Robert McDonald continued his furlough: Prescott, Rochester (where he gave a missionary address), and New York.

January 11-20: McDonald sailed for England on the steamer *Brooklyn* and arrived at Queenstown.

January 24: McDonald is in London. Called on Rev. H. Wright, secretary of Church Missionary Society.²³⁷

In 1873, McDonald handed over 140 British pounds to Archdeacon Cowley to be invested in the name of Rev. W.C. Bompas, the corresponding secretary of the Church Missionary Society. This was the balance of the 200 pounds from the estate of Wm. S. Hardisty, Chief Factor of the HBC. Sixty pounds had been spent by McDonald to procure furniture etc. for a church yet to be built. See note about the forgotten money in McDonald's journal June 1, 1901.²³⁸

François Mercier wrote on May 15, that Roman Catholic Bishop Clut, Father Lecorre, and Silvain "Rabbit Skin" left Fort Yukon right after the river ice broke up. They travelled 400 miles down the Yukon River to Noukelakayet where François Mercier was in charge.²³⁹ Bishop Clut was responding to a request from François Mercier when he travelled with Father Lecorre to Alaska.²⁴⁰ They arrived at Noukelakayet on May 20. Bishop Clut celebrated mass on May 25 and three days later he baptized two boys and two girls. The first baptized was the six-year-old son of an influential chief of the Upper Tanana. He considered this a great victory. After baptizing a number of First Nations for whom François Mercier was always the godfather, they departed with Mercier in his boat and arrived at St. Michael on June 20.²⁴¹ Bishop Clut spent a year in reconnaissance and then returned to his own mission, leaving Father Lecorre in residence at St. Michael. Lecorre left Alaska in 1974 after learning that the whole territory was under the jurisdiction of the Catholic Bishop of Vancouver Island, Charles John Segher.²⁴²

From McDonald's 1873 Journal:

May 30: Robert McDonald reached Fort Gary.

June 2-6: McDonald correcting proof-sheets of Tukuludh translations.

June 9: McDonald packing for trip from Lower Fort Gary to Portage la Loche.

Allan Hardisty was born in the Mckenzie River area to Baptiste le Noir and his first wife, a member of the Slavey nation. Two boys were abandoned when Baptiste took a second wife and one was taken under the wing of Hudson's Bay Company officer William Hardisty who had him baptized as Allan Hardisty. In the 1870s, Bishop Bompas sent boys, one of them Allan Hardisty, to a program at St. John's College in Winnipeg for training as teachers and missionary catechists. The boys attended the college from 1870 to 1873 with less than stellar grades and then returned to the Mackenzie district. Neither boy was ever

ordained. Bompas blamed their lack of success on their characters and the college program.²⁴³ Joseph Hodgson left the missionary field to become a Hudson's Bay Company employee.²⁴⁴

From McDonald's 1873 Journal:

June 10: McDonald correcting proof sheets. Miss Stewart helping to make a mosquito screen.

June 11: McDonald finished correcting proof-sheets and made up a package of them to be dispatched the next day.

June 12: McDonald spoke with Archdeacon Cowley on business.

June 13: McDonald departed Lower Fort Gary for Fort McPherson.²⁴⁵

François Mercier became the Yukon district general agent for the Alaska Commercial Company. Monsignor Clut and his servant Silvain accompanied Mercier on his company's steamer *Youkon* back up to Fort Yukon. Mercier acquired two canoes, provisions, and two First Nation companions for \$20 in gold so that Clut and Silvain could travel back to Providence Mission.²⁴⁶ Mercier established a trading post at Belle Isle, near present day Eagle, Alaska.

From McDonald's 1873 Journal:

August 12: McDonald reached Île-à-la-Crosse and met Pere Petitot coming from the mission and enroute to France. McDonald heard the news that Bishop Clut and Pere La Corre went to the Yukon last summer and spent the winter at Fort Yukon as guests of the officer in charge of the American Fur Company there. They were expected to visit the Lower Yukon this summer. McDonald was asked if he was returning to Alaska, and he said no but he might visit. He received a letter from Mr. Bompas and was delighted to hear of his success on the western side of the mountains. Hoping he passed a pleasant winter among them.²⁴⁷

Father Séguin continued to visit Fort McPherson until 1873 when the Gwich'in told him that there was no use in him coming again as McDonald had married a smart young woman from their own tribe and thus had a great influence over them all.²⁴⁸

Kenneth McDonald travelled from Rampart House down the Porcupine River to Fort Yukon. He was accompanied by Bompas who travelled from Fort McPherson on the Rat River portage to join him. Bompas travelled up and down the Yukon River from Fort Yukon. His trip was interrupted by a summons to England for his consecration as Bishop.²⁴⁹

From McDonald's 1873 Journal:

August 13: Robert McDonald received a letter from Kenneth who was doing well at Fort McPherson.

September 6: McDonald learned he had missed the Peel River and Fort Good Hope boats and that his brother Kenneth had come and left with them. Bompas was at Fort Simpson, having come from the Yukon in a canoe. McDonald reached Fort Simpson and talked with Mr. Bompas. Pleased to find Bompas has accepted the offer that he should be Bishop of the Yukon. The Mission House is crowded with Mr. Bompas and the three teachers Hodgson, Norn, and Hardisty being guests.²⁵⁰

One author expressed the opinion that Rev. McDonald was passed over on his first opportunity to become a bishop.²⁵¹ Although researchers have theorized that Robert McDonald resented Bompas's

elevation to bishop, he would have been very aware that a Canadian-born minister would never have been chosen for the position. Bompas did not seek the position, but he shared the low opinion of the Church on the qualifications of native-born ministers.

Robert McDonald returned north from his 1872-73 furlough. He brought three catechist-level graduates engaged as helpers and teachers. One of these was probably the Joseph Hodgson who had a fur-trade father and a First Nation mother. Hodgson had attended the same Red River Anglican school as McDonald, but at a later date. Hodgson soon left the mission and joined the HBC.²⁵²

From McDonald's 1873 Journal:

September 7: McDonald conducted morning and evening prayers in Slavey and Tukudh. Mr. Bompas gave addresses in both languages.

September 9: Bishop Bompas set out for England, via Manitoba.

September 10: The Fort Norman boat left with Nicol Taylor, in charge of that post, and teacher W.R. Norn.

September 13: McDonald set out with Mr. McDougall in a small boat for Peel River.

September 17: McDonald met Bishop Clut in a small boat enroute to Providence Mission. He had been to St. Michael this summer.

September 23: McDonald reached Fort McPherson to a hearty welcome from Mr. and Mrs. Andrew Flett and a few camped First Nations. Brother Kenneth left on the 15th to cross to LaPierre House.

October 11: McDougall set out for Rampart House.

October 19: A note from McDougall that the boat from LaPierre House to Rampart House was stopped by ice, and this will entail much work and inconvenience as Rampart House was not half finished before winter set in.

November 1 and 15: McDonald did a little translating.

November 16: A pressing request came from LaPierre House people to visit but McDonald cannot comply. Kenneth will see them "ere long."

November 28: John Tshiyetla [Ttssietla] arrived with wife and sister-in-law.

November 29: McDonald translating.

November 30: John Tshiyetla [Ttssietla] gave an address on Mark XVIII 1.2.3. from what he remembered of an address McDonald had delivered some time before. McDonald thought it was very good, but very brief.

December 5: McDonald set out with Charles Ttoktsul for his camp about 16 miles off on the banks of the Peel River.

December 8: McDonald returned to the Fort with Chief Ttoktsul.

December 20: McDonald translated the Litany into Tukudh.

December 22: A letter from Kenneth talks of a trip he made down the Porcupine to the Yukon River and a visit to Sahnyati's camp he was proposing to make from there.

December 31: McDonald translating.²⁵³

1874 Rev. McDonald spends time at Rampart House, Alaska and travels again to the mouth of the Tanana River. He is appointed Archdeacon in the Anglican Diocese of Athabasca with headquarters at Fort McPherson.

From McDonald's 1874 Journal:

January 2: Kenneth McDonald arrived at Fort McPherson from Rampart house and talked to brother Robert about his visits to various tribes connected to the post. He is encouraged by their religious disposition.

January 7: Mr. Wilson and Alexander Stewart arrived from LaPierre House.

January 16: Brother Kenneth returned to Rampart House.

January 30: McDonald think that Gilbord's wife, who is ill, appears to have a true Christian spirit. She believes in the love of God and thinks of Christ having gained heaven for us and trusts that he will bring her there.

January 31: McDonald finished translating to the 18th chapter of the Acts of the Apostles.

February 1: McDonald talked with a Mackenzie River person, Yintoota, who is a Romanist but appears to have faith in Christ as his saviour.

February 7: McDonald translating and finished to 21st chapter of the Acts of the Apostles.

February 14: McDonald translating.

February 25: McDonald finished translating the Acts of the Apostles and started Epistle to the Romans.

February 28, March 7, 14 and 21: McDonald translating.

March 26: Brother Kenneth McDonald arrived at Fort McPherson having left Rampart House on the 14th. He visited the Hän at Goat Mountain and spent a few days. Also spent a few days with the hanjik-kutchin [Draan'jik Gwich'in? – Black Creek people].

March 28: McDonald translating and finished translating the Epistle to the Romans on April 2nd.

April 5: Kenneth McDonald took over teaching.

April 11: McDonald translated the Te Deum, Venite and Confirmation Service.

April 13: Mr. Flett went to examine a place proposed for a station down the Peel River with a view to a new route over the mountains.

April 23: McDonald started for Rampart House, Alaska with Robert Vitudhizi and a train of dogs. Robert leaves brother Kenneth to carry on the work at Fort McPherson.

April 26-28: McDonald reached LaPierre House to find McDougall waiting. He is eager to get to Rampart House on business he can't defer. [Geh ts'eh] Henry Venn arrived, and he appears a true Christian, growing in conformity with Christ. He gave 4 Make Beaver in contribution to missionary work, the other two with him gave one each. [Geh ts'eh] Venn says it is trying when all he does seems in vain. William Loola arrived having been left by Mr. McDougall to accompany McDonald to Rampart House. McDonald hired his own dogs for the trip.²⁵⁴

One who had a slight previous knowledge of reading in English was taught the syllabary in three days. He was then given a copy of the Gospel of St. John at the end of April 1874. In the month of June, when his own and another group assembled at a Hudson's Bay Company trading post, he was able to read to them in their own language out of the Holy Gospel given to him. As a Christian Leader he had been teaching them orally what he himself had been taught.²⁵⁵

From McDonald's 1874 Journal:

May 4: McDonald arrived at Rampart House.

May 9: The Fort men are employed in getting ready to build a house. McDonald busy copying some translations.

May 11: Mr. Wilson arrived from LaPierre House and had to walk through water for nearly half the distance.

May 16: McDonald wrote out some translations.

May 31: McDonald taught reading to a few students.

June 12: McDonald spoke to First Nation people about building a church and they were delighted. Proposed that all give two MB [Make Beaver] at least towards it and those able to give more could give as much as they liked. General approbation.

June 13: First Nation people started clearing land for the church.

June 20: Robert McDonald heard that Kenneth was at LaPierre House where he had arrived on June 12 and was actively engaged in instruction.

June 25: All of the Hän and the majority of the Vuntut Gwich'in left Rampart House having all learned a little and some a lot. McDonald thinks they seem to have an increasing fear of God – may they abide under his protection and be led into the path of righteousness and peace. [This is the first indication that Robert McDonald was a fire and brimstone preacher.]

July 4: McDonald made preparations for a missionary journey to the Neets'ąjį Gwich'in. He hoped to get to the confluence of the Yukon and Tanana rivers.

July 6: McDonald set off on missionary journey with William Loola and William Netthul.

July 9: McDonald taught William Loola and composed a hymn in Tukudh.

July 11: The party reached the mouth of the Porcupine. McDonald taught Loola and Netthul how to read English and they can read words of three letters.

July 12: McDonald taught reading and the First Nation men memorized a hymn of eight verses.

July 13-14: The party reached Fort Yukon where McDonald was greeted by Mr. Joseph Dufresne, in charge, and given provisions.

July 18: McDonald taught Loola and Natthul reading in English.

July 19: McDonald stopped at a camp and read out a few of the lessons he had written out in Neets'ąjį Gwich'in.

July 20: McDonald met the steam tug of the Alaska Commercial Company (ACC) and talked with François Mercier who renewed his offer of 1873 to build a Protestant mission house at Tanana/Yukon confluence. McDonald said he would consider it over the next year. Mercier gave McDonald a supply of provisions. The Tununa [Tanana] Trading Post was formerly called Fort Adams. McDonald camped a mile below the confluence.

July 21: McDonald reached the Tununa [Tanana] Trading Post where Mr. Napoleon Robert [Napoleon "Jack" McQuesten] was the officer in charge. Four miners here are going to mine for the Alaska Commercial Company. They had observed gold in several locations.²⁵⁶

François Mercier was a trader for the ACC when he took McQuesten up to establish the Fort Reliance trading post (near the present-day site of Dawson) in 1874.²⁵⁷ Supplies for Fort Reliance were brought in on the steamer *Yukon*.

From McDonald's 1874 Journal:

July 23: Nulato chief Larion was in the camp and McDonald hoped he would become a true believer understood that he and his wife continued to conjure. There are others it is said who also continue the practice. It seems difficult to relinquish by those who have been much addicted to it.

July 27: McDonald was told that Larion and his wife, who are said to be great conjurers, are dissuading people from receiving baptism telling them that will ruin themselves by doing so and it will cause their death. Larion's wife especially pretends to communications from the Supreme Being and says that He makes His mind known to her.

July 28: McDonald baptised 30 adults and ten children. Larion and his wife made an ardent application for baptism but wished to be allowed to conjure in cases of sickness, in order to restore the sick to health. McDonald showed the evil of conjuring and the incompatibility of a conjurer being a true follower of Christ.

July 30: McDonald departed for his trip back up the Yukon River and to Rampart House. He had talked to about 100 people at Tununa Post (Fort Adams), baptized 42 adults and 41 children, and questioned many more who desired baptism but who did not have the necessary knowledge of the primary doctrine of the gospel. A few men had more than one wife. Several of the baptized had committed nine texts of scripture, two hymns, and the revised Lord's Prayer. They also know seven hymns, the Apostles creed, the decalogue in brief and a short prayer from a previous visit.

July 31: Francis Mercier is to go some distance above Fort Yukon to establish a trading post. McDonald did a little translating into Tukudh. "I have succeeded passably in rendering the substance of three hymns. One of them is "My God, my Father while I stray," a hymn that possesses deep Christian experience.²⁵⁸

August 1: McDonald teaching Loola and Natthul daily.

August 9: Having taught and baptized along the route, McDonald calculated the total Neets'ajj Gwich'in and "Neggeitsik Kutchin" baptized is 58 adults and 54 children.

August 22: The party reached Fort Yukon where Moses Mercier is in charge and he offered accommodation in the Fort. He gave the canoe men dried meat and McDonald took his meals in the Fort.

August 23: Moses Mercier is not a Christian and McDonald talked to him of divine government. He acknowledged belief in a supreme being and said he prayed in his own way.

August 24: McDonald obtained about 40 pounds of dried meat from Moses Mercier and departed Fort Yukon.

September 6: The party reached Rampart House and set out for LaPierre House on September 8th.

September 16: The party reached LaPierre House to find J. Sibbeston and family well. He suffered much sickness this last summer. McDonald spoke with [Geh ts'eh] Henry Venn. All speak gratefully of brother Kenneth and have derived much benefit from his labour.²⁵⁹

The newly married William and Selina Bompas made their first Canadian home at Fort Simpson where he established a diocesan school and where he did most of the teaching. Native catechist [Geh ts'eh] Henry Venn was at LaPierre House and Kenneth McDonald was at Rampart House [Alaska] where he spent most of his time travelling to scattered bands in the area.²⁶⁰ Selina Bompas was aware of a missionary's wife's role: a helpmate to her husband and a role model to First Nation women in morality and virtue.²⁶¹

From McDonald's 1874 Journal:

September 18: The HBC boat arrived from Fort Simpson with letters and newspapers. Bishop Bompas is on his way with two missionaries for the Athabasca and Île-à-la-Crosse districts. Brother Kenneth is at Fort McPherson where Mr. Murdock McLeod has succeeded Mr. Andrew Flett in charge of that post. Flett has moved to Fort Rae.²⁶²

Fort Rae was first established on a prominent peninsula on the north shore of the north arm of Great Slave Lake in 1852 as a wintering provision post for the Hudson's Bay Company. It became an important trading post for the Dogrib Dene peoples.²⁶³

From McDonald's 1874 Journal:

October 19: [Geh ts'eh] Henry Venn and his family started for his deer barriere [caribou fence]. He learned a lot more of the gospel during the last month and appears exceedingly grateful. McDonald trusts he is growing in grace.

October 20: Murdock McPherson says there are two wills in him, one towards good and one towards evil. McDonald read VII to him and told him that he is experiencing what everyone who truly wish to serve God experiences.

October 28: The Peel River sleds arrived with brother Kenneth who Robert was pleased to see after six months. He has been busy since his return last month from Fort Simpson. He has been teaching school to nearly 20 pupils at Fort McPherson.

October 31: There is no school at Rampart because there is no room for it. Kenneth will visit the camps and the sick and Robert plans to go to Fort McPherson and remain there until near spring.

November 7: Kenneth and Mr. Wilson leave for Rampart House and two sleds go with them on a trip for fish.

November 8: McDonald ill with a headache and Wm Sekut conducted prayers with the First Nation people.

November 14: Ch'eeghwalti' gave an address at evening prayers and McDonald thought it was very good.²⁶⁴

William Sekut and Thomas Ch'eeghwalti' were Geh ts'eh's Christian Leader partners.²⁶⁵

From McDonald's 1874 Journal:

November 24: McDonald set out to visit the First Nations camped near the headwaters of the Chotenjik.

November 27: Reached the camp and then set out on return on December 2nd with Robert Chivetzir and a dog team. The lad who accompanied them from LaPierre House accompanied them back.

December 5: The party reached LaPierre House. The whole distance was about 60 miles.

December 16: McDonald is preparing to leave for Fort McPherson. During his three-month visit, the First Nations people have memorized 100 verses of scripture, 23 hymns, and several collects. The school has been moderately successful and two have learned to read pretty well in the Tukuph New Testament. McDonald thinks it is a pity they have to be left again for a while as many of them might be ready to read the New Testament by next spring.²⁶⁶

December 17: McDonald set out with Robert Vitedhizi and Charles Taoontun for Fort McPherson. They reach the Fort on December 19th and McDonald was kindly received by trader Murdock McLeod.

December 23: McDonald started holding school with 15 pupils. Two read in the New Testament, 5 in a second Class book, and the others are learning the Tukudh syllabarium.

1875 Archdeacon McDonald travels through his Tukudh Mission and visits at the mouth of the Tanana River.

From McDonald's 1875 Journal:

January 10: McDonald baptized George [Greenland?], an Inuvialuit who has been kept at the post for the last four years and is at present employed by the HBC as an interpreter.

January 20: Robert McDonald received news from Kenneth at Rampart House who has visited several camps and was setting out to visit two more distant camps.

February 21: Brother Kenneth arrived with a list of four camps he had recently visited.

Kenneth McDonald travelled into Hän territory on a missionary trip and visits Chief Charley's winter camp on the Yukon River. His report is the first detailed account of Hän subsistence.²⁶⁷

From McDonald's 1875 Journal:

March 6: Kenneth and Robert each separately translated I Epistle of St. Paul to the Corinthians. Three chapters finished.

March 10: Kenneth set out to visit those at the hunters' camp.

March 20: Robert McDonald did a little translating. Kenneth arrived back at the post.

March 30: Robert McDonald prepares for a missionary journey to the Lower Yukon River.

March 31: McDonald set off on the trip. Kenneth accompanied him to LaPierre House and then returned to Fort McPherson. John Tchiyeti had missed them at the post and followed to receive directions as to what he should do in the summer.

April 5: Robert McDonald reached LaPierre House and started out again on April 13th. Brother Kenneth will travel to Fort Good Hope to wait for the start of navigation and then will go to Fort Simpson. If he is able to reach satisfactory terms with Bishop Bompas, he will re-engage as a lay minister for three years.

April 15: McDonald arrived at Thomas Ch'eeghwalti's camp and he and Thomas continue on, leaving on April 16th.

April 23: McDonald proceeds on his way with companions James Tityithuco and James Tetrokwoi. The weather warms and they start travelling at night on April 27th.

April 28: McDonald travels on with John Eychit and a dog team. James Tetrokwoi was permitted to visit his brother Charles Chutzug who is camped on Black River.

April 30: The party reached Fort Yukon and McDonald was kindly received by Moses Mercier. He gave McDonald and his two men accommodation and board gratis. McDonald received an invitation from John Sahnyati to visit his camp which is 30 to 40 miles from the Fort. Moses Mercier offered a dog team if he decided to go – depending on the weather.

May 1: George Titchikalyo apologised for not keeping his promise from last summer to be a Rampart House in the fall to work for the mission during the winter.

May 3: Christian leader Joseph arrived with a group of Hän and a Vuntut Gwitch'in. Joseph is associated with William. One leads morning prayers and the other leads evening prayers and they have done so regularly. There are so many at the Fort, McDonald gave up the idea of visiting Sahnyati's camp.

May 4: Joseph will remain at the Fort for the spring to receive additional Christian instruction.

May 5: Sahnyati and some of his band arrived. One of them is Christian Leader Joseph Kwulul who with his wife and family will spend the spring. Kwulul expressed grief that his father (Sahnyati) had taken back all the women he had put away and his eldest brother has two wives. "May God graciously dispose their hearts to fear and obey him."²⁶⁸

May 6: Sahnyati says he has not taken back the women he put away, but he provides for them on account of the children he has by them.

May 7: McDonald made a syllabarium in roman letters for Tukudh and will shortly commence teaching it. [This is an important step away from teaching the Gwich'in to read using symbols.]

May 15: McDonald finished writing out a fair copy of the Communion Service.

May 20: McDonald translated a few verses of scripture into Neets'ajj Gwich'in tongue. He finished making a fair copy of Baptismal Services and started translating the Marriage Service.

May 26: McDonald spoke with Roderick Kyatho and his wife and did a little more translating into the Neets'ajj Gwich'in tongue. Mr. McQuesten arrived from his trading post 150 miles below the site of Fort Selkirk [Fort Reliance]. With him came seven Hän and a Draan'jik Gwich'in. Among them was Hän Charles Nootle and William [Chichui?] the Christian Leader.²⁶⁹

The Canadians did not have a similar rule as the American restriction against Canadian trading companies operating in America. American McQuesten was able to establish Fort Reliance in 1874 and American trader Arthur Harper established a post at Fort Selkirk in 1889.²⁷⁰ McQuesten brought tobacco, glass beads, flintlock guns, gun powder and balls from St. Michael and probably traded with folks he met along the way.²⁷¹

From McDonald's 1875 Journal:

May 27: Having spent four weeks at the Fort, McDonald embarked in a canoe accompanied by Joseph Kwulul and William Chichui, a Hän Christian leader. They travel with McDonald to receive Christian instruction and so be better fitted to teach others.

May 31: The party camped at the camp of the blind man David Karsinotilto. He is a Christian leader.

June 2: The party arrived at the confluence of the Yukon and Tanana rivers [Noukelakayet] and found 200 people gathered there to trade. The Christian Leaders [catechists] have all been diligent in teaching.

June 3-6: David Karsimotilto's camp arrived, and McDonald preached and examined some for baptism. Then he told them he wished them to subscribe towards the formation of a fund for the support of a missionary among them at a certain point. All acquiesced in the proposal. Contributions to the value of 50 MB were given. As others arrived more furs were contributed to a whole amount of 60 MB McDonald forwarded the furs to Moses Mercier with a note to him. [This way of supporting the mission later annoyed HBC trader McDougall as First Nation trappers were not paying off their debt when they donated the furs to McDonald.]

June 6: McDonald conducted morning service and baptized 90 adults and 61 children, taught a party of about 60 in the afternoon, and narrated a brief account of the first eight chapters of Genesis. He baptized 20 adults and 17 children making a total number of 153 adults and 101 children. "There appears to be a real work of grace going on among them." "There are seven or eight Christian leaders."

June 7: McDonald and his party started the return trip from Tanana. In addition to the leaders that came with McDonald from the Fort, a young Tanana man accompanied them to receive Christian instruction.

June 9: McDonald met four Kitkitkuchin and a child who had come to meet him. Asked if they loved God's word, one said 'Yes it is on that account we have come so far.' The group left on their way to Noukelakayet.²⁷²

June 10: McDonald assumed, or was told, that "They had made a long and arduous journey, simply for the purposes of receiving Christian instruction and Baptism." [Noukelakayet was a famous trading centre before the trading post was established, or the missionaries started visiting it.]

June 13: McDonald met four families including a man and his wife baptized by Rev. Kirkby years ago as children.

June 19: The party camped two days below Fort Yukon. The two Christian leaders have memorized 12 verses of scripture, three collects and five hymns. The Tanan Gwich'in paddlers have learned two hymns and a few verses of scripture.

June 22: The party reached Fort Yukon. Two Neets'ajj Gwich'in and Gwich'yaa Gwich'in arrived: John Salmon and Dick.

June 23: The party continued on up the Porcupine River. They met Peter, brother of Hän Chief Charles Nootle [Charlie's village at the mouth of the Kandic River], returning from Rampart House on June 25th.

June 29: The party reached Rampart House to find a camp of about 200 First Nation people with more Hän and Neets'ajj Gwich'in expected. McDonald received mail and news of a great religious movement in Great Britain and Ireland. "May the whole earth soon be brought under the sovereignty of Christ."

July 4: After communion to 39, several came forward expressing their grief at not coming forward. Among them was First Nation interpreter William Flett and his wife. McDonald notes an increasing earnestness. God appears to be making them willing to surrender themselves to Him. McDonald baptized 13 children and one adult.

July 5: The majority took their departure. McDonald spoke a few words to nearly the whole of them individually.

July 12: McDonald embarked on the HBC boat for LaPierre House and Mr. Wilson goes with it as far as there.

July 22: The boat arrived at LaPierre House and a dozen families camped. James Nootle died, and two others are sick.

July 27: The party reached Fort McPherson. The Mission House is partly built. Bain, the carpenter, has worked well and Mr. McLeod had had the Company's men working on it until lately.

July 28: McDonald paid the men who carried his goods across the mountain for him. He baptized Persis Koe, child of James and Laura Koe and spoke to the people about contributing to the spread of the gospel. They have given this year a total of 4 pounds and 1 pence. McDonald expected they would do more another year. "It is a matter for thankfulness that there is no growing indifference to religion to be perceived among them."

July 29: Wm Flett and his wife and four First Nation oarsmen arrived, and the boats were loaded. McDonald embarked on the trip to Fort Simpson.

August 6: The boat reached Fort Good Hope at 6am. McDonald had a look at the church and called on Pere Séguin. Departed at 10:30 am.

August 12: The boat arrived at Fort Norman and McDonald found the First Nation men Joseph Hodgson and Allen Hardisty at the place building a dwelling. McDonald received a letter from brother Kenneth who has left Fort Simpson for Portage la Loche where he will determine whether to remain in the north or to leave the service of the Church Missionary Society.

August 21: McDonald arrived at Fort Simpson where Mr. Onion is in charge and Mrs. Bompas in residence. Letter to McDonald from Bompas. Mr. Reeve recently sent to establish a mission at Fort Rae [claimed by the Catholics.] Mrs. Bompas practiced a few tunes on the harmonium for the coming Sunday.

August 23: McDonald called on Mr. J. Flett and dined with him and his family. His daughter Mrs. McKay is with him at present.

August 26: Mrs. Bompas gave a dinner for the Dagoos, and all seemed to enjoy it.

September 1: McDonald called on Messrs. Onion (Camsell) and Flett.

September 2: Mr. A. Flett arrived on the boat from Fort Rae.

September 3: Brother Kenneth arrived on the boat, as well as Bishop Bompas, Alfred Garrioch, and Miss. F. Wheelwright.

September 4: Mr. Hardisty and family and Mr. Reeve arrived on the boat. Mr. McDougall remained at Fort Chipewyan.

September 6: Bishop Bompas held a conference and appointed McDonald as Archdeacon of Mackenzie. [Honorary promotion]

September 7: Bishop Bompas held a conference with the HBC officers present. The chief subject was the disposal of funds raised last year. Very little was done.

September 8: Brother Kenneth has decided to leave missionary work next June.²⁷³

The Diocese of Athabasca was created by the division of the original Diocese of Rupert's Land. Bompas made Fort Simpson his headquarters. In September 1875, all of the missionaries of the Diocese of Athabasca, with the exception of the Rev. Arthur Shaw of Fort Chipewyan, were at Fort Simpson. They were Rt. Rev. [Bishop] W. C. Bompas, Rev. R. McDonald, Rev. W. D. Reeve, and the catechists Kenneth McDonald, Joseph Hodgson, Allen Hardisty, William Hern, and A. C. Garrioch.²⁷⁴ Bishop Bompas moved Rev. McDonald to Fort McPherson to supervise the work of his mission and watch the only route into the country to "forestall any Roman Catholic attempts to open missions in the Yukon [River]."²⁷⁵

From McDonald's 1875 Journal:

September 10: McDonald embarked with Kenneth and Mr. McLeod on their return to Fort McPherson.

September 18: The boat reached Fort McPherson and the next day McDonald spoke to the Inuvialuit at the Fort through interpreter George Greenland.²⁷⁶

George Greenland Arveuna was an Inuvialuit from the Eastern Delta who worked as a labourer and interpreter for the HBC. He also interpreted for the Anglican mission but secretly also worked for the Catholic mission and taught the fathers the language. His people did not think he had an adequate knowledge of his mother-tongue.²⁷⁷

From McDonald's 1875 Journal:

September 22: Brother Kenneth set out for LaPierre House with a party of about a dozen.

September 24: Brother Kenneth returned to the Fort as the snow is too deep without snowshoes. Those who had them went on.

September 25: The Inuvialuit are gone from the fort. McDonald regretted that he could not teach them as there was no interpreter.

October 2: Church construction was coming along with 40 boards of upper flooring laid and a door put up.

October 21: Boucher arrived with birch for snowshoes.

October 28: Kenneth readying for a missionary trip to Rampart House. He set out on October 29th with the sled from LaPierre House for that place. He will return at the beginning of March. Robert McDonald bought a pair of Tukudh snowshoes from Ttssietla for a cotton shirt. William Vittrekwa arrived for medicine for his brother Peter.

November 7: Some FN people deeply affected by the sermons. [McDonald is getting better and better at speaking Gwich'in?]

November 10: A letter from Mr. Wilson to McDonald with news that the Alaska Commercial Company has given up fur trading on the Yukon River. McQuesten and Mayhew [Mayo] are trading at their own account at Yukon and White [Stewart] River.

November 21: Letter from Kenneth dated November 18 when he was about to leave for Rampart House. He has seen almost all the First Nation people at LaPierre and finds them in earnest as ever for religious instruction.

December 6: Colin Vitshikk and William Vittrekwa both gave a subscription to support the mission of two martens each.²⁷⁸

Colin Vitshikk and John Njootli, of the Teet'it Gwich'in, were Geh ts'eh's helpers in Christian instruction.²⁷⁹

From McDonald's 1875 Journal:

December 13: McDonald set out for LaPierre House on the LaPierre House HBC boats.

December 17: The boat reached LaPierre House where McDonald found Mr. Wilson and two of his men. Four families are camped including [Geh ts'eh] Henry Venn.

December 21: Mr. Wilson set out on his return to Rampart House.²⁸⁰

1876 Archdeacon McDonald starts translating the Old Testament into Tukudh and visits LaPierre House. Robert McDonald and Julia Kutug are married.

From McDonald's 1876 Journal:

January 8: McDonald translated most of the book of Genesis and 13 chapters of Exodus this week.

January 17-19: McDonald travelled to Fort McPherson.

January 28: Letters arrived from Kenneth and Mr. Wilson. Kenneth accomplished a visit to the Hän, a distance of about 200 miles from Rampart House. He found also a camp of Tanan Gwich'in, who had joined them for Christian instruction. He spent ten days with them. They, as well as Rampart House and Fort Yukon, were experiencing hard times. Kenneth moved to LaPierre House owing to scarcity at Rampart House.

January 30: McDonald received news of John Ttssietla's diligence in teaching.

February 2: Mackenzie River people visited Fort McPherson, but they are all Romanist and did not attend prayers.

February 12: Kenneth arrived from a camp of Peel River and LaPierre House people where he passed a week. John Ttssietla keeps school there daily with about 40 pupils and also conducted morning and evening prayers. Kenneth froze his toes and had to do his visits in a cariole [toboggan.]

February 16-17: Kenneth preparing and leaving for LaPierre House. Because of his frozen toes, he will not be able to visit Rampart House people but will visit LaPierre House people if the opportunity arises. He was accompanied by Richard who, with his son, carried three pieces of luggage for him.

March 3: Mr. McLeod took his boy from school.

March 9: McDonald spoke with Mr. McLeod who acknowledged that he did wrong to take his son from school.

March 17: McDonald translating.

March 24: 579 boards sawn for the Mission House construction and about 200 more are needed.

March 25: McDonald did a little translating. Kenneth arrived from LaPierre House where he has stayed since he left Fort McPherson. It is believed there is little meat in the First Nation camps to accommodate a visitor.

March 31: Robert McDonald set out for the Yukon River by dog team with James Titiuthucho. Robert left Kenneth in charge of Fort McPherson until the end of April when he will go to LaPierre House.

April 2: McDonald reached LaPierre House and set out again for the Yukon River on April 10th.

April 15: McDonald reached Rampart House. Provisions still scarce and said to be scarce at Fort Yukon as well. He decided to return to LaPierre House on April 17th.

April 18: William Loola and his elder brother arrived from Black River and their party are fairly well off for food. Loola reported that some of his party are careless about religious duties so gave him a little advice and exhortation. McDonald set out for LaPierre House with Mr. Wilson.

April 23: The Party arrived at LaPierre House. Morning prayers were conducted by William Sekut.

April 26: Two sleds left for Fort McPherson, one for Kenneth.

April 30: Kenneth arrived at LaPierre House.

May 3: H.V. Geh ts'eh arrived.

May 5: The HBC Packet arrived with news of scarcity around Fort Simpson. Mr. Shaw had determined to leave the mission field.

May 9-10: McDonald visited Geh ts'eh's camp and taught "the inmates."

May 17: McDonald visited Geh ts'eh's lodge and related the history of Elijah and Elisha.

May 18: McDonald visited Tritelya's lodge and related a portion of Scripture history.

May 19: McDonald visited Sekut's lodge and related the history of Elisha and the vision of the valley of dry bones in the book of Ezekiel.

May 23: McDonald translated a hymn.

May 25: McDonald visited a camp and related a portion of scripture history.

May 30-31: McDonald gave address on confirmation over two days and found "they do not in general evince such an acquaintance with divine truths as I expected to find. Fifteen of the students are reading in the New Testament in Tukurh. Kenneth's term of service with the Church Missionary Service ends.

McDonald made preparations to go to Fort McPherson to meet Bishop Bompas.²⁸¹

From McDonald's 1876 Journal:

June 1-2: Robert McDonald addressed the candidates for confirmation and Kenneth was to further prepare them while Robert was away. Robert McDonald departed for Fort McPherson and reached the Fort on June 6th.

June 7: Bishop Bompas arrived to a hearty welcome from McDonald and the First Nation families. The HBC Fort Good Hope boat had been swamped by a high wind and ice along the shore. The party suffered

no harm but had to continue the trip overland through woods and swamps and building rafts to cross lakes.

June 11: Bishop Bompas confirmed 23 individuals, including two from LaPierre House. The Inuvialuit were assembled and were addressed by the bishop through an interpreter.

June 12: McDonald set out for LaPierre House with Bishop Bompas and two young men carrying for them.

June 14: The party arrived at LaPierre House. Kenneth had conducted divine service and kept school during Robert's absence. Bompas did an examination and confirmed 55 individuals on June 14 – 15th.

June 17: Robert and Kenneth McDonald and Bishop Bompas embarked with a crew of four on a visit down the Bell and Porcupine rivers.

June 20: The boat arrived at Rampart House to be welcomed by D[avid] Anderson Bikeinechati and a few of the Christian Leaders. Evening prayers had been said but they assembled again for an address from Bishop Bompas and Archdeacon McDonald. People will be leaving as they need to procure food.

June 22: Confirmation was administered to 29 individuals. The Hän and Tanan Gwich'in departed much aggrieved that McDonald could not accompany them.

June 23: McDonald baptized Agnes, child of William and Mary Loola.

June 26: McDonald embarked with Bishop Bompas, Kenneth McDonald, and Mr. Wilson for LaPierre House and arrived at LaPierre House on July 5th. It was a hard trip with few provisions.

July 6: The party set out with Mr. Wilson, a white man, and five FN men for Fort McPherson [also the bishop] and arrived on July 8th.

July 17: Bishop Bompas set out on a missionary trip to Ttoriktsul's camp with Ttssietla and others.

July 28: Bishop Bompas returned from his trip up the Peel River.

August 5: Kenneth and two First Nation men arrived from LaPierre enroute to Fort Simpson.

August 7: The Peel River boats started for Fort Simpson. Mr. Wilson and McLeod in one boat and Bishop Bompas, Kenneth and Robert McDonald in the other. They each had eight-man crews: three white men, two Inuvialuit, and the others First Nation.

August 14 The boat arrived at Fort Good Hope. Old Houle with his wife and granddaughter came into McDonald's boat and interpreter Modeste took the other boat.

August 17: The boat arrived at Fort Norman. Allan Hardisty joined McDonald's boat and they proceeded, arriving at Fort Simpson on September 1st. Greeted by Mr. Reeve.

September 2: McDonald visited Mrs. A. Flett, there with several of her family.

September 3: Mr. Reeve preached.

September 4: The first synod was held, and Bishop Bompas delivered his first charge. McDonald commented that "everything passed off harmoniously."

September 11: Evening prayers in Tukudh not held as the boatmen were occupied in preparing the boat for a next day departure.

September 12: McDonald embarked with brother Kenneth in one of the Peel boats. They reached Fort Norman on September 16th and Fort McPherson on September 21st.

September 22: Kenneth set out for LaPierre House.

September 28-29: Robert Vitedhizi employed. Chimney getting installed in the Mission House. McDonald paid Richard Bikwutinyidha 20 MB [Made Beaver] for fishing and feeding McDonald's sled dogs.

October 1: Sunday School with 15 pupils attending. Ten read the New Testament in Tukudh and two in English.

October 3: Vitedhizi mudding the Mission House.

October 6: McDonald receives a letter from Kenneth saying ice prevented them from reaching Rampart House but, after a rain, he hopes to go in a skin boat, otherwise on foot.

October 12: Robert McDonald gave Vittrekwa twine to make two nets and fish for him.

October 19: McDonald receives a letter Mr. McDougall.

October 31; News from LaPierre House that Kenneth left there for Rampart House on the 13th. The Rat River people brought news that McQuesten had returned to Fort Yukon.

November 7: McDonald writes a summary of the year on his birthday and mentions the marriage of himself with Julia Kutug.²⁸²

Rev. Robert McDonald and Julia Kutag, a young Gwich'in woman, were married in 1876 and McDonald performed his own marriage.²⁸³ The marriage vows were witnessed by Hudson's Bay Company employee Murdo McLeod and Gwich'in Elisha and Margaret Gilbert.²⁸⁴ Linda Johnson has said that Julia travelled with him and translated for him until he learned the language.²⁸⁵ McDonald's journal shows that he certainly knew the language well before his marriage. Sarah Simon noted that McDonald came as a young man to teach the people using a large piece of paper to show God in heaven, etc. He went over the mountains by foot to Fort McPherson and travelled and lived with the people, cooking over an open fire and teaching in people's tents. He learned to speak the language right away. He trained the boys and girls by teaching in stories so people could relate to the stories in the bible.²⁸⁶

In the 1870s, Rev. McDonald may have had a child by the Gwich'in wife of the Hudson's Bay Company clerk at Fort McPherson. Father Séguin thought this would turn the Gwich'in against him and that the scandal would stop McDonald living at the post. Neither of these things happened.²⁸⁷ [I can find no other source for this rumour and it may have stemmed from the Anglican Catholic rivalry instead of reality. Or Séguin may have been referring to McDonald's relationship with Julia.]

From McDonald's 1876 Journal:

December 5: McDonald sets off for a trip to LaPierre House and to visit the tribes on the western side of the mountains. He reached LaPierre House on December 9th and was kindly received by Mr. J. Sibbeston.

December 10; William Sekut reads a little, having been taught by his daughter Emma.

December 14: McDonald talks with Geh ts'eh.

December 18-19: H.V. Geh ts'eh gave an address at evening prayers. It was very desultory. Ch'eeghwalti' gave an address at evening prayers and McDonald notes that it was rather better than Geh ts'eh's.

December 20: Kenneth McDonald, John Flett [FN,] and Tetrekwoi arrived from Rampart House.

December 23: Robert set off with Kenneth for Rampart House and reached the post on December 30th. They find four families and a few others in residence. McDonald looks back on the year, commenting that a few have made some progress in reading in their own tongue at Peel River and LaPierre House.²⁸⁸

Rev. Lee Sax thinks Archdeacon McDonald was unusual in that he trained First Nation ministers, so they could travel to the far-flung congregation. Many of these Christians were already shamans or religious leaders.²⁸⁹ In fact, the Native Church Policy was one of the Church Missionary Society's most cherished hopes. They wanted the First Nation people to be trained as catechists, then deacons, and finally ordained as priests so they could minister to their people and become role models. Bishop Bompas came to doubt and finally oppose this policy. In 1882 he wrote that First Nations people did not want their own people as catechists and priests as they viewed Christianity as a message from the white

man's god. He also thought that First Nation people were in a sad state of decay and that preaching the gospel was insufficient to saving their souls. He thought First Nations priests could not raise their people to a higher grade of intelligence and civilization like white priests could. Bompas defined true Christian faith as having an internalized acceptance of the message of the Gospels so he had fewer converts [than McDonald].²⁹⁰

The Canadian Indian Act was first introduced in 1876. The federal government uses it to administer Indian status, local First nation governments, and the management of reserve lands. It also outlined government obligations to First Nation people. It did not specifically reference non-status, Métis, or Inuvialuit.²⁹¹

1877 Archdeacon McDonald travels through the Tukudh Mission which is starting to support itself through local subscriptions to the Native Pastorate Endowment Fund.

From McDonald's 1877 Journal:

January 13-21: Robert McDonald made preparations for leaving Rampart House and returning to Fort McPherson. He departed Rampart House with brother Kenneth who will travel as far as LaPierre House.

January 21: The party reached LaPierre House.

January 23: Robert McDonald and party set out for Fort McPherson

January 26: The party arrived at Fort McPherson to find McDonalds wife Julia had been very ill but since recovered.

January 30: McDonald sent bills to Fort Simpson by packet in the amount of 8 pounds and 19 pence. [All financial accounts had to go through the bishop.]

March 2: Three Inuvialuit arrived and called on McDonald, but he was unable to talk with them as the Inuvialuit interpreter was away from the Fort.

March 4: The Inuvialuit departed. There had been a murder among them recently and McDonald was told that a few among them wanted a minister to live with them to instruct them in the knowledge of God and his word.

March 19: Contributions to the N.P.E. fund [Native Pastorate Endowment Fund] were given to the amount of 4 pounds. McDonald thought more might be given by the people of the Fort. McDonald set off on a missionary trip to the Yukon River. He employed two First Nation men as far as Rampart, one with his dogs and sled to haul baggage and provisions. McDonald drove his own dogs with a cariole for his wife.²⁹²

Robert McDonald and his wife left Fort McPherson in the spring of 1877 for a season's teaching mission at Fort Yukon. McDonald left John Ttsietla and Geh ts'eh at the mission until the fall. Geh ts'eh was in charge of preaching and teaching.²⁹³

From McDonald's 1877 Journal:

March 21: McDonald reached LaPierre House to a kind welcome from J. Sibbeston.

March 27: McDonald received a subscription from J. Sibbeston of 1 pound and started again on his journey.

March 31: McDonald found Mr. Flett and Titrekevoi camped to square lumber.

April 2: The party reached Rampart House to a kind welcome from brother Kenneth.

April 11-12: Loola and Peter Redleggings arrived from Black River. Loola has been diligent in teaching others.

April 14: Julia McDonald was poorly all this week. McDonald learned that the Yukon people are not at Fort Yukon so decided to stay at Rampart House until the opening of navigation.

April 16: Loola departed. He has learned three hymns and part of the syllabarium.

April 21: McDonald wrote out a syllabarium to use in teaching next week.

May 23: McDonald sent a subscription to Mr. Hardisty in the amount of 12 pounds.

May 25: McDonald started for the Yukon in a borrowed skiff. He planned to obtain a canoe and employed three FN men so two could return the skiff.

May 27: McDonald taught Paul reading in the Tukudh New Testament.

May 28: McDonald arrived at Fort Yukon to find George Tichikalya in charge of the Fort. The American trader had left four days before for St. Michael. The Hän had not brought a canoe for McDonald so he bought an old one that had to be repaired.

May 29: McDonald left Fort Yukon with his wife Julia and two First Nation men, Paul Chiton and William Chichui. Josep [sic] Kooke accompanied them in a small canoe.

June 3: The Party reached within 40 miles of Noukelakayet. McDonald taught the two Christian Leaders portions of the scripture and a hymn, and the other reading in Tukudh in the New Testament.

June 4: McDonald arrived at Noukelakayet and, as no one was there, went on to Fort Adams where there were many camped. Mr. Lorenz was in charge of the trading post and offered accommodation and provisions. McQuesten, Harper, McNiff, and McIntyre are also at the post. McDonald did not see the Tanan Gwich'in as they were having a dance for the dead. As McDonald had not said anything to them about dances, he presumed the Christians were united with the others. He was told that the lower Yukon people of Neguitsyik and Nulato have been led by the medicine men to neglect Christian instruction. A great many deaths occurred during the past winter, as many as 25 adults and children besides. The medicine men ascribed the deaths to Christianity, and they were readily believed.²⁹⁴

Thomas F. Johnson described the potlatch Feast for the Dead and a special dance performed at the lower Yukon villages of Nulato and Kaltag in 1976. The ceremony was performed to lay the wandering spirit of the deceased to rest, to repay the obligation of those who assisted with the burial, and to provide an emotional release for the community.²⁹⁵

From McDonald's 1877 Journal:

June 5: McDonald baptized ten adults, received two from the Greek Church, and five children.

June 8: McDonald visited a few lodges and spoke against conjuring. At the suggestion of Mr. Lorenz, he wrote a letter to Mr. Randolph Neumann, agent at St Michael with regard to establishing a mission station at this place. Mr. Lorenz is greatly in favour of this.

June 13: At the request of the First Nations, McDonald spent another day at Tanana Station. He narrated the history of Elijah and Elisha.

June 14: The party set out and arrived at Noukelakayet.

June 17-21. The trip is delayed as everyone in the party is sick with the flu.

June 22: The journey continues as William Chichinja is feeling a little better. Joseph embarked in McDonald's canoe which McDonald steered. William paddled Joseph's canoe.²⁹⁶

James Chichinja was a Christian Leader in 1877. He was Natsi Gwich'in from the Chandalar country.²⁹⁷

Father Petitot visited Fort McPherson sometime during the summer. He goes to meet the Inuvialuit trappers at the Fort. He shows signs of severe mental illness, and his Inuvialuit mission is cut short.²⁹⁸

From McDonald's 1877 Journal:

June 23: McDonald's paddler William Chichinja is much improved while Joseph is still very ill.

June 27: A Gwich'yaa Gwich'in man and his wife were taught a hymn in their language.

June 28: The party stopped at a camp with little provisions. They left Joseph Kooke there in improving health but too weak to work. He may await the A.C. Co. steamer. McDonald could not stay as there were no provisions for guests. He has been so delayed that he has given up an intended trip to the Tanan Gwich'in and Hän.

July 1: McDonald taught William Chichinja a prayer and Paul Chiton reading while drying moose meat.

July 2: Julia did a little washing.

July 7-8: McDonald taught reading to William Chichinja and Paul Chiton.

July 11: The party reached Fort Yukon and found four families camped and three canoes arrived from upriver.

July 12: The party departed from Fort Yukon for Peel River without William Chichinja.

July 15: McDonald teaching Paul to read.

July 17-18: All suffering from dysentery. Medicines are spent [low] so all took a dose of rhubarb.

July 25-27: Paul is too ill to proceed so left behind. McDonald gave him medicine and bled him. He needs provisions but they are very low.

July 30: The party reached and camped at the site of the first Rampart House [Howling Dog] in Alaska.

July 31: The party reached Rampart House to find brother Kenneth and all well. The men's house has been taken down and a good-looking new one is being erected. Flooring, doors and windows to be finished. McDonald learned that Pere Petitot visited Fort McPherson this spring but made no converts. John Ttssietla and Geh ts'eh were diligent in conducting divine services and teaching. William Sekut was at LaPierre House and was diligent in teaching and conducting divine worship. He has learned to read the New Testament and is teaching others to read. A letter from Mr. Hardisty denies he ever promised to have a house built for the Fort McPherson Mission at his own expense. McDonald says he did promise to do so with the exception of imported articles like nails, glass, door, and mountings, etc. He did so in the summer of 1872 and in speaking at missionary meetings in churches in Canada, United States, and in England. McDonald thinks Hardisty's memory fails him.

August 1: McDonald forgot to note that the First Nations of the post subscribed 63 ½ MB and those of LaPierre House 56 MB

August 14: Paul is too unwell to continue the trip. McDonald had retained another man and they departed Rampart House to arrive at Lapierre House on August 25th.

August 26-September 8: The party departed LaPierre House. It was a miserable trip, lost, few provisions even tea, and heavy rain and then snow.

September 9: The party was on their fourth day without food and the snow is more than a foot deep.

September 11: The party arrived at Fort McPherson after an absence of six months, minus a week. The McDonalds took up residence in the Mission House which is not finished but is habitable.

September 13: Julia McDonald and brother visited a few relatives upriver. McDonald did some carpentry work.

September 14: Julia McDonald returned.

September 16-17: John Ttssietla has made considerable improvement in reading. He has gone through the whole of St. Matthew's Gospel. He returned to his fishery.

October 7: McDonald learned from the boatmen [who were unable to land the boat at Fort McPherson] that Wilson will succeed Mr. McLeod at Fort McPherson and that Mr. Hardisty had gone to take charge of the Île-à-la-Crosse District.

October 13: Mr. Wilson, with the boat's crew and the Company employees, arrived at Fort McPherson. Many of the Fort supplies did not come in and he learned that Hodgson and A. Hardisty did not receive a single article. The HBC have increased the cost of freight and will now also charge the missionaries for passage on their crafts. They have also decided not to give free assistance to the missions. McDonald thinks this will make it necessary for him to have a larger salary and a larger allowance for travelling expenses, etc.

October 21: McDonald was pleased to find that Colin Vitshikk was able to read the Testament with considerable fluency. He was taught the syllabarium in roman letters and has taught himself to read.²⁹⁹

The Christian Leaders were teachers and the classes at the Peel River Mission were led by them. John Ttssietla and [Geh ts'eh] Henry Venn had many helpers. William Sakut and Thomas Ch'eeghwalt' were Geh ts'eh's Tukudh partners. Colin Vitshikk and John Njootli were Teet'it Gwich'in, and James Chichinja was a Neets'ajj Gwich'in Christian Leader from the far off Chandalar country. Some worked with the young and old to read and write their ABCs and others led classes in memorizing the syllabary. John Ttssietla and William Sekut taught the Gospel of St. Matthew and Geh ts'eh taught the meaning of the Bible. The leaders took turns leading the evening worship when they gathered around the fire to tell tales of old.³⁰⁰

In the fall, the new clerk at Fort McPherson sent the Gwich'in away without providing them with allowances for the winter [grub stakes]. The trappers resolved to patronize and supply Fort Good Hope as they used to do in the past. It seems they thought the traders were kinder to the Inuvialuit.³⁰¹

From McDonald's 1877 Journal:

November 10-11: Julia. McDonald suffering all days from protracted labour and a male child was born. Robert McDonald attended.

November 21: McDonald bought Ttssietla's four dogs for 40 M.B.

December 2: Taught Ttssietla and his wife.

December Mrs. Sibbeston and two youngest children arrived for a visit from LaPierre House.

December 10: Mrs. Sibbeston set out on her return trip.

December 16: McDonald taught Ttssietla and his wife.

December 24: Julia could not suckle the baby for four days, so he is fed corn flour twice a day by Baptiste Boucher's wife.

December 29: McDonald has been teaching Ttssietla and his wife every day.

December 30: John Ttssietla delivered an address on St. Matthew XXIV.35 at evening prayers and McDonald taught him and his wife afterwards.³⁰²

1878 Archdeacon McDonald baptizes he and Julia's first child. Church construction begins at Fort McPherson.

From McDonald's 1878 Journal:

January 27: Baptist Boucher's wife is very ill, and her baby is being breast-fed by Mrs. Julia McDonald.

February 6: School with 13 pupils, five reading in Tukudh.

January 12: Night school for Ttssietla and his wife.

January 20: McDonald addressed a good-sized congregation and spoke of the duty of all Christians to provide places of worship and maintaining them. He asked for help hauling timber for a church to be built there at Fort McPherson. Two or three appeared willing but others not so much. McDonald baptized his and Julia's child Islay.

March 13: Samuel and Reeve working on framing the new church.

March 23: Very little meat in store and people all around with few provisions. Mr. Wilson is doubtful of being able to continue supplying McDonald. Wilson and Sibbeston took tea with McDonald.

April 19: McDonald sold Gospels and Prayer Book to Charles Crow for 1 ½ MB in meat.

April 30: McDonald received word of being elected honorary fellow of St. John's College, Manitoba.

May 9: LaPierre House sleds arrived accompanied by Christian Leader James Chichinja of the Neets'ajj Gwich'in. He wants more Christian instruction to better instruct others and will remain at the Fort until the beginning of June when McDonald hoped to visit LaPierre House and Rampart House.

June 6: McDonald set off for a trip to the western side of the mountains.

June 10: McDonald reached LaPierre House to a hearty welcome from J. Sibbeston.

June 11: A canoe was prepared for McDonald. The HBC boat started five days before for Rampart House.

June 12: McDonald left LaPierre House, hurrying to get to Rampart before all the First Nations left.

June 15: Robert McDonald arrived at Rampart House to a kind welcome from brother Kenneth. The majority of the First Nations had left the day before. [Without free passage on the HBC boats, missionaries might not get to the spots where FN trappers gathered to trade.] Gone were the Neets'ajj Gwich'in, Hän, and some of the Black River and Rat River people. William Loola remained, and McDonald was pleased with his progress in reading. "With a little teaching he will soon do well." Loola conducted evening prayers.

June 11-17: McDonald lists the names of those baptized.

June 17: McDonald and his two men were able to gain passage on the HBC boat to LaPierre House through the kindness of brother Kenneth who was in charge of HBC post at Rampart House.

June 25: McDonald arrived at LaPierre House and asked T. Ch'eeghwalti' to give an address which McDonald thought was very good.

June 26: McDonald started across the mountains to Fort McPherson with six First Nation companions. Kenneth started two hours later with six more First Nation people.

June 29: Robert McDonald arrived at Fort McPherson. John Ttssietla and his wife are fishing with one net at the old fort site.

June 30: Sunday School with 26 pupils, most of whom read in Tukudh.

July 1: McDonald employed Nite to fish with two nets.

July 4: The HBC boats left for Athabasca and Kenneth went as far as Fort Simpson. McDonald sent bills to be credited to his account.

July 5: McDonald employed Vikeitithya to fish in return for 20 plugs of tobacco.

July 6: McDonald made a copy of the syllabarium.

July 7: Sunday School had nine children. No First Nation children so seven Fort children, Ttssietla and his wife.

July 9: Ttssietla took two nets to Vikeitithlya and returned with ten whitefish.

July 10: Ttssietla and his wife set out to hunt in the Black Mountains. James Kwulul arrived to attend school and cook for McDonald.

July 17: Njootle, Kwatso and Kendic visited the Fort and McDonald gave the first mentioned an alphabet, the next a copy of the Gospel, etc., and the last a syllabarium.

August 1: McDonald gave Triacha a syllabarium.

August 10: Njootle, Vuvartsodh [hunting and fishing for McDonald] and Triacha arrived and McDonald gave Njootle a syllabarium.

September 28: The boats arrived with brother Kenneth. A letter from Bishop Bompas told of his return from British Columbia in good health and spirits. He was obliged to leave Chippewa for Vermilion before the boats arrived so did not get McDonald's letters of June.

September 30: Kenneth and a party of 15 left to cross the mountains.

October 1: McDonald engaged Ttssietla as a provision hunter.

In early September Father Séguin takes the mentally ill Father Petitot to Fort Providence to be cared for by the nuns.³⁰³ Petitot's departure from Fort Good Hope left a gap in his vocabulary that was later filled in Alaska by manager d'Erindel and Father LeCorre. Petitot's dictionary has a grammatical structure of the Indigenous language and includes a 367-page vocabulary of French, Dinjii Zhuh Ginjik, Hare, and Chipewyan. Petitot's intensive work on the language recorded Dinjii Zhuh Ginjik versions of oral narratives from Fort Good Hope. The dictionary was substantial, but doubts arose as to its accuracy and completeness by others including Bishop Faraud (Choquette 1995: 71). The dictionary was written in French and not accessible to the Gwich'in who were learning English through McDonald's work. The dictionary did not gain the same acceptance, importance, and impact with the Gwich'in as did McDonald's *A Grammar of the Tukudh Language* originally published in 1911.³⁰⁴

By the 1880s, missionary societies were re-structuring as they had few converts for the money invested. They needed tithing converts or reliable markets for missionary publications.³⁰⁵

1879 Archdeacon McDonald starts receiving letters from his Christian leaders who are teaching other to read and write in Gwich'in.

From McDonald's 1879 Journal:

January 12: McDonald received a nice letter from Loola. The Neets'ajj Gwich'in had a hard time in autumn being unable to discover deer.

January 26: Brother Kenneth and two men arrived. [Deer being found at Fort McPherson.]

February 7: Kenneth left Fort McPherson.

February 11: Ttssietla has been very active in teaching and says some begin to read fairly. He mentioned a few as being very diligent.

February 14: McDonald receives news of hard times with the Peel River people who are resorted to eating their leather lodges. There is now a herd of deer.

February 15, March 1 and 15: McDonald working at his translations. Noted the great scarcity being experienced at the time.

March 17-19: McDonald agreed to act for Mr. Wilson when he is on a trip to LaPierre House.
March 22: Did a little in translating.
March 29. March 12, 19, and 26: McDonald did a little translating.
May 1: A beginning has been made on procuring lumber for a church at Rampart House.
May 3: McDonald a little translating and notes that people are starving.
May 8: McDonald receives news that Mr. Reeve is not going home until next year and it is hoped that a replacement to the diocese can be found by then.
May 10: McDonald did a little translating.
May 16: Tritelya and son James arrived from LaPierre House. He seems as earnest as ever in religion.
May 17: McDonald did a little translating and finished translating St. Paul's epistle to the Corinthians on May 24th. He made three copies of the syllabarium.
June 2: McDonald made a copy of hymns for Loola.
June 7: McDonald was visited by some Inuvialuit, and he read some of Bishop Bompas' translations, but they could not understand much.
June 10: McDonald wrote out a syllabarium.
June 18: McDonald fitted out Ttssietla for his summer hunting.
June 28: Brother Kenneth arrived and gave Robert a good account of the Christian Leaders. Tstitley has learned to read well in his own tongue with only a little help from the syllabarium. Mr. James Sibbeston [Sr.] died on May 14 and seemed prepared for the event.
June 30: The First Nations at LaPierre House have procured some of the timber for the church for payment in tea. The frame of the Roman Catholic church has been raised.
July 3, 5 and 19: McDonald working at translating.
July 26: Three Mackenzie River Tukudh arrived in the evening and McDonald did a little translating.
August 2: McDonald did a little in translating.
August 4: Mrs. McDonald gave birth of another son – mother and child doing well.
August 7: McDonald lent some listed tools to the HBC and makes a list of tools not yet returned.
August 9 and 16: McDonald did a little translating and finished translating the Epistle to the Ephesians.
August 27: Mission House being barked.
September 15: James Kwutual [Kwalul?] came to pass the winter with McDonald in order to work and got to school. [He left in late December as his father could not do without him.]
September 18: Kenneth arrived on the way to Rampart House.
September 20: McDonald gave Ttssietla advances and he has credit to the amount of 140 M.B.
October 25: McDonald wrote out three syllabariums this week.
November 1: McDonald wrote out two syllabariums this week.
December 20: McDonald translated a few hymns into Tukudh.
December 27: McDonald did a little translating.³⁰⁶

The Western Trading and Fur Company starts up in competition to the Alaska Commercial Company and launches its own steamer, the *St. Michael*.³⁰⁷

1880 Archdeacon McDonald teaches school throughout the mission and starts giving out alphabets for Tukudh written in Roman letters.

All remaining British North American arctic territories were transferred to Canada in 1880.³⁰⁸

From McDonald's 1880 Journal:

January 2 -3, 10: Archdeacon McDonald working at his translations.

January 16: Mr. Wilson gave McDonald a subscription of 2 pounds towards the Native Pastorate Endowment Fund (N.P.E).

January 29: McDonald prepared a package for Fort Simpson with fifteen pounds for Bishop Macherry for investment in the N.P.E. fund.

February 7: McDonald did a little translating.

February 12: Julia set rabbit snares.

February 14 and 28: McDonald did a little translating.

March 1: Mrs. McDonald and children started out with Paul Stephen to go and snare rabbits about 12 miles down the river. Elisha and Gilbert and wife also went for the same purpose.

March 6: Mrs. McDonald returned with 12 rabbits and one partridge. McDonald did a little translating.

March 13 and 20, April 3, 10 and 17. McDonald did a little translating.

April 19: McDonald set out for Rampart House with Paul and arrived at LaPierre House on April 22nd. He and John Firth stayed in the guest house.

April 24: H.V. Geh ts'eh arrived enroute to Peel River. McDonald kept school with nine pupils, five reading the New Testament in Tukudh.

April 25: Geh ts'eh gave an address – the best one McDonald had heard him give.

April 26: Brother Kenneth arrived.

April 28: Robert McDonald wrote out two alphabets to give away. He departed for Rampart House with a servant of the HBC returning that way and two First Nation helpers. They met Kenneth along the trail on May 1st and arrived at Rampart House on May 4th.

May 5: McDonald taught Ttssietla and a few others.

May 6: McDonald visited the one lodge near the post. There was a girl there, partly paralysed. McDonald learned for the first time that the people had formerly believed in the transmigration of souls and he was asked what he thought of it. They had been told by Chief David Anderson that Bishop Bompas had told them that this was true. McDonald "of course" told them that he could not have understood him. Transmigration they called *netli*.

May 9: Sunday School was held with eight pupils, most of them learning the alphabet.

May 15: Peter Gens du Large arrived and McDonald found that he could read part of the syllabarium. With diligence McDonald expected him to soon be able to read the New Testament.

May 20: McDonald had been teaching Peter the syllabarium every day and he left the post without quite mastering it. McDonald wrote out another syllabarium.

June 5: McDonald translated a little.

June 14: School was held twice: a good many pupils are learning the syllabarium and others the alphabet.

June 15: The HBC boat arrived from LaPierre House but McDonald was sorry to find that case of books for the First Nations had been left behind.

June 18: School was kept with about 40 in attendance; more than half at the alphabet and about 15, the others, at the syllabarium.

June 27: After Communion was held, David Anderson gave an address and McDonald thought it was very good.

June 29: McDonald set out for the Yukon River and arrived at Fort Yukon on July 1st. He found Sahnyati and half a dozen families there. A messenger was sent off and guns were fired to announce McDonald's arrival.

July 2: Christian Leader William Loola and half a dozen other Black River people arrived at mid-day. McDonald heard three people read in their own language and about half a dozen others nearly know the syllabarium.

July 5: McDonald talked with Loola and Kwulul. Loola was dissatisfied at working for free and Kwulul had heard untrue reports that he was no longer a Christian Leader. McDonald encouraged him to exert himself to humility, and dependence on the help of Christ and then set out on the return trip up the Porcupine River.

July 10: McDonald arrived at Rampart House. The log church walls are finished and the roofing ready to begin but it will wait until next year when it can be covered with bark.

July 12: McDonald paid off the two men that took him to Fort Yukon.

July 15: McDonald started for LaPierre House with Kenneth who is going to Fort Simpson.

July 19: McDonald met T. Barber and three others on their way to Fort Yukon. One man will go with Robert McDonald to carry his goods from LaPierre House to Fort McPherson.

July 23: McDonald arrived at LaPierre House, left to return over the mountains on July 26th, and arrived at Fort McPherson on July 29th.

August 3: The HBC boats left for Fort Simpson. McDonald sent 7 pounds 11 pence to Mr. Camsell to be credited to McDonald's account for the N.P.E. Fund and \$25 to be credited towards the church at Red River [Manitoba].

August 21: McDonald felt a bit better and tried to do a little translating. [McDonald continually suffered from ill health.] On August 28th he was not well enough to conduct daily evening prayers but did a little translating.

September 4: McDonald copied out five syllabariums this week.

September 16: Kenneth and Wilson returned from Fort Simpson. The new servants for Fort McPherson are Métis and Roman Catholic.

September 17: McDonald opened his Goods package and was thankful for two Bales from M.L. Assoc. and Coral Fund.³⁰⁹

Bales of goods were sent to support northern missions by Anglican and other Christian women's organizations. The Bales for the North program run by the Anglican Church Women of the Diocese of Ottawa operated for over a century, sending packages of goods to Fort McPherson and other communities, until the program ended in 2021.³¹⁰

From McDonald's 1880 Journal:

September 18: Kenneth and the boat men from the western side of the mountains departed for Fort Simpson.

October 7: A few Inuvialuit arrived and they will probably spend the winter.

October 11: Four sleds arrived from LaPierre House. Tritelya came to attend school.

October 30: Little Kenneth [Robert McDonald's adopted son] is unwell with thrush.

November 3: Tritelya deserted, telling some that he was returning to LaPierre House.

November 5: The LaPierre House sleds arrived with news of [Geh ts'eh] Henry Venn's death. He passed after an illness of only five days. He was earnest and devoted and conducted prayers daily to the end of his life. On the day of his death he assembled the people twice. At the end he said that angels were around him waiting to escort him to heaven and he shook hands with them all. Before some of them had returned to their lodges, he passed quietly with a smile of happiness. McDonald thinks it will be hard to find someone to fill his place. He asked one of the young men to do so and received consent. Geh ts'eh leaves a wife and four children.

November 13: McDonald was translating.

December 13: Looking back at the year past, McDonald mourns the loss of one of the most faithful of the Christian leaders.³¹¹

François Mercier left the Alaska Commercial Company in 1880 to join the Western Fur and Trading Company and established a post, Belle Isle, near the present site of Eagle at David's Camp in the Hän traditional territory. He was competing with Jack McQuesten and his old company at Fort Reliance and closed the Belle Isle post after one year.³¹²

In 1880, the Extension and Enlargement Fund was created to celebrate the Church Missionary Society 100th anniversary and four people donated 1000 pounds each for work among the Inuvialuit of the Mackenzie River.³¹³

1881 Archdeacon McDonald continues to suffer from ill health and his Christian Leaders are taking up more of his ministerial duties.

From McDonald's 1881 Journal:

April 10: Sekut conducted morning and evening prayers "in Indian" in Boucher's house.

June 9: The boat arrived from Fort Simpson with Bishop Bompas who McDonald was glad to see. With him came Mr. Hodgson for the HBC Rampart House post to replace brother Kenneth who is to leave there. McDonald and Bompas visited Mr. Wilson at the Fort.³¹⁴

Kenneth McDonald had continued to hold religious services during his time at Rampart House.³¹⁵ Mr. Hodgson was a student from St. Johns, also trained in missionary work.

From McDonald's 1881 Journal:

June 11: Bishop Bompas and others set out to cross the mountains to LaPierre House.

June 16: Archdeacon McDonald was too unwell to conduct prayers, so Tshiyetla [Ttssietla] did so.

June 17: Pere Séguin and Red River Tukudh arrived at Fort McPherson.

June 20-21: A house bought from Boucher was removed and set on a new site near the church. It will serve as the schoolhouse.

June 26: Tshiyetla [Ttssietla] preached in the evening.

June 27: The Mackenzie River people left as well as Pere Séguin. Some of the Peel River people left for their fisheries.

July 3: Bishop Bompas and brother Kenneth arrived at Fort McPherson.

July 6: The Peel River boats left for Fort Simpson and took brother Kenneth, Mr. Wilson. Mclean, and others. David Villeneuve left for Fort Good Hope. Bishop Bompas endeavoured to accommodate McDonald's ill health. Tshiyetla [Ttssietla] conducted evening prayers.

July 7: Tshiyetla [Ttssietla] and others started for their fisheries.

July 12: McDonald married J. Firth and M. Stewart and Firth gave McDonald two pounds in payment.

September 14: Mr. Joseph Hodgson arrived from Rampart House to meet his wife. Mrs. McDonald bore a little girl and suffered greatly during and after labour.

September 20: Mr. Sim and his people set out for their respective destinations.³¹⁶

Rev. Vincent C. Sim re-opened the Rampart House missionary station on the Porcupine River in Alaska under Robert McDonald's direction.³¹⁷ The HBC built or sold a 16' x 18' house at Old Rampart to Rev. Sim and the company moved it and added a 12' x 16' wing. This cost Rev. Sim 80 Made Beaver (M.B.) which debt he settled through a payment of tea and fur.³¹⁸

From McDonald's 1881 Journal:

September 30: Mrs. [John] Firth had a child [Catherine].

October 20: Mr. Firth arrived from LaPierre House and called on McDonald.

October 22: McDonald did a little translating. Mr. Firth called on him.

November 5: McDonald translated Chapter VI of the Epistle to Hebrews.

November 7-12: McDonald translated Hebrews VII this week.

November 15: McDonald finished translating Hebrews VIII.

November 19: McDonald did a little translating.

November 26: James Kwulul arrived to stay with McDonald for the winter. McDonald translated and reached [Hebrews] XI.5. He heard from Mr. Sim that he is content and pleased with his appointment.

November 29: Colin Vitshiik arrived to stay with McDonald for a while, but McDonald is too ill to teach him very much.

December 4: John Tshiyetla [Ttssietla] gave an address on John XIV.18.

December 9-10: McDonald finished translating Hebrews XII into Tukudh.

December 11: Tshiyetla [Ttssietla] gave an address on St. John III. 1-8 and then administered the Lord's Supper [communion].

December 17: McDonald translated a little this week, beginning the Epistle of St. James.

December 18: McDonald conducted a service on I Cor. 1.7 "Waiting for the coming of our Lord Jesus Christ."

December 24: McDonald translating, and he appointed a Christian leader although he regretted his qualifications were very inferior.

December 31: McDonald spent the week translating St. James V and I Peter I.II. McDonald commented on the arrival of Rev. Sim, saying he is possessed of a real desire to lead people to Christ for salvation. He is thankful for the diligence of those at Rampart learning to read. Loola paid the "Nuktukutchin" a visit and reports them as eager as ever to learn of Christianity. Tshitelya offered to visit the Hän to teach them to read.³¹⁹

Kenneth McDonald renewed his agreement with the Hudson's Bay Company and moved to take over management of Peel's Post [Fort McPherson].

Rev. William Kirkby's Chippewew New Testament was published in 1881.³²⁰

1882 Archdeacon McDonald leaves his mission to recover his health and have his translations published.

From McDonald's 1882 Journal:

January 1: McDonald continues to suffer poor health. He hopes to complete a translation of the New Testament into the Tukupud language this year. He preached on Hebrews XIII.8 and Tsiyetla [Tssietla] spoke on St. John VIII.

January 3: McDonald did a little translating.

January 6: The HBC sleds left for LaPierre House. James Kwulul deserted with them to go to his father and took his pay (47 M.B.) plus advances (9 M.B.). This left McDonald without a servant.

January 14: McDonald did a little translating.

January 15: Vitshikk read a portion of the scripture.

January 20: Mr. Hodgson arrived from Rampart House and brought a letter from Mr. Sim.

January 21: McDonald worked at translating. The books of Jude and Revelation were still to be done.

January 28: McDonald translated Jude and Rev. 1.2 v7.

January 29: Mr. Firth and wife arrived to take charge at Fort McPherson while Mr. Wilson is absent at Fort Simpson.

February 4: McDonald did a little translating and finished Rev. Chapter VIII.

February 14: Tetletchi arrived. McDonald finished translating to Rev. XIV.5. He is thankful to be able to do a little in this way but too ill to conduct services.

February 18: McDonald translating and finished Rev. XIX.

February 21: McDonald finished translating the New Testament but it will have to be carefully reviewed and fair copies made. He hopes to continue the work of translating.

February 22: McDonald started to translate the collects. [The collects in the *Book of Common Prayer* are translations by Thomas Cranmer (d.1556) of the Latin prayers for each Sunday of the year.] He finished translating up to the 14th collect on March 4th.

March 6: McDonald translating.

March 10: Mr. Sim arrived with the sleds from [old] Rampart House.

March 11: McDonald talked with Mr. Sim and called on Mr. Firth. He also translated a little this week.

March 12: Mr. Sim conducted divine services in Indian and English.

March 14: Mr. Sim conducted the evening services.

March 18: McDonald translated a little. His eyes were suffering from inflammation.

March 25: Mr. Sim copying translations daily for McDonald. McDonald translated a little.

April 1 and 6: Mr. Sim copied translations for McDonald and McDonald translated a little.

April 15: McDonald translating the Common Prayer Book.

April 22: McDonald translating and Sim copying.

April 24: McDonald translating, and Sim finished copying Prayers.

April 27: McDonald obtained passage in the Company boats in the summer for himself and family from Mr. Hodgson. Sim set out for LaPierre House to pass the spring there and then to visit Rampart House for a few days and then return to Fort McPherson at the beginning of July.

April 30: McDonald was told that Paul conducted Devine Service in his father's lodge.

May 5 -6, 13, 20, 27, June 3, 5 and 10: McDonald translating a little every day.

June 14: Bishop Bompas was coming to Fort McPherson but hearing of McDonald's plan to go with the Company boat, returned to Fort Good Hope – also Kenneth.³²¹

Kenneth McDonald moved to the English River country in Manitoba.³²²

From McDonald's 1882 Journal:

June 17: McDonald did a little translating. Tsiyetla [Ttssietla] held prayers.

June 18: McDonald addressed the Inuvialuit and they expressed an interest in having a minister to teach them.

June 24: McDonald translating this week.

June 26: Communicants brought in offertory alms which will be divided among the Indians etc.

July 1: McDonald did a little translating during the week.

July 3: Sim, Hodgson and his wife and others arrived. Heard about Tshitelya's visit to the Hän and hurhgikkzoitchin.³²³

Tshitelya's visit may have been connected to François Mercier's activities. Mercier had opened a post in 1880 at Belle Isle, near David's Village, a mile downriver from the current site of Eagle, Alaska but closed the fort in the next year. With the imminent departure of the Western Fur and Trading Co., Mercier returned to Belle Isle in 1882.³²⁴

From McDonald's 1882 Journal:

July 5: McDonald left Mr. Sim at Fort McPherson and departed with his family on one HBC boat while Mr. Wilson, Mr. and Mrs. Hodgson, and Sarah Sibbeston travelled in the other.

August 19: McDonald met Mr. Canham as their boats met. Canham enroute from Portage.

August 27: McDonald said prayers aloud with Julia, his wife. Learned later in the day that there was another Protestant in camp.³²⁵

Rev. Robert McDonald was travelling to Europe to have his Gwich'in translations of the Book of Common Prayer and the Old and New Testaments published and to recover his health. Julia went with him to Winnipeg and then returned to Fort McPherson with their children.³²⁶

1883 Archdeacon McDonald visits places in Canada and the United States and sets out for England.

From McDonald's 1883 Journal:

February 26: McDonald at Chipewyan. Bishop Bompas arrived looking pretty well but much changed.

March 10: The bishop gave McDonald a memorandum of what he wanted McDonald to do. The bishop set out for Resolution.

April 7: McDonald finished his revision of the Acts of the Apostles and Epistle to the Romans.

May 31: The McDonalds left on the HBC boat for Portage La Loche.³²⁷

In the early summer of 1883, Richard Poplin, Charles McCoskey, George Marks and Benjamin Beach hiked over the Chilkoot and descended the Yukon to the Stewart River. They prospected for the summer and found good prospects in the fall. This was the first time the Stewart River was prospected. The men

went down to Harper and Mayo's post at Tanana for the winter. Reverend Vincent C. Sim came up the Yukon to Fort Reliance during the summer of 1883. Ladue, Powell, Carr and Charles Faciot (formerly with Ed. Schieffelin), William Moore, and John McGrew joined McQuesten, Harper and Mayo at Noukelakayet for the winter of 1883/84.³²⁸

The Church Missionary Society mandated a Christian Gwich'in from Rampart House to go and convert the Indigenous people of the Upper Yukon. He explored the Stewart River from the summer of 1883 to the summer of 1884.³²⁹ The Gwich'in missionary did not speak Tutchone, which is very different from Gwich'in. He was not able to communicate with his "flock."³³⁰ About this time, W.H. Pierce took a trip into the interior from Juneau. He travelled on the Stewart River and commented that the First Nation people he met had been visited by a Christian missionary who they called Father.³³¹

McQuesten and Company worked on commission for the Alaska Commercial Company (ACC) from 1874 until 1883 when they formed an independent company. They bought the steamer *New Racket* from prospector Edward Lawrence Schieffelin. The ACC offered them better terms and starting in 1883, McQuesten and Company sold their furs to the ACC at the current market price and purchased trade goods delivered to St. Michael at 25% above San Francisco wholesale plus freight. That summer the ACC bought out the Western Fur and Trading Co. including the steamer *St. Michael* which had been on the Yukon River since 1879. In the summer of 1883, the steamer *Yukon* was the only boat on the river. The *Yukon* broke an engine that summer and could not get up the river.³³²

From McDonald's 1883 Journal:

July 9: McDonald, with family, went to dinner at Mr. Clarke's at Prince Albert. He met all of the HBC officers assembled for their annual council and talked with McDougall and others.

July 15: The McDonald family left for Grand Rapids.

October 1: Archdeacon McDonald met Rev. Kirkby in New York, the first time they had seen each other since they parted at Fort Simpson in 1867.

October 6: McDonald gave a missionary address in Philadelphia and departed for England on October 11th.³³³

1884 Archdeacon McDonald is out of the country.

In 1884 the University of Manitoba conferred Robert McDonald with the degree of Doctor of Divinity as a tribute to his skill as a scholar and missionary.³³⁴ The Archives collection of McDonald's journals is missing years 1884 through 1886. These are the years that McDonald was out of the country. In 1884, the Diocese of Athabasca is divided to create the Diocese of Mackenzie River.

John Firth had been in charge of LaPierre House for four years. In 1884, he was promoted from postmaster to clerk, given a salary of \$365 or 75 pounds sterling per year, and transferred to Rampart House. Firth would remain here for the last nine years the HBC existed at the Old and New Rampart sites. Joseph Hodgson was transferred from Rampart to Fort McPherson.³³⁵

1885 Archdeacon McDonald is out of the country. Visiting Inuvialuit break into his Fort McPherson house looking for food.

The HBC constructed the steamer *Wrigley* to run on the Mackenzie River below Fort Smith. It connected with the HBC steamer *Grahame* that ran between Ft. McMurray and the portage to Fort Smith.³³⁶

John Ellington was the son of missionaries. He was young and naïve in 1885 when Reverend Sim, ministering at Old Rampart House, appealed for assistance in the Yukon watershed, and T.F. Buxton promised the Church Missionary Society (CMS) an annual donation in return for establishing a mission at Forty Mile. The CMS recruited Reverend Ellington from England to start the mission. He was to receive language training from Reverend V.C. Sim, and he set out for Rampart House in March 1885. He was enroute when Sim died, but the CMS decided not to recall him.³³⁷ The Riel Rebellion delayed Ellington at Red River for a year. He spent the winter of 1885-86 teaching at a mission school at Rainy River.³³⁸

Rev. Sim was anxious to get a church built at Old Rampart House, Alaska and asked [William] Loola [at Fort Yukon] to get some men to help him. They all needed to go hunting so Sim said he would give them food from his cache. Soon the food was so low that the men went hunting and the minister became ill. Mr. Canham had been taking McDonald's place at Fort McPherson and hurried to Rampart when he heard that Sim was ill. To lift his spirits, Canham went back to Fort McPherson to get the mail but when he returned Sim was too weak to listen to his message. They buried Rev. Sim in May on the hill above the mission.³³⁹ The friendship between Canham and Sim dated from the time when they both attended the Church Missionary College in England. By 1885, Canham was very fluent in the Gwich'in language.³⁴⁰

In the fall of 1885, when provisions at the Fort McPherson HBC store were scarce, the visiting Inuvialuit broke into Rev. McDonald's vacant house. The staff restored peace by letting them search the fur store. The HBC staff suspected that George Greenland had incited the incident.³⁴¹

1886 Archdeacon McDonald returns to his mission at Fort McPherson.

Rev. Robert McDonald returned from England and returned to his mission at Fort McPherson, NWT.³⁴²

The Oblate priests at Fort McPherson told the Gwich'in of mass conversion in other places and could easily occur at the post. This upset Archdeacon McDonald who gave a sermon quoting 2 Peter 2 about "brute beasts" that would perish in their own corruption." Historian Walter Vanast says other verses in the chapter contained scary images and the HBC clerk John Firth talked to McDonald, probably admonishing him.³⁴³

In 1884 and 1885, McQuesten brought the *New Racket* up the Yukon River past Fort Reliance to the abandoned site of Fort Selkirk. He brought tobacco, glass beads, flintlock guns, gun powder and balls from St. Michael and probably traded with folks he met along the way. This trade stopped in 1886 when he started only bringing in supplies for the prospectors.³⁴⁴

Rev. Canham left Rampart House at the end of May 1886 and started down the Yukon River to travel 800 miles before meeting anyone. At Tanana Station (Noukelakayet), they were met with an enthusiastic group of First Nation men, women and children who crowded a room when Canham agreed to hold prayers and teach. He sent some of them to Herbert [Ttshihtelya?] who could instruct them as well and, even better, knew and understood a few words of their language. Herbert stayed in the camp when Canham left with letters and orders for supplies from the company agent at St. Michael. At Anvik, Canham met Mr. [Parker] who hoped to have Reverend [David North? William Kirkby's son] Kirkby join him in his work. Canham had told him that that might happen in 1887. Parker had his wife, three children, and a lady to help but was much discouraged and expected to be recalled in 1888. The Anvik mission school was purely educational as the community was Christian Orthodox. Canham baptised people on his way back up the river and picked up Herbert along the way. Both thought their short visit was worthwhile and they arrived back at Fort Yukon on August 2nd. Canham thought with so much to be done on the lower river that his time at Fort McPherson was wasted. When he and his guides arrived back at the home base, McDonald held a service for the Dene and did not invite Canham or his guides who left shortly after for Rampart House.³⁴⁵ Thomas Canham and Sarah French were married in 1886 and they shared his work in the north.³⁴⁶ In December 1886, Canham travelled to LaPierre House but returned at once finding no First Nation people in residence and no provisions in the store.³⁴⁷

Young John Ellington reached Fort Simpson, NWT in August 1886 where Bishop Bompas ordained him as deacon and started to teach him the Tukudh language. The Church Missionary Society (CMS) had asked that he not work alone, so young Ellington spent the first winter at Rampart House with George C. Wallis, who was to take over Reverend Sim's ministry. They shared the preaching using Mr. Flett as an interpreter until mid-January when they spoke enough Gwich'in to be understood.³⁴⁸

Harper and McQuesten abandon Fort Reliance and open a post on the Stewart River [Fort Nelson] where fine gold is being placer mined. The fur trade is becoming secondary to selling mining supplies. The first coarse gold in the Yukon River basin is discovered on the Forty Mile River in 1886. Franklin's Bar is staked thirty miles up the river on Franklin Creek.

1887 Archdeacon McDonald travels through his Tukudh Mission and visits the Hän and Buxton Mission at Forty Mile.

Reverend Canham wrote to Bishop Bompas about his circumstances in January 1887. He and Archdeacon McDonald were getting along until Canham wrote McDonald a short note from Resolution and did not mention Reverend Sim's death. After that McDonald did not share the work at Fort McPherson, only grudgingly allowing him to take the English service on the second Sunday of the month. Since Canham's service to the Inuit was limited, he felt he was taking money from the Church Missionary Society for not doing very much. McDonald baptised an Inuit lad who had run away to Fort McPherson and he did it at a Dene service without telling Canham.³⁴⁹

From McDonald's 1887 Journal:

April 30: McDonald set out from Fort McPherson on a missionary journey to LaPierre House with his adopted son Kenneth.

May 3: McDonald reached LaPierre House and was kindly received into Mr. Miller's house.

June 2: McDonald embarked on the HBC boat for Rampart House.

June 4: McDonald stopped at William Sekut's camp and then a camp of Neets'ąjį Gwich'in, Draan'jik Gwich'in, and Rat River (Dagoo) people.

June 5: McDonald talked with Chief Jonathan, Peter Netsui, and Herbert. [Herbert had completed a missionary trip on the Yukon River with Rev. Canham in 1886.]

June 6: McDonald arrived at Rampart House to a warm welcome from Mr. and Mrs. Firth. He was pleased to meet Mr. Wallis again and he conducted the evening prayers.

June 11: Most of the Draan'jik, Vuntut Gwich'in and many Neets'ąjį Gwich'in arrived. [The Neets'ąjį Gwich'in traditional territory is north of Fort Yukon. The main communities are Venetie and Arctic Village.]

June 12: William Flett was interpreting for Mr. Wallis at Rampart House.

June 15: McDonald left Rampart House with son Kenneth.

June 18: McDonald camped with Nootle, Chief of the Hän.

June 20: McDonald exchanged two of his boys for two Hän [paddlers?]. They reached the mouth of the Porcupine at the Yukon River.³⁵⁰

The HBC changed their means of supplying Fort McPherson in 1887 when the steamer *Wrigley* started operation. The large boat brought all of the provisions and trade goods for the year in one trip. Indigenous trappers had previously made a trip to the post in time for the fall supply boat, and after 1887, these visits diminished. There were ten passenger cabins on the *Wrigley* and company officials started making annual visits to the post.³⁵¹

Father Séguin and the Oblates saw the launching of the *Wrigley* as an opportunity to resume their quest for Gwich'in and Inuvialuit hearts and minds.³⁵² In 1887, the HBC put the steamer *Wrigley* on the Mackenzie and the Catholic bishop seized the opportunity to expand the mission. He sent Father Constant Alarie Giroux and Father Camille Lefebvre from Quebec in 1889 and 1890 respectively. [McDonald, Giroux, and Lefebvre were locally (Canadian) trained.] They were posted to Fort McPherson where Giroux was assigned to the resident Gwich'in and Lefebvre was to convert the visiting Inuit – where neither church had made significant inroads. The Oblates left Fort McPherson in 1895 and built a mission church at Red River.³⁵³

From McDonald's 1887 Journal:

July 7: McDonald reached Fort Duval [Eagle] and received a hearty welcome from Chief David Sandyek and his Hän people.

July 11: McDonald arrived at small camp of miners. [Forty Mile?]

July 13: McDonald arrived at a large fish camp. [Mouth of the Klondike River?] Salmon season commencing.

July 15: McDonald continued his trip with two other men in a canoe and another in a canoe accompanying.

July 18: The party arrived at the trading post at the mouth of the Stewart River. They met three miners and a Christian First Nation man, Paul, and his family. [Paul Kandik? – wishful thinking!]

July 20-21: The party passed two miners mining with a rocker box and met two canoes and two rafts of Tutchuntet-kwitchin.

July 22: The party passed a camp of three miners. There were forest fire on both sides of the river. They arrived at Chief Hanyin's camp of [64] Tutchuntet-kwitchin. [Tutchone?] The chief welcomed McDonald and said they all wanted to become Christians.

July 26: The party stopped at another camp of Tutchuntet-kwitchin.

July 27: McDonald met two young men returning from trading at Mr. Harper's post. Arrived at Harper's post. [Mouth of the Stewart River.] Three other young Tutchuntet-kwitchin men were present.³⁵⁴

Anthropologist Legros says Robert McDonald travelled up the Stewart River to the present site of Mayo.³⁵⁵ [This is not verified by McDonald's 1887 journal.] Another paper has McDonald briefly visiting Fort Selkirk.³⁵⁶ [Also not verified by McDonald's 1887 journal.]

From McDonald's 1887 Journal:

July 28: McDonald's party went to White River, Tatzysyik, and returned.

July 31: A miner stopped on his way to Fortymile Creek.

July 30: McDonald's party arrived at Trurtsyik. First Nation camp.

August 1: McDonald met John Inyook and two old Trurhtsyik men returning from Fortymile Creek. Chitetsyik. A few miners at the place including Mr. Harper with provision stores. He is beginning to build a store there to establish a trading post. A few Hän are working for him. Harper treated him kindly.

August 2: McDonald met six First Nation men enroute to Trurhtsyik.

August 3: McDonald met the steamer, saw Captain Peterson, and had lunch on board. They arrived at Mr. Ellington's Mission and McDonald found him well and likely to be comfortable with a new outfit. They went to the First Nation camp where McDonald conducted prayers.³⁵⁷

Ellington had been sharing the chores of the mission at Rampart House and learning the Gwich'in language until Ellington moved to Forty Mile to take up management of the new Buxton Mission in August 1887.³⁵⁸ The language that Ellington learned at Rampart House was not the same as the Han language spoken at Forty Mile.

From McDonald's 1887 Journal:

August 4: Ellington has failed to fit up a house for school and a temporary chapel.

August 5: McDonald gave Mr. Ellington a lesson in Tukudh. He tried a little carpentry and erected a flagpole.

August 6: Captain Peterson arrived with the steamer and McDonald took passage for Fort Yukon.

August 7: McDonald arrived at Fort Yukon and found Mr. Wallis and a small boat with boatmen.

August 9: McDonald set out with Mr. Willis in canoes with two First Nation men. Two young Hän men that McDonald had hired to go with him to Peel River gave up the trip and McDonald hired two other men.

August 17: McDonald arrived at Rampart House to find a large group wanting tea and tobacco. Mr. Willis arrived three hours later.³⁵⁹

McDonald lists people baptized and married in 1887.³⁶⁰

The Hudson's Bay Company began steamboat service on the Mackenzie River in 1887. Father Séguin saw it as a means to convert Dene and Inuvialuit further north. He had heard that many Anglicans disliked their faith and a handful of men who had "visited heaven" and had been made catechists by Rev. McDonald now taught their own doctrine and thereby triggered fights.³⁶¹

In 1887 the Canhams moved down to St. James Mission on the Lower Yukon and were there from 1888 to 1892.³⁶² The St. James Mission was at Noukelakayet, near the mouth of the Tanana River. This was a five-year term with the Episcopal Church in Alaska.³⁶³ Bishop Bompas informed the CMS that this would sustain earlier mission work at Noukelakayet until the American Episcopal Church could take over.³⁶⁴

1888 Archdeacon McDonald trains some students and Christian Leaders hoping they will be deacons.

HBC trader Joseph Hodgson, with his First Nation wife and young son Harry, was installed at Fort McPherson.³⁶⁵

From McDonald's 1888 Journal:

January 1: McDonald delivered morning and evening prayers in Gwich'in at Fort McPherson. Prayers were read by Mr. Canham and McDonald preached. Evening prayers were said in English. McDonald baptized one child.

January 2: McDonald hosted Herbert Tahihtelya (Ttshihtelya) and Colin Vitshikk for dinner. They were students under training with the hope that they would become deacons, or at least efficient catechists.

January 14: McDonald was teaching Colin and Herbert daily but feared they are not very bright.

January 20: Francis Abraham and William Njootli arrived at the mission from Njootli's camp. A letter arrived from Ttsietla who is with the LaPierre House people.

January 23: Edward Sittichinli, McDonald's hunter, arrived at the Fort.

January 29: McDonald preached on Rom 1.14.15 and on Cor. 9.24: So run that you might obtain.

February 3: Mr. Hodgson called with a subscription for \$15 for the N.P.E. Fund. Alexr Stewart gave \$10, Messrs. Firth and Miller gave each \$10. First Nation people at Fort McPherson and at LaPierre House gave a total of \$33. McDonald had made a mistake in the annual letter saying only 4.4 pounds whereas it was 6.12 pounds.

February 11: McDonald translated Genesis XVIII into Tukudh this week.

February 16, 17, 18: McDonald was engaged in translating.

February 25: McDonald translating all this week: 24, 25 and 26 of Genesis.

February 27: The students Herbert and Colin set out with their families to hunt until the opening of navigation. By that time, they hope to procure provisions to enable McDonald to keep them at their studies for a short time.³⁶⁶

In March 1888, Rev. John Ellington travelled to Forty Mile and found people from Fort Reliance visiting the community. Ellington anticipated a visit from Bishop Bompas and hoped he might stay, and he was anticipating Archdeacon McDonald's translation of the New Testament. He had high hopes that some of his young congregants could be trained as "native agents" for the church. Ellington hoped to have more time to learn the language after the buildings were completed. Archdeacon McDonald had told him that

the language was the most difficult of all North American languages.³⁶⁷ Rev. Ellington was at Forty Mile and expecting the published version of Archdeacon McDonald's translation of the New Testament to arrive on the summer supply boat.³⁶⁸

Rev. Mr. Wallis seems to be doing well at Rampart House in March. He has William Flett as his assistant and interpreter. Wallis is rebuilding his church which was leaning during the winter.³⁶⁹

From McDonald's 1888 Journal:

March 3: McDonald translating daily.

March 10, 17, 19, 24, 31: McDonald is performing ordinary duties and translating Genesis into Tukudh and finished the book on March 31st.

March 19: Mr. Canham is making preparations for his departure to Rampart House where he will spend the spring. Then he will go to Noukelakayet to establish a mission there.

April 7: McDonald is continuing his translations into Tukudh, probably working on Exodus.

April 13: Nitte began to work for McDonald.

April 16: McDonald continuing to translate. He translated Exodus XIII into Tukudh on April 17th and Exodus XV on April 20th.

April 21: McDonald packed up three cases of books in Tukudh: 70 copies whole, 75 copies in parts of the New Testament in Tukudh, and 50 copies of Watts Catechism for Messrs Wallis [at Rampart House] and Ellington [at Forty Mile].

April 28: McDonald finished translating 20 chapters of Exodus into Tukudh and then completed three more chapters in the week up to May 5th.

May 18: William Flett and his wife arrived from Rampart House.

May 19: McDonald translating during this week and by May 26th only the last six chapters of Exodus remained to be translated. He finished them on June 2nd.

June 4: Ice is floating in the Porcupine River. McDonald removed cases of Tukudh books to the meat store [high cache?].

May 5: McDonald moved the cases of books in the store on the left. Ice drifting.

June 9: McDonald put things in order in the loft [in case of flooding?] and dusted the books on the shelves. He continued this chore on June 13th.

June 20-22: William Ogilvie and his party of four men arrived from LaPierre House with a First Nation guide. Ogilvie is working on an exploratory survey of the country. He took the latitude of Fort McPherson and reported that the boundary line of the Yukon was 12 miles above Ttshitottlui.³⁷⁰

In 1888, William Ogilvie was ordered to return to Ottawa from Forty Mile. He noted in his diary that on the way up the Tatonduk River his guides and carriers from Charlie's Band, from near present-day Eagle, Alaska, stopped to hold church services on Sunday. They read the prayers and lessons for the day and sang a simple hymn in their own language. Ogilvie wrote that when Archdeacon McDonald was stationed at Fort McPherson and later at Rampart House, Charlie's Band travelled to these posts to trade and McDonald taught them how to read and instructed them in the principles of the Christian religion. He said they never go on any journey without their books and always read a portion before they go to bed.³⁷¹

William Ogilvie stopped at LaPierre House on his way back to Ottawa. He reported that the post was kept open mainly for the meat it could export to the other HBC posts. The HBC employee reported that he paid more for tongues than any other meat as it was considered a delicacy. Thirteen hundred tongues had been sent to other posts so perhaps 2,000 moose and deer had been killed in the area. The volume of freight had been much reduced since the Fort Yukon HBC post had moved to Rampart House.³⁷²

From McDonald's 1888 Journal:

June 25: Mr. McConnell, of the Geological Survey of Canada, arrived in the Hudson's Bay Company boat [*Wrigley*] on its return from Little Red River.

June 28: McConnell left on an expeditionary survey on June 27. Some Inuvialuit arrived at the post on June 28 and McDonald gave them an address, translated by William Vitsooyelil. McDonald tried to teach them a hymn.

June 30: McDonald tried to teach the Inuvialuit the fundamentals of the Gospel on the 29th and 30th. He commented that they were slow to learn the hymn.

July 1: Colin conducted the afternoon Sunday service in Gwich'in.

July 2: Herbert gave an address at the evening service and McDonald noted that it was very good.

July 5: Colin gave an address at evening prayers, and McDonald noted that it was fairly good.

July 6: McDonald lent McConnell two books.

July 8: McDonald gave a Sunday service in English while Herbert held a divine service in Gwich'in at the same time.

July 11: McConnell set out for LaPierre House on his way to the Yukon River.

July 23: Bishop Bompas arrived on the steamer *Wrigley*. Mr. Camsell and Lord Lonsdale were also on the boat – Lonsdale was in the north to hunt.³⁷³

Hugh Cecil Lowther, 5th Earl of Lonsdale (1857-1944), was unexpectedly the heir to a family fortune. In his youth he left Eton and sold his claim to the Lowther estates to start a cattle ranch in Wyoming. Upon its failure, the family quietly bought the property back. Hugh's older brother, the 4th Earl of Lonsdale, died in 1882 and Hugh inherited 150,000 acres of land, a large annual income, revenue from some coal mines, two castles, and a London town house. He was an amateur athlete and sportsman, and he lived primarily for pleasure. He nearly lost his life while exploring the Canadian north in 1888 and his collection of Inuvialuit artifacts is held in the British Museum.³⁷⁴ Lord Lonsdale's adventures were apparently well known, as the Count de Sainville arrived in the north the next year, hoping to outdo Lonsdale's explorations.³⁷⁵

In July, Old Rampart House had four large buildings: fur house (15' x 15'), provision house (30' x 18') and servants house (30' x 16'). In 1889 HBC clerk John Firth was 36 and living at the post with his Gwich'in wife and four children.³⁷⁶

From McDonald's 1888 Journal:

July 24: Bompas was on the way to Rampart House and maybe the Yukon River with a view to ordain Wallis and Ellington. Mr. Camsell promises to return soon with the goods missing from the outfit for the mission.

July 31: Lord Lonsdale left with eight men for the arctic coast. He wants to watch a porpoise hunt and to hunt a musk ox.

August 11: Lord Lonsdale and Mr. Hodgson returned from the sea.

August 14: Men carrying goods for Lord Lonsdale set out for LaPierre House.

August 20: McDonald gave advances to Colin, Alexie, and Edward Sittichinli.

August 24: Wallis and Mr. Firth arrived from Rampart House.

August 25: Mr. Firth had brought McDonald's goods that had come from Fort Yukon to LaPierre House. Mr. Wallis was examined by the bishop for priest's order.

August 26: Ordination service as Mr. Wallis was admitted to priest's orders by Bishop Bompas. Lord Lonsdale attended communion.

August 27: Lord Lonsdale visited to calculate how to render some help to the completion of the church. He made a donation of 100 pounds. He also gave 250 pounds to the bishop, and 50 pounds to Mr. Wallis towards Fort Simpson and Rampart House respectively. He is also giving some articles for the church at Fort McPherson.

September 3: Mr. Wallis and Mr. Firth set out to return to Rampart House.

September 7: Lord Lonsdale and his servant Billy McLaren set out for LaPierre House with 13 First Nation packers. Bishop Bompas wanted to leave for Fort Norman but two men he was to have employed were needed by Lord Lonsdale.

September 11: Bishop Bompas left the post. Herbert's son John arrived at the post. They are hunting near Sans-pareil's House.

September 16: Some of the men who helped carry Lonsdale's goods returned to the post.

September 24: McDonald continuing to train Edward, Colin and Alexie.

October 8: McDonald paid Herbert all his gratuity amounting to 75 MB [Make Beaver].

October 9: Herbert Ttshihtelya went to hunt.

October 10: John Ttshihtelya went to fish.

October 17: John Ttssietla and James Tittyiuthuchoh arrived with rotten meat and bladders of grease. Some bladders were from William Sekkut. McDonald gave Ttssietla his gratuity amounting to 150 MB and paid James Tittyiuthuchoh. There was not one rabbit in Julia's snares today.

October 23: McDonald taught Herbert Ttshihtelya.

October 28: The morning and evening prayers in Gwich'in were conducted by Herbert Ttshihtelya.

November 5: William Lepine set off for LaPierre House where he has been appointed in charge. William Vitsooyelil accompanied him as an employee of the HBC.

November 8: All of Colin Vitshikk meat was brought in.

November 9: McDonald's hunters Alexie and Edward brought in all of their meat. With this and what was brought in on October 31, Alexie has given McDonald 89½ meat skins, three meat skin tongues, and six meat skins grease. Edward has given McDonald 61 meat skins meat, and ten meat skins grease. Paul Etienne gave McDonald four meat skins meat.

November 13: Jacob Tittsooende brought McDonald a deer robe. [Geh ts'eh] Henry Venn's widow sent four MB meat. Jose Kuyeyook sent McDonald in payment 2½ MB meat and grease in payment of the debt. Charles Teteletchi gave McDonald 1 B.M. tongues.

November 14: McDonald paid for all he received the day before. Six rabbits were brought in from the snares.

November 15: Neil Vikkeitihthlya brought McDonald 60 hung fish from his father. McDonald paid Herbert 5 MB for making a sled for him. There were three rabbits from the snares.

November 16: McDonald wrote out some conjugations of verbs for Mr. Ellington.
November 17: Colin Vitshikk arrived and gave two fish for the offertory.
November 19: McDonald paid 10½ MB to Colin Vitshikk for fish.
November 19-20. McDonald equipped his hunter, Edward Sittichinli. Alexie gave up hunting for McDonald and intends to spend the winter at Ttsikketsyik.
November 24: McDonald taught Colin and Herbert daily.
December 10: Colin Vitshikk was unwilling to be left behind by the Teetl'it Gwich'in who left for their hunting grounds and made up his mind to follow them immediately with his family. McDonald equipped him.
December 15: McDonald taught Herbert Ttshihtelya.
December 22: Having taught Herbert Ttshihtelya every night, McDonald was now going through the articles of religion with him.
December 29: McDonald taught Herbert Ttshihtelya daily.³⁷⁷

1889 Archdeacon McDonald continues to translate the Bible and many hymns.

From McDonald's 1889 Journal:

January 3: Herbert Ttshihtelya is leaving Fort McPherson for the western side of the mountains with a view to returning to his own country in the spring. He has done pretty well in his studies with Rev. McDonald who trusts he is more fitted to teach his countrymen. McDonald writes "May he be made a blessing to many, and may he be preserved from all evil." McDonald heard that one of the women at the post is making up a story that McDonald is always speaking against Mr. Hodgson. [The journal relates a story of a good relationship with families often dining together.]

January 22: All of the First Nation people of LaPierre House are together and there are many deer in the area. McDonald hopes they may all be enabled an increase of spiritual blessing through the presence of John Ttshihtelya among them.

March 9: [Peter] Nitte offered to fight McDonald and McDonald pushed him onto a box where he bruised his thigh. It caused him considerable pain.³⁷⁸

The Catholic priests reported that Archdeacon McDonald had a bad temper and he beat his aging Gwich'in helper, putting him in bed for several days.³⁷⁹ The Hudson's Bay Company trader Joseph Hodgson wrote in his journal that McDonald gave his aged servant a severe contusion on the thigh and some bruised ribs from a walking stick after uttering some unpleasant truths. McDonald visited his servant [Nitte] later that afternoon and gave him a pastoral blessing, prophesying that he would be up and about and in good humour the next day.³⁸⁰ [Nitte was first employed by McDonald on 1 July 1878 to fish for him.]

From McDonald's 1889 Journal:

March 11: Mr. Hodgson returned two books from LaPierre House and McDonald lent him a book and some newspapers.

March 16: McDonald translated a little into Tukudh. On May 18th, he was translating Leviticus and by May 25th he had finished to Leviticus 22.15. By June 1st, he was finished translating to Leviticus XXVI.38.

June 23: John Ttssietla gave an address in Gwich'in at the evening prayers. McDonald thought it was fairly good and well listened to.³⁸¹

By June 1889, Rev. John Ellington [at Buxton Mission, Forty Mile] was overcome by loneliness and depression and he set off downriver, determined to leave the country. He stopped at Noukelakayet and Reverend Canham persuaded him to return to his post.³⁸²

From McDonald's 1889 Journal:

July 6: McDonald taught Ttssietla and his wife and a few others daily.

July 8: A Canadian miner arrived enroute to Forty Mile.

July 9: Mrs. McDonald gave birth to another son.

July 13: McDonald taught John Ttssietla and wife and a few others daily.

July 20: The HBC steamer *Wrigley* arrived with Archdeacon Reeve and Mr. Hawksley as well as Mr. Camsell and Mr. Hardisty, inspecting officer for the HBC, Northern Department.

July 21: Mr. Hawksley preached on St. Mark at the evening prayers. McDonald thought it was a very good, plain, and interesting sermon. The steamer left and Archdeacon took McDonald's adopted boy Kenneth with him to Winnipeg. The Count de Sainville and the Hon. Mr. Everest arrived after the steamer left.³⁸³

The Catholic Count de Sainville first boarded with the Hodgsons and then moved into a house of his own where McDonald's servant Nité's daughter Mary cooked for him.³⁸⁴

From McDonald's 1889 Journal:

July 24: Mr. Everest left with Mr. Firth on his return to LaPierre House.

July 28: McDonald baptized his recently born little boy Neil William Christopher.

July 29: John Ttssietla, his wife, and their adopted boy set out on their return to LaPierre House mountains.

July 31: Count de Sainville went with Mr. Hodgson to the seacoast in a little boat with Baptiste Lecou and George Greenland.³⁸⁵

Baptiste Lecou was an HBC employee and Catholic. Walter Vanest describes him as the only Oblate adherent at Fort McPherson.³⁸⁶

In August 1889, Turner's US surveyors ascertained that the Canadian US border was further up the Porcupine from Old Rampart and moved their equipment up to Sunaghun Creek [New Rampart House, Yukon]. The Gwich'in trusted the surveyor's doctor until a few died suffering from consumption and pneumonia. The Hudson's Bay Company relocated from Old to New Rampart in 1890. The Anglican Church maintained its mission at [Old?] Rampart for another three years.³⁸⁷

The Turner survey building was the first building erected at Camp Colonna. The site became the Yukon's Rampart House.³⁸⁸

From McDonald's 1889 Journal:

August 18: Mr. Hodgson and Count de Sainville returned to Fort McPherson.

August 20: Count de Sainville set off for the mountains.

August 21: Mr. Hawksley finished making the cupboards for McDonald and began to cut and prepare a grindstone from Simpson, partly made.

August 25, Hawksley preached at evening prayers.

August 26-27: Count de Sainville returned from the Black Mountains. He is going up the Peel River with George Greenland.

September 15: Two letters came from Rampart House disclosing that the Hudson's Bay Company post there was in Alaska, twenty-five miles too far west of the boundary line. A survey party of ten is at New Rampart House and a similar party is on the Yukon River.

October 1: Hawksley received 50 pounds of dried meat from the HBC store, the first since he arrived. The post trader, Mr. Hodgson, had promised to supply venison rations to a mission carpenter but stores had been too low up to that point.

October 2: Hawksley at work at carpentry in the church [an addition on the east end].

October 4: Nite took off without notice but commissioned Alexander Stewart to work for McDonald instead.

October 5: Mr. Hawksley working on the church. McDonald translated two hymns during this week. Mr. Hawksley held Sunday School and preached at the evening prayers. The Count de Sainville and Mr. Hodgson attended the evening service.

October 7: Nitte returned.

October 12: McDonald translated three hymns this week.

October 18: McDonald received news from the south that his little boy Islay was doing well at school. His adopted boy Kenneth had safely reached Fort Chipewyan with Archdeacon Reeve.

October 22: William Vittreka employed to work [with Hawksley] on the church for the winter.

October 26: The boards for the church roof were ready and Mr. Hodgson offered to supply three men for three days to assist in adjusting the side of the church.

November 2: All of the HBC servants helped to adjust the walls of the church – which were bulging.

November 7: Count de Sainville called and asked McDonald what Protestants considered objectionable in the dogma of the immaculate conception of the virgin Mary.

November 11: McDonald noted his son Islay's 12th birthday [in Winnipeg].

November 14: Count de Sainville proposed to play the harmonium at the Sunday Services in English. McDonald willingly accepted.

November 21: McDonald received letters from Mr. Wallis, Herbert, and Loola.

November 27: William Lepine and others set out for LaPierre House. Margaret, wife of William Flett, accompanied them.

November 30: Mr. Hodgson talked to George Greenland about the rumour of his having threatened to shoot McDonald. Greenland acknowledged that he had said so, and that he meant to do it. He was warned of the evil result to himself should he execute his purpose.

December 16: Mr. Hawksley conducted evening prayers in Gwich'in i.e. singing of two hymns and offering up prayers.

December 18: Margaret Flett ran off towards LaPierre House, after James Barber [HBC packet man] McDonald presumed. McDonald thought her a strange woman and troublesome to her husband for the last four years. He translated a hymn on this day, two more on December 20th, and translated and made fair copies of some hymns on December 23rd.³⁸⁹

The U.S. Army established a permanent military base called Fort Egbert on the Yukon River in 1889. Chief David is forced to relocate from Mission Creek to present-day Eagle.³⁹⁰

Mr. Firth was the HBC clerk in charge at Rampart House, Alaska in 1889.³⁹¹

American trader Arthur Harper established a post at Fort Selkirk in 1889.³⁹²

Whalers arrived at Herschel Island.³⁹³

1890 Archdeacon McDonald moves the Rampart House Mission to a new location in the Yukon.

From McDonald's 1890 Journal:

January 1: McDonald asked Mr. Hawksley to supper at Fort McPherson to assist in the demolition of a plum pudding at Mr. Hodgson's earnest solicitation.

January 17: A strong westerly wind damaged the partially built church.

January 21: Colin Vitshikk and his family set off with others for LaPierre House country.

February 14: Mr. Hodgson visited McDonald on behalf of the Count de Sainville to ask for an explanation of McDonald's conduct towards him. He turned it into a quarrel. McDonald afterwards wrote to the Count, expressing his unwillingness to give him any cause of offence.

February 15: The Count visited McDonald and kindly accepted his explanation and acted well. Mr. Hodgson also visited later and was amicably disposed and deeply regretted what had occurred. McDonald noted, "So that I hope good will, through God's grace, be the result."

March 4: Louisa Ttziatcha had been staying with the McDonalds since her father left and told McDonald she would return to her father. McDonald noted, "She at the same time told me a lie, saying that Mrs. McD. had told her that she was not to stay with us any longer."

March 10: McDonald translated a little.

March 13: A letter came from Ttssietla who intends returning to Fort McPherson soon.³⁹⁴

In March 1890, HBC Chief Factor Camsell, in charge of the Mackenzie River District, directed John Firth to relocate Rampart House to Sunaghan Creek in the Yukon, where Turner's surveyors were camped. McDonald noted in July that the HBC post was being rebuilt along with the mission station.³⁹⁵ The HBC buildings were moved and re-erected. The Turner survey building already on the site was used by the church.³⁹⁶

From McDonald's 1890 Journal:

March 15: McDonald reached the tenth chapter of Numbers in his translating. He continued from March 18th to the 20th and March 22nd was starting from Numbers Chap X to XIV.35. By March 29th he had completed to Numbers XX.10.

March 20: McDonald's chimney caught fire and a little of the roof burned.

April 7: Dispatched parcels for Loola and Ttshihtelya.

April 8-12, 14-16: McDonald working on translating the Book of Numbers which he finished on April 17th. He anticipated starting on Deuteronomy, but spent April 18-19 revising his Numbers translation.

April 16: Wrote three letters to Colin, Ttssietla and Sekut.

April 26: Jimmy Tittyinthuchoh arrived from LaPierre House to take McDonald back for a visit.

April 28: A [Oblate] priest [Father Constant-Alarie Giroux] came and is a guest at the post. He is to have a house built and is to be joined by another [Oblate] priest [Father Camille Lefebvre] this summer.

McDonald noted that "Opposition may therefore be expected."³⁹⁷

Father Constant-Alarie Giroux was a recently ordained priest from Quebec. Clerical suppression in France had made it hard to find recruits. Giroux was assigned to convert the Gwich'in away from Anglicanism. Father Camille Lefebvre was also French Canadian, and his goal was to convert the Inuvialuit.³⁹⁸

Both the Anglican Rev. Stringer and Catholic Father Lefebvre had the specific task of converting the Mackenzie Inuvialuit.³⁹⁹ For many years before 1890 an Oblate priest spent the summers at Arctic Red River. The buildings sat empty for the rest of the year. Oblate Father Giroux settled in for a yearly residence at the Holy Name of Mary mission at Fort McPherson in 1890. The HBC trader, Joseph Hodgson had strong anti-Catholic feelings.⁴⁰⁰ Fort McPherson also housed five male HBC servants – one Catholic and the other Anglican. Four of them were part Gwich'in and George Greenland was Inuit from the Delta's outer Eastern Channel.⁴⁰¹

From McDonald's 1890 Journal:

April 29: McDonald made preparations to travel to LaPierre House but there was too much water on the ice to proceed.

May 1: Mr. Hodgson told McDonald that he would rather bear the expense of righting the church than see it remain as it is. McDonald wrote to acknowledge his generosity. He arrived in the evening and said he would at once set his men to work on it. McDonald was grateful for the friendliness and the kindly feeling shown.

May 2: Hodgson set men to square timbers for two sides of upper frame of the church.

May 9: The framework at the church was readjusted and the couples put in. McDonald give much credit to Mr. Hodgson and the Count de Sainville in righting and refitting the church.

May 10: LaPierre House people arrived including John Ttssietla and family.

May 11: Sunday school by Mr. Hawksley and Ttssietla.

May 17: McDonald translating.

May 21: McDonald taught confirmation class.

May 25: Count de Sainville has not attended services since the priest arrived.

May 31: The church roof is being boarded. McDonald working his translations and reach Deuteronomy XIX reached. He sold a few hymn books. [With the need to have the mission self-supporting, the sale of books was an important source of revenue.]

June 7 and 10: McDonald translating.

June 11: Roofs of church and chancel completed.

June 14: McDonald translating with only two chapters of Deuteronomy left to be done.

June 16: Count de Sainville is on an exploratory journey to the arctic coast towards the Anderson River.

June 17: McDonald finished translating the Book of Deuteronomy and started on the revision on June 18th.

June 18: McDonald spoke to the visiting Inuvialuit through an interpreter.

June 19: McDonald spoke again to the Inuvialuit as he had the day before and taught confirmation class. He worked on revising his translation of Deuteronomy and finished that on June 20th

June 21: Two Catholic priests arrived at Fort McPherson in the morning; one from Good Hope and the other from Fort Norman.

June 23-24: McDonald replaced the coloured glass panes in the church with plain ones as the light was deficient.

June 25: Caroline [Ttssietla?] spoke rudely to Mrs. McDonald.⁴⁰²

Professor Walter Vanast is under the impression, from reading the Catholic priests' documents, that the post manager Hodgson did not like McDonald, and few got along with his much younger Gwich'in wife Julia. McDonald bartered with the First Nation trappers who were in debt to the HBC and this irritated Hodgson. Rev. Canham had been made ineffective by McDonald and he had been gone from Fort McPherson for two years. Bishop Bompas was ineffective and transferred elsewhere.⁴⁰³ None of this is borne out by McDonald's journals.

From McDonald's 1890 Journal:

June 27: Colin Vitshikk and others left the post.

July 2: McDonald received letters from Messrs. Wallis and Firth, also Loola and Herbert.

First Nation people from LaPierre House and Rampart House visited. Rampart House is being rebuilt within the boundary of Canada, also the mission station.⁴⁰⁴

Archdeacon Robert McDonald moved the Rampart House mission to the new location in the Yukon in 1890. He held services in one of the buildings used by the Turner boundary survey crew.⁴⁰⁵

From McDonald's 1890 Journal:

July 11: The HBC steamer *Wrigley* arrived at Fort McPherson with Bishop Bompas, Miss Saunders, Mr. Camsell, Mr. Cuming, Captain Bell, Engineer Johnson, and assistant engineer Sutherland. Camsell granted McDonald's request to purchase a house occupied by the HBC officer in charge, Mr. Joseph Hodgson. The bishop did not look as well as he did four years ago but begins to find his health returning. He was at Fort Smith.

July 12: Mr. Hawksley and Miss Mary Ann Saunders were married with the Fort and steamer people present.

July 13: The bishop confirmed eight. Twelve were ready but four did not show up.

July 14: The steamer *Wrigley* departed, carrying McDonald's daughter under the charge of the bishop. [McDonald's children probably went south to the care of his sisters.]

July 15: McDonald equipped several including Ttssietla and Colin and made up a parcel for Mr. Wallis.

July 21: Mrs. McDonald went on a picnic with Mrs. Hodgson and others.

July 24: McDonald's daughter Mary turns five and is in good health and robust.

July 25: The priest that went to Fort Good Hope last month returned with two small boats loaded with goods for himself and the other priest.⁴⁰⁶

Father Lefebvre met the Inuvialuit in July when they visited the post.⁴⁰⁷

From McDonald's 1890 Journal:

July 30-31: Julia and children went with Mrs. Hodgson and others to gather berries.

August 9: Mr. Hawksley has conducted the evening prayer in Gwich'in for the last four days.

August 23, 27, 29, September 3-4, 6, 11, and 20: McDonald working on translating Joshua and finished to Joshua XIII on September 23.

September 3-4: Julia went for moss [for the roof?].

September 12: Letters to McDonald from Canham, Wallis, and Ellington, also HBC agent. News of Ellington is distressing.

September 13: Mountain people gave McDonald a little meat towards the building of the church.

September 24: McDonald made up packages for Loola and Ttssietla and translated a little.

September 27: The Catholic priests brought letters from Fort Good Hope. The Anglican bishop has resolved to spend the winter in Winnipeg. McDonald's daughter Annie was well and left at Resolution with Miss Lawrence for this winter. McDonald reached Joshua XV.40 in translating.

September 29-30, October 1, 3-4, 16, 18: McDonald continuing to translate the Book Of Joshua and completed it on October 23rd.

October 3: McDonald felt poorly and Julia went for a root called toi-yahsi in Tukudh. McDonald was thinking about using it as a medicine.

October 9: Took 16 plugs from Mr. Wallis' tobacco in return for what I gave to his boy, John Ttshitelya in July.

October 25: Two First Nation men returned to their homes and took Mr. Canham's goods, and Loola's and Ttssihalya's parcels for which McDonald paid them 3 MB each. He finished revising his translation of Book of Joshua. Trading vessels [whalers] were said to be on the coast west of the Delta and giving alcohol to the First Nation people.

October 27: McDonald is translating the Book of Judges, finishing the first three chapters on October 31st.

October 30: Mr. Wallis' goods delivered to Mr. Hodgson.

November 10: McDonald travelled to LaPierre House and was kindly received by Mr. W. Lepine. Provisions scarce.

November 11: First Nation people in the area sent for and they arrived for evening prayers. Lord's supper administered to 23 communicants. McDonald talked with many of them and appointed Charles Tsikkyi a Christian Leader.

November 14: McDonald returned to Fort McPherson. Mr. Wallis arrived and conducted evening prayers. McDonald was sad to hear of Ellington being deranged in mind. He was taken last autumn from Buxton Mission [Forty Mile] down the Yukon River.⁴⁰⁸

Ellington was overcome by loneliness and depression in June 1889 and he set off downriver, determined to leave the country. He stopped at Noukelakayet and Reverend Canham persuaded him to return to his post. A year later he had to be taken home to England. His family thought his condition was due to sunstroke. The doctor at St. Michael, Alaska diagnosed him with "softening of the brain." Ellington was committed to an asylum in England where he died in 1902.⁴⁰⁹

From McDonald's 1890 Journal:

November 17: McDonald supplied Mr. Wallis with two 50-lb cases of nails and promised him the loan of a bale of tobacco.

November 18 and 20: McDonald translating and reached Judges chapter X on November 22nd. He worked through the next week and finished to chapter XVI on November 29th.
November 30: At the close of evening prayers, a prayer was offered up for missions by John Ttssietla, Robert Vitedhihi, and McDonald in succession.
December 1-3: McDonald continuing to translate Judges and reached chapter XXI on December 6th.
December 6: McDonald taught John Ttssietla every evening except Monday.
December 8-9: McDonald translating and received letters from Mr. Wallis and Loola.
December 10: McDonald finished translating the Book of Ruth. McDonald has been translating this besides the books of Joshua and Judges since August 20th. He finished his revisions on December 12th.
December 13: McDonald taught Ttssietla daily.
December 15: McDonald began translating I. Samuel, continued on December 19th, and was completed to chapter VII on December 20th.
December 20: McDonald was teaching Ttssietla daily.
December 26: Wm. Lepine and family with servants arrived to report hard times at LaPierre House. Mr. Hodgson called to ask McDonald if he had told Catherine Stewart that on his account McDonald would not give her the Lord's Supper. McDonald noted that "... his object by what he said afterwards was simply to quarrel."
December 27 and 29-30: McDonald translating and was past Chapter XIII. Ttssietla taught every evening.⁴¹⁰

1890 – 1891 was the first winter that whalers stayed at Herschel Island. Captains Norwood and James A. Tilton were there, and it was the first year they were masters of ships.⁴¹¹

1891 Archdeacon McDonald travels to LaPierre House and on to visit the Hän. He installs one of his Christian Leaders at Buxton Mission, Forty Mile.

From McDonald's 1891 Journal:

January 2-3: McDonald translating and reached 1 Samuel XVII. 32. He was teaching John Ttssietla daily.
January 5 and 10: McDonald translating and reached chapter 24.
January 7: Hawksley moved into another room because of the cold.
January 10: McDonald was teaching Ttssietla daily.
January 15: Mr. Hodgson called to ascertain if McDonald could give him nails for the house to be given to the mission.
January 16-17: McDonald finished translating I Samuel and did some revisions.
January 17: McDonald notes that the purchasing of the house from the HBC is frustrated by a lack of straightforwardness on the part of Mr. Hodgson.
January 19: McDonald finished revising his translation I Book of Samuel.
January 25: John Ttssietla was seized with a severe attack of illness in the evening.
January 26: John Ttssietla in a delirium, caused by a fright while he was out hunting. He wished that all might hear his story and McDonald sent for Mr. Hodgson. Ttssietla said he had been sadly tempted by Satan who he believed addressed him. Claiming his allegiance, he was sorely tempted to distrust God, and this filled him with grief. He fell asleep after telling his story and awoke much better. McDonald gave him medicine to good effect.⁴¹²

Mr. Hodgson's HBC journal notes on January 25th that old John was off work from the HBC, hunting moose. He seems to be off his head now, talking about having seen many countries and spirits and demons during his trip and wants us all to pray for him. "I wonder why he can't be contented with this severness's prayers, for the prayers of a righteous man availeth much, so says the Scripture. Has simple John his private doubts about the rightness of things?"⁴¹³

From McDonald's 1891 Journal:

January 31: McDonald received subscriptions for the Church Missionary Society. From the HBC people, he received from Mr. Hodgson \$15, Joe Hope \$5, George Greenland \$5, and Sandy Stewart \$5. Mr. Hawksley gave \$15 for the N.P.E. Fund.

February 4: There is sickness among LaPierre House and Peel River people. McDonald receives letters from Mr. Wallis and Herbert. New Rampart House [now at Sunaghun Creek, Yukon] suffering through scarcity.

February 5: McDonald sent Mr. Wallis 50 lbs of tea to be returned in summer from St. Michael's.

February 7: McDonald gave an old net, a hymn book, ½ package tea, and a dried inconnu to Nyendi's wife. Ttssietla taught nightly. McDonald is suffering from rheumatism and lumbago.

February 13: McDonald receives a letter from Ttssietla who is away hunting. He complains of numbness in hands and feet.

March 31: The Catholic priest and the Count de Sainville set off for LaPierre House and returned on April 8th.

April 20: John Ttssietla and family arrived at the post.

April 22: McDonald resumed teaching Ttssietla.

April 24: Mr. Wallis arrived with Firth and William Lepine.

April 25: McDonald wrote to Mr. Canham and the Alaska Commercial Company agent at St. Michael.

April 28: The HBC packet arrived with news from the south. Bishop Bompas feeling better and intending to arrive in the summer for ordinations. McDonald's sons and daughter are doing well.

April 28: Mr. Wallis and others set out on return to Rampart House, Yukon.

May 1: McDonald making preparations for a journey to the Yukon River.

May 2: McDonald set out for LaPierre House in the company of Sam and John Ttssietla. The Company men set out two hours ahead of them with the Count. Mr. Hawksley was left in charge at the post until he is to leave on the steamer and then Mrs. McDonald will have charge.

May 5: McDonald arrived at LaPierre House to find only ten families in residence.

May 10: McDonald held Sunday School with about ten reading the New Testament and a dozen children learning the syllabary.

May 11: McDonald received letters from Mr. Hawksley, Julia, and Ttssietla.

May 17: Sunday School. A class of 14 reading the New Testament and others learning the syllabary.

May 19: McDonald is translating the ordering of Deacons.⁴¹⁴

In May 1891, Bishop Bompas wrote to C.C. Fenn, the Church Missionary Society, to say: "You use a strange argument for handing over these missions to Canadians, that many of the Indians have now been Christians for many years, as though the work is already done, when it is yet begun. In Mackenzie River I fear there are very few real Christians though many professing ones. Our work has been so far a failure..."⁴¹⁵

From McDonald's 1891 Journal:

June 15: The Rampart House boat arrived at LaPierre House and McDonald embarked to continue his journey to the Yukon River.

June 18: McDonald arrived at Rampart House to be kindly received by Mr. John Firth. All of the Rat River people except some women, a few Black River people, and Neets'ajj Gwich'in were at the post.

McDonald talked with Herbert and Loola.

June 22: McDonald received a letter from Mr. Canham saying Ellington had arrived at Nushagak in April, with his health no better.

June 23: Chief Jonathan and a few Black River people arrived with a canoe for McDonald. He commented that it was small. Simon Tinjityil agreed to be the canoeman.

June 24: McDonald and Simon Tinjityil departed Rampart House.

June 29: The party arrived at Fort Yukon to find a party of surveyors, Mr. McGrath, chief, on the bank. It was raining and McDonald slept on board the surveyor's boat.

June 30: Simon complained of ill health and an inability to make the trip.

July 1: John Ttssietla took Simon's place. McDonald exchanged canoes with George Titstikitalya and also gave him 5 MB McDonald left Fort Yukon at 9 pm accompanied by Herbert and sons, and a Hän.

July 8: The party entered the Ramparts and reached Chief David's fish camp on July 15th. The people there spoke kindly of him [Ellington?] but say he could not preach to them. However, he read to them and taught them hymns and also taught the children in English. McDonald addressed them after evening prayers on July 16th and spoke against conjurers, as it is still said to be believed in and practiced by some of them. He taught four reading the New Testament and commended that they read well and rather better than those McDonald heard at Rampart House.

July 19: McDonald teaching reading to the students.

July 20: McDonald and his travel companions left Fort Yukon at 9 pm and arrived at Fort Duval [Forty Mile] at midnight to be kindly received by a young man, Paul Tsul.

July 21: McDonald called on Mr. O'Brien who is in charge of Fort Duval at present. Two miners arrived in the evening saying mining is more successful than ever. Visited Mr. Ellington's house and had morning and evening prayers with people at the place – about 20 in number. McDonald gave them an address and taught a hymn and a new tune. He baptized John Chootsyilтта, a chief among the Teet'it Gwich'in beyond the Tununa [Tanana], and Annie his wife a Teet'it Gwich'in, and also their children.

July 22: McDonald baptized Charlie, child of John Reid and his concubine Eliza. He baptized others that he also named in the journal.

July 24: McDonald continued on his journey and talked with those who spoke kindly of Mr. Ellington.

July 25: The party arrived at Fort Defiance [Fort Reliance] and gave prayers and address.

July 26: Only six attended Sunday School as others have no books. The four men and two women all read well. Some people at the site, from beyond the Tanana, remember chief Ketlatta who McDonald saw and instructed twice. They say he spoke gratefully of what McDonald taught him. McDonald baptized several including a woman from the Stewart River.

July 28: Taught hymns. White River is called Atzyanijik, Muddy Stream. Taught hymns. McDonald appointed Noah as a Christian Leader.

July 29: McDonald taught hymns on this day and the next.

July 30: McDonald travelled on to Fort Duval [Forty Mile] where McDonald was kindly received by the American fur trader Albert Mayo who accommodated McDonald at his house.

July 31: Visited the Mission House with Herbert [Ttshihtelya] and gave him instructions with regard to it. McDonald left to travel about 10 miles more on his return journey before camping.⁴¹⁶

Archdeacon McDonald put a First Nation catechists in charge at Forty Mile after Ellington left.⁴¹⁷

Father Camille Lefebvre returned to Fort McPherson in July to meet the Inuvialuit and travel with their chief back to Kittigazuit in the Mackenzie Delta's Eastern Channel.⁴¹⁸ Lefebvre stayed with the resident Catholic priest Father Giroux at the Name of Mary mission at Fort McPherson.⁴¹⁹

From McDonald's 1891 Journal:

August 1: McDonald arrived at David's fishing camp. Had much conversation and showed them the sovereignty of God.

August 2: Very deep feelings at evening prayers; many were in tears, and some could not restrain their sobs. There are a few of them that are careless; David the chief is one; he was absent from McDonald's prayers. Taught four in Sunday School, four in the New Testament. They read well.

August 3: McDonald and his party met the steamer *Arctic* in the evening and McDonald had tea with Captain Petersen and others. He received a delivery of goods he had ordered from American trader Jack McQuesten: bacon, sugar, butter, coffee, 2 cups and saucers and a pair of com[?] braces. Later in the evening they met the steamer *Racket*.⁴²⁰

McQuesten and his trading partners bought the little sternwheeler *New Racket* in 1883 when they became independent traders on the Yukon River.⁴²¹ The sternwheeler *Arctic* started bringing supplies to the miners at Forty Mile in the summer of 1890.

From McDonald's 1891 Journal:

August 6: McDonald arrived at the site of old Fort Yukon to find a few families camped. The boat from Rampart House had come and gone, taking all of McDonald's goods [ordered from St. Michael] with it. Other goods left will be picked up later. McDonald hired John Tegookut for the trip to Peel River. They left at 4 pm. The party travelled up the Porcupine River, camping a little above the mouth of Black River on August 7th, a few miles above Salmon River on August 8th, about 25 miles below Salmon Trout River on August 12th, about 8 miles above Salmon Trout on August 13th, and arrived at Rampart House on August 14th.

August 14: McDonald was kindly received by Mr. Firth at Rampart House. His goods from St. Michael were all there and he received letters from Winnipeg.

August 15: McDonald paid Loola a gratuity and made arrangement with Mr. Firth for the transportation of his goods. A little boat started for Fort Yukon for the Mission goods.

August 16: McDonald kept Sunday School and Loola gave an address.

August 25: McDonald arrived at LaPierre House and was kindly received by Wm. Lepine.

August 30: McDonald arrived at Fort McPherson. Bishop Bompas was there enroute to Rampart House. Mrs. McDonald and children are well but had suffered some sickness. All people around have been kind except Sandy Stewart and his wife.

September 6: The bishop conducted Gwich'in and English services, and Sunday School assisted by Ttssietla.

September 15: Bishop Bompas and William Lepine and party started for LaPierre House [enroute to Rampart House].

October 9: Sandy Stewart found drowned in the lake behind the Fort.

October 26: John Ttssietla arrived to stay at the mission for training.

October 27: McDonald started teaching John Ttssietla and gave a Prayer Book on credit to Annie Stewart. J. Ttssietla gave a martin skin also 40 whitefish to the N.P.E. fund.

October 28: John gave "in 87 fish 20 do before."

October 29: Ttssietla gave in 15 inc. [inconnu] and ten white fish. Word reached McDonald that Bishop Bompas had safely reached Rampart House.

October 30: McDonald received a letter from Bompas saying his feet were sore as he walked the last 10 miles below North River through the river setting fast [with ice].

October 31: McDonald conducted school daily, and twice for John and his wife.

November 6: Stephen Venn brought Charles Tettletchi to Rev. McDonald. He is to stay with McDonald as a student.

November 8: John gave an address at evening prayers, supplemented by McDonald.

November 9: Mrs. McDonald gave birth to a baby girl.

November 21: McDonald set Colin free from being a Christian Leader for a year, or less, should he desire to resume the office. He has received 51 MB goods on his gratuity of 75 MB.

November 24: McDonald had a talk with John Ttssietla who remains in an anxious state of mind "although he believes and trusts in the goodness of God and the salvation that is in Christ."

November 25: John gave an address at evening prayers. McDonald thought it was good, especially towards the end.

December 6: McDonald baptized his infant child, named Effie. The sponsors were Mr. Hodgson and Eliza Hope.

December 9: John Ttssietla and Edward Sittichinli started for the hunting grounds on the Peel River.

December 12: Stephen decided to return to his mother [at LaPierre House] on Monday with the Company's sleds as he is homesick.

December 19: McDonald sold a New Testament in Tukudh and a Hymn Book in debt to Wm. Vittsooyeli. [He sold?] two Hymn Books to Wm. Thompson.

December 25: There were visits from Mackenzie River people including Vikuate's daughter and Alexie's wife; she read Watt's catechism.⁴²²

The Diocese of Athabasca was divided in two in 1891, and Bompas became the first Bishop of Selkirk (later the Diocese of Yukon).⁴²³ Archdeacon Reeve was made Bishop of Mackenzie River.⁴²⁴ By 1892, most Gwich'in had been baptized, either Anglican or Catholic.⁴²⁵ Bishop Reeve immediately made an appeal for a worker among the Inuvialuit and the call was answered by Rev. Stringer. He arrived in July 1892.⁴²⁶

1892 The Hudson's Bay Company helps to complete the Anglican church at Fort McPherson. McDonald gives up his candles for an oil lamp.

From McDonald's 1892 Journal:

January 2: McDonald asked, and Hodgson agreed, to finish building the Anglican church at Fort McPherson. This included the weather boarding, lining of the front gable end, and building two pews and forums.

January 4: McDonald wrote a letter to Bishop Bompas and visited all the lodges and Catherine Stewart. The HBC sleds set off for LaPierre House.

January 6: McDonald started school with six pupils attending. He visited Alexandra's sick child and was told not to call again tonight as the aid of the priest and the Count had been called in.

January 12: McDonald sold a bag of flour for \$25 and that will go towards expenses for building the church.

January 15: A. Bonnetplume and family staying at McDonald's house.

January 31: The Count called to say goodbye as he is leaving with the HBC Packet.⁴²⁷

Catholic mission records note that on February 1st, the Count left with the mail packet accompanied by Baptiste and Ezin for Fort Simpson. There is famine at LaPierre House.⁴²⁸

From McDonald's 1892 Journal:

February 3-4 and 8: Hodgson gave McDonald a coal lamp and showed him how to fill and use it. [This would have made McDonald work in translating much easier on his eyes.]

February 11: McDonald resumed translating the Old Testament and continued on for most days (except Sundays) from February to June 10th.

March 7: McDonald received a letter from Bishop Bompas at Rampart House.

March 8: McDonald heard there was a steamer wintering at Herschel Island.⁴²⁹

In the winter of 1891-92, Norwood wintered alone with the whaler *Mary D. Hume* at Herschel Island.⁴³⁰ The Pacific Whaling Company boat made a record catch of 37 baleen whales, a shipment worth \$400,000, in her 29-month voyage from 1890 to 1892.⁴³¹

From McDonald's 1892 Journal:

April 2: McDonald had finished translating up to I Kings XV. He finished I Book of Kings on April 13th and reached II King III.12 on April 16th.⁴³²

Catholic mission records state that Easter mass was held at the Fort McPherson Catholic mission on April 17th with 29 people including the priest, Father Giroux.⁴³³

From McDonald's 1892 Journal:

April 18-23: McDonald translated all this week and reached II Kings VI. He continued to translate on April 25-26.

April 30: McDonald wrote to St. Michael to order 10 gal. coal oil, etc.

May 23: Mr. Hodgson has begun work on the church.

May 24: McDonald still suffering from influenza but resumed translating. He reached II Kings IX on May 26th and II Kings XI on May 31st.

June 11: First Nations people visited Fort McPherson and most of them gave a contribution to the N.P.E. Fund.

June 13: McDonald resumed teaching school and had a class of about 12. John Ttssietla taught the alphabet and syllabary. McDonald cleaned out the church and conducted evening prayers there.

June 14: The Bible class numbered 26 and more than that number worked at the syllabary. McDonald was translating on each day from June 14th through June 17th.

June 18: The Bible class was about 20 men and women. The syllabary class had more than 30 children and young women. McDonald spent some of the day translating.

June 19: McDonald addressed the Inuvialuit. There were seventy-nine communicants at Lord's Supper.

June 20: McDonald translating.

June 21: The Catholic priest for the Inuvialuit arrived from Good Hope. McDonald finished translating II Book of Kings.⁴³⁴

The Catholic missionary Father Lefebvre arrived at Fort McPherson on 21 June 1892 to live with Father Giroux and tend the mission year-round. The Inuvialuit were in tents at the mission at that point. Lefebvre spoke to them, knowing that Isaac Stringer was about to arrive with a goal to travel north. Lefebvre obtained permission to travel to Kittigazuit village in the Mackenzie delta.⁴³⁵

From McDonald's 1892 Journal:

June 23: McDonald gave an address to about 30 Inuvialuit with G. Greenland interpreting.

June 25: A canoe arrived from Good Hope with goods for the priest. A few things were brought for Rev. McDonald including a case of goods from the CMS, and a small bale of charity goods from Quebec. Also stays for the communion rail.

June 30: McDonald gave a debt of tea to Albert Vittseyhikk, also books. And to Amos; New Testament Tukudh 2 ½ MB.

July 3: At Sunday School there were six reading the Tukudh New Testament and four reading the English New Testament. Others were studying the syllabary. McDonald gave an address to about a dozen Inuvialuit men and women.

July 14: The HBC steamer arrived with Bishop Reeve and Mr. Stringer, missionary to the Inuvialuit. Also brought Inspector McDougall, Mr. Camsell, and the steamer staff.⁴³⁶

Isaac Stringer arrived at Fort McPherson on the HBC steamer and found a community of about 50 people including McDonald and his family, Joseph Hodgson, and the Count de Sainville. McDonald still travelled through the Gwich'in country despite his age. Stringer was given a room in the back of McDonald's house. Stringer met with the Count and Hodgson for meals and intellectual discussion.⁴³⁷

When the steamboat passed Arctic Red River, Bishop Clut stopped to confirm 52 First Nation people. Typhus reigned and 18 died a miserable death.⁴³⁸

From McDonald's 1892 Journal:

July 15: Bishop Reeve gave an address which McDonald interpreted.

July 17: Colin Vitshikk gave an address at evening prayers. Sunday School had a senior class of 14 in Tukulh, three in English, and about 15 in syllabary. Mr. Stringer preached on St. John I.29. McDonald held a divine service for the Inuvialuit, gave them an address, and tried to teach them a prayer.

July 21: McDonald opened a case and paid George Greenland 5 MB for interpreting to the Inuvialuit.

July 23: McDonald assisted Mr. Stringer in preparing for his campaign to the Inuvialuit. A priest [Lefebvre] set out yesterday on a visit to the Inuit village.⁴³⁹

By July 12, Father Lefebvre's arrangements to travel with Toweachiuk were established and he left nine days after Stringer arrived at Fort McPherson. HBC trader Joseph Hodgson had planned to make a trip to the eastern delta and, with the Count de Sainville, hoped to find a deep convenient harbour. Hodgson, HBC district trader Camsell, and Bishop Reeve decided to send Stringer north in a second canoe. He accompanied Hodgson to Richardson's Island and then turned into the eastern channel to travel to Kittigazuit.⁴⁴⁰ Father Lefebvre left for the Inuvialuit village of Kittigazuit travelling with Toredzek / Toredzek.⁴⁴¹

Benjamin Totty arrived from England via the Yukon River in 1892. Bishop Bompas arrived at Fort Yukon in the spring and met Mrs. Bompas, returning from England with Reverend T. H. and Mrs. Canham, the Reverend G. C. and Mrs. Wallis, and Mr. Totty. It was arranged that Bompas and Totty would live at Forty Mile, Mr. and Mrs. Canham would go to Fort Selkirk, and Mr. Wallis and his new bride would go to Rampart House, Yukon. When Reverend Wallis and wife left Rampart House after a little less than a year, Totty moved to Rampart to take their place and he spent the winter of 1893 there.⁴⁴² Reverend Totty either came north with an ear infection or developed one soon after his arrival and his lack of hearing apparently made him less effective.⁴⁴³ He never became a fluent speaker of any First Nation language.

The Canhams boarded the Alaska Commercial Company's boat *Arctic* at Fort Yukon, bound for Fort Selkirk. Thomas and Sarah had volunteered to open a new mission there where the people had only had brief visits from McDonald in 1887, Ellington in 1888, and perhaps some itinerant lay ministers.⁴⁴⁴ The Canhams arrived at Fort Selkirk in the summer where Arthur Harper was established with his trading post open. Reverend Canham found it a hard mission as he only spoke Tukulh and did not have a translator. McDonald's Tukulh bible and hymnal, translated into Gwich'in, were not useful. The Canhams taught the day school for children in English and had the children teach them a basic vocabulary in Northern Tutchone.⁴⁴⁵ In 1892, David Walker's father, a trader at Noukelakayet, brought David to stay with Canham at Fort Selkirk, so David could continue in mission school.⁴⁴⁶ Canham was appointed the Archdeacon of the Yukon in 1892.⁴⁴⁷

From McDonald's 1892 Journal:

July 24: McDonald is ill with the flu. John Ttssietla preached at morning and evening prayers and also kept Sunday School. Mr. Stringer preached at the evening prayers.

July 25: Mr. Stringer set out at 3 pm with K. Stewart, and J. Barber in a canoe for the Inuit village on the coast [Kittigazuit]. Ttssietla took the evening prayers. Mr. Hodgson and the Count left on an expedition to the mouth of the Mackenzie River.

August 8: McDonald still suffering. Peter Nutteggga paid 1 ½ MB dried meat in part payment for a Tukuph Testament and a Hymn Book.

August 20: McDonald resumed translating and continued doing so on August 22, 23 and 26th.

August 22: Mr. Hodgson and Count de Sainville arrived at 6 pm. McDonald translating.

August 27: Eliza Hope came and McDonald gave her a few tracts. McDonald reached I Ch. V Daily Evening Prayers in his Gwich'in translation.⁴⁴⁸

August 28: The priest arrived from Fort Good Hope [Lefebvre?]. He said there were several deaths among the First Nation people.

August 29: McDonald translating.

August 30: Mr. Stringer arrived and reported some encouragement.⁴⁴⁹

The Catholic mission records Father Lefebvre returning from the arctic village of Kittigazuit on September 1st.⁴⁵⁰

From McDonald's 1892 Journal:

September 3: McDonald translating on several days through the month: September 3, 5, 6, 10, and 15-17.

September 5: McDonald reopened the school with only four students.

September 9: Gwich'in arrived from LaPierre House. News of Mr. Wallis having arrived with Mrs. Wallis at Rampart House, Yukon.

September 13: Andrew Bonnetplume brought letters from [Forty Mile] Yukon from Bishop Bompas, Mr. Canham, and the Alaska Commercial Company. McDonald's goods were brought up as far as Rampart House. McDonald heard the news of Herbert Ttshityly's [Ttshityly] extravagance at Buxton Mission [Forty Mile]. It was sad and painful.

October 6: Mr. Stringer making an enclosure for a garden.

October 11: Stringer moved into bedroom from the front room.

October 17: Mr. Hodgson called and returned sewing machine. [The HBC supply boat had arrived.] He took potluck with the McDonalds.

October 18: McDonald translating on several days through the month: October 18, 21-22, 24-25, and 27-29.

October 20: Sent with William Lepine: 25 Tukuph hymn books, 10 prayer books, five tests.

November 1: Henry Satah paid for a Tukuph Hymn Book.⁴⁵¹

Thirty-two people celebrated the All Saints mass at the Fort McPherson Catholic mission on November 1st.⁴⁵²

From McDonald's 1892 Journal:

November 3-4 and 7: McDonald translating.

November 9: HBC sleds returned from LaPierre House with letters from Mr. Firth and Mr. Wallis. Firth sent McDonald's goods from St Michael to LaPierre House. Mr. Wallis' letter to McDonald was very meagre and brief.

December 13: Colin came asking for credit, but McDonald refused.

December 16-17: McDonald occupied in translating on several days through the month: December 16-17, 19-22, 24, 26-27, and finished translating I Chron, on December 29th.⁴⁵³

One hundred and sixteen people celebrated the Christmas mass at the Catholic Fort McPherson mission.⁴⁵⁴

1893 Archdeacon McDonald's students at Fort McPherson and LaPierre House are reading in Tukudh and English. John Ttssietla is ordained a deacon.

I.O. Stringer's journal has Andrew Bonnetplume and William Smith [Julia's half-brother] leaving Fort McPherson on January 1st for the hunting grounds.⁴⁵⁵

From McDonald's 1893 Journal:

January 10: Count de Sainville visited McDonald and gave him a map of the Mackenzie to Rampart House route.⁴⁵⁶ [The map may be one held at the Yukon Archives.⁴⁵⁷]

January 15: The Sunday School had five reading the Tukudh New Testament, 11 learning the syllabary, and six reading in English.

January 27: The HBC Packet from Rampart House arrived with a letter from Bishop Bompas.

January 28: McDonald sent money to Dr. Mackay at Fort Chipewyan for his daughter Annie to travel from Fort Smith to Grand Rapids. He wrote to Hans Nelson, Mistawasin reserve, Carlton, Sask.

January 30: McDonald gave out a Tukudh New Testament and two Hymn Books on credit.

January 31: Mrs. Hodgson gave McDonald \$50 for Tak: N.P. Fund.

February 4: McDonald spent a lot of time translating during the month: February 4, 6-11, 13-18, 21-25, and 27-28.

February 20: McDonald gave two Hymn Books to Colin.

March 1: Mr. Stringer set out with Hodgson for Rampart House. McDonald spent a lot of time translating during this month: March 1, 3, 6-7, 8-11, 13-15, 17-18, 20, and finished II Chronicles on March 21st.

March 3: McDonald wrote to Ttssietla and Colin.

March 6-7: McDonald heard talk that Ezhin has returned to Romanism and been remarried by the priest here to his wife who has leaned towards Romanism for some time.

March 22-25: McDonald continuing to translate and reached Ezra V.6.

March 27-29: McDonald translating. Stringer returned with Hodgson and brought letters from Bishop Bompas and Mr. Wallis.

March 30: McDonald translating and continued to work on this on April 1st and the 3rd when he finished The Book of Ezra.⁴⁵⁸

An out-of-place note in McDonald's 1895 journal lists Books sent Bishop Bompas April 1893. Tukudh Pentateuch 150 copies Bibles. 15 Hym Books, 94 Hymns, 50 copies. Watts Catechism 30 Ost. and Oxenden's summary Bible and family prayers 12 Prayer Books 10. Eng and French tracts, N.T.S. Books. All in three cases. Hymn Books to Rampart House, 50. April 1893.⁴⁵⁹

From McDonald's 1893 Journal:

April 4-6: McDonald translating.

April 10: McDonald received 35 skins meat, 25 deer tongues, and 90 lbs grease from LaPierre House for books.⁴⁶⁰

April 11: McDonald set out for travel to LaPierre House in a dog carriage [sled] driven by C. Tttzikyittyi.

April 12-13: Arrived at LaPierre House and kindly received by Wm. Lepine. Wm. L. asked for Cree New Testament and Prayer Book. Gave him books he asked for. Left post at 4pm.

April 14-15: Travelled to all of the camps and lodges in the area.

April 16: Sunday School with 28 in New Testament and 6 others learning to read it. Over 30 in the Syllabary and some nearly know it. Administered communion to 53 individuals. Baptized 5 children.

April 18: Visited some of the lodges and accepted offerings. Books, New Testament, Common Prayers, and Hymn Books bought by them.

April 20: Mr. Stringer visited McDonald. Stringer is going to visit the Inuvialuit on the coast. He will be travelling with First Nation people who are going to trade meat with the whalers on the coast.⁴⁶¹

In March 1893 Isaac Stringer travelled by dog team to Rampart House where he met Reverend Wallis and his wife. In the middle of April, he travelled to Herschel Island with his Inuvialuit guide Ooblonk. He arrived in May and found the *Balaena*, the *Grampus*, the *Newport* and the *Narwhal* frozen into Pauline Cove. Captain Horace P. Smith welcomed him and invited him to stay aboard the *Narwhal*. Stringer arrived back at Fort McPherson in July 1893.⁴⁶²

From McDonald's 1893 Journal:

April 21: McDonald started for LaPierre House. He travelled with C. Tzikyittyi, Wm. Zaber, and Peter Zui who took care of him to the Peel River and hauled the provisions and deer skins given for books, and the offerings towards the N.P. Fund. They halted at the camp at Manuel Portage and had dinner with Mr. Stringer. Went on at 2:30pm and camped within four spells [sic] of LaPierre House.

April 22: The party reached LaPierre House at midday and was kindly received by W. Lepine. "Gave Cecil Lepine at her request books in Tukudh. N.T.C.P.B. and Hy. Book. W.L. previously the books he wanted."

April 24: The party arrived at a camp near Fool's River to find a group of Peel River people, J. Ttssietla among them and then travelled on to reach Fort McPherson on April 25th.

April 27: The HBC packet arrived with news that McDonald's sons and daughter were feeling well and doing well. The priests were offering to buy LaPierre House which is to be abandoned by the HBC.

Rampart House is also to be abandoned by the HBC. McDonald wrote letters to Bishop Bompas, and Messrs Canham, Firth, McQuesten, and Mivman and sent a cheque of \$98.60 to Bishop Bompas.

McDonald also sent a case of 50 Hymn Books to Rampart House, addressed to Mr. Canham.

April 29: Mr. Hodgson called to say Father Giroux offered to buy the LaPierre House buildings and he [Hodgson] declined doing it.⁴⁶³

The HBC decided to close Rampart House and LaPierre House in May 1893. The Rampart House buildings were sold to the Church Missionary Society (CMS) for the sum of \$380. The HBC sold the LaPierre House buildings to the Anglicans in July 1893.⁴⁶⁴

From McDonald's 1893 Journal:

May 3: Julia McDonald went with the children yesterday to gather liquorice roots.

May 8: Hodgson brought two pews for the church which he had made.

May 17: McDonald received letters from Ttssietla and Mr. Stringer who is at the coast. He will not return until June.

May 21: Sunday School had eight reading the New Testament in T kudh and four reading New Testament [in English?]. There were nineteen in attendance.

May 22: McDonald was occupied in translating in May and June: May 22, 24-27, 29-30 and June 5-6, 8, 9 and he finished the Book of Nehemiah on June 10th.

June 7: Preparations being made to raise the sides of the Fort McPherson Mission House.

June 8: Ttssietla taught the syllabary.

June 12: Mr. Stringer arrived, brought by Nuttaveal. He was treated well by the whaling captain [at Herschel Island].

June 15: The Mission House roof being finished. McDonald began translating the Book of Esther.

June 17: Five First Nation families arrived from LaPierre House including C. Tzikkyittyi, Christian Leader. Bible class was held on four evenings and the syllabary was taught daily by John Ttssietla.

June 19: McDonald appointed helpers to Christian Leader Colin. McDonald accepted debt from Vinulthut for a T kudh New Testament (to Simon Tintsik 1 Hymn Book).

June 21: Mr. Stringer's room finished.

July 1: John Ttssietla kept school daily, testament and syllabary class. Daily evening prayers were given in Gwich'in, and Bible class.

July 2: McDonald read "segues" [Latin siquis – "if anyone"] of Mr. Stringer for priest's order; and John Ttssietla for that of deacon.

July 4: McDonald settled the account to HBC for benches, pews and boards for church and work on the Mission House: \$213.50

July 5: Mr. Firth arrived from Rampart House.

July 6: McDonald wrote out part of a Gwich'in legend, *Vinnetrikkwaei*.

July 7: A temporary vestry was suited up for Mr. Stringer.

July 8: McDonald gave examination papers to Mr. Stringer and J. Ttssietla for order of priest and deacon respectively.

July 10: McDonald called at the fort for witnesses to Mr. Stringer's siquis.

July 14: The HBC Steamer *Wrigley* arrived with Bishop Reeve, Mr. Camsell, Mr. Charles Christie, Messrs. Johnson and Sutherland, and instead of Captain Bell, a Captain Mills.

July 15: The ordination of Mr. Stringer to priest's orders and John Ttssietla to deacon's orders. McDonald purchased, on behalf of Bishop Bompas, the buildings of LaPierre House with the store from the HBC for the sum of \$250. McDonald is formally married.⁴⁶⁵

John Ttssietla was ordained a deacon on 15 July 1893 and afterwards, at evening prayer, Bishop Reeve called Julia and Rev. McDonald to the front and led them through the marriage ceremony. John Ttssietla described how Rev. McDonald had married himself [in 1876] and the Gwich'in laughed about the actions of their beloved minister.⁴⁶⁶

The Rampart House HBC post closed in 1893. Joseph Hodgson moved from Fort McPherson to Fort Rae on Great Slave Lake. John Firth was transferred from Rampart House and took over Fort McPherson. He had a Gwich'in wife and a number of children. He stayed at the post for at least 20 years.⁴⁶⁷ John Firth (d. 1939) retired from the HBC and his Fort McPherson post as Chief Factor in 1921.⁴⁶⁸

A note in McDonald's January 1898 journal notes that the Church Missionary Society started paying for McDonald's sons Islay and Kenneth to attend McDonald's alma mater, St. John's College.⁴⁶⁹

From McDonald's 1893 Journal:

August 3: McDonald ate radishes from the garden.

August 9: McDonald worked at his translations through this month: August 9-12, 14, 15-19, 24-25, 28-30 and finished the Book of Esther on August 31st.

August 15: Vinelthut gave McDonald 1 ½ MB meat and still owes two MB for books.

August 22: Count de Sainville returned without finding any gold.

August 28-31: Julia and children gathering berries.

September 3: "Service for churching of women for Eliza Hope."

September 12: Mr. Stringer arrived from his visit to the Inuvialuit and has been passably successful.

September 18: Mr. Stringer began to prepare meals for himself and an Inuvialuit boy.

October 6: McDonald began translating and continued through the month: October 9-14, 16-21, 23-26, 27, 28, and 31 through November 3rd.

October 27: Mr. Stringer set out with Peter Nuttegg for the Arctic coast.⁴⁷⁰

Stringer started talking to Peter Tsul on October 20, 1893 about engaging him to travel with him and Kenneth to Herschel Island. Kenneth developed sore legs and couldn't go and Stringer and Tsul expected to leave on October 27.⁴⁷¹

From McDonald's 1893 Journal:

October 29: Robert Beaverteeth brought news of Herbert Ttshihtelya and Vitchy's death earlier in autumn.

November 8: Rev. J. Ttssietla and Albert Tzikkyi came from LaPierre House.

November 9: McDonald gave Mr. Ttssietla his outfit.

November 13: Rev. J. Ttssietla and two others went out on return to LaPierre House.

November 23-25: McDonald translating.

November 26: First Nation people from Rampart House and Mr. Faunston, an agent of the American Government, arrived and brought goods for Mr. Stringer and McDonald. McDonald received letters from Bishop Bompas and Mr. Totty.⁴⁷²

December 1: Mr. Faunston and those from Rampart House set out on their return.

December 5: McDonald gave Fr. Tsik two New Testaments on credit.

December 6: Weather is -45. Mr. Stringer arrived safely from Herschel Island with his face a little marked by frost. He saw a good many Inuvialuit and was well received at the ships by the captains of the whalers. He was 14 days travelling there do [ditto?] returning.⁴⁷³

Stringer returned to Herschel Island five times between November 1893 and spring 1895.⁴⁷⁴

I.O. Stringer's journal notes on December 16-18, 1893 that Andrew Bonnetplume took 14 days coming to Fort McPherson from his hunt camp up the Peel River. He spoke to Stringer about selling his house at Fort McPherson and Stringer bought it for 25 skins.⁴⁷⁵

From McDonald's 1893 Journal:

December 18-20: McDonald recovered from flu and translating. He continued to translate on December 22-23, and 26-30th.

December 31: McDonald will carry on the work of the Gospel at Fort McPherson and LaPierre House.⁴⁷⁶

1894 Archdeacon McDonald is giving out copies of his translations. Book sales are supporting the mission.

From McDonald's 1894 Journal:

January 2: McDonald continued to translate during the month: January 2, 4-6 when he reached Job XXXV. Worked on 9, 9-10, 12-13, 15 and reached Job XI.II.I on January 17th. He finished the Book of Job on January 18th.

January 11: With Stringer's help, McDonald put up two bookcases containing 50 whole Tukudh Testaments, and 50 copies in four parts; Matt and Mark, and John, Acts and Romans, and I Cor.

January 15: McDonald and Stringer put up a case of books for Mr. Totty at Rampart House. The case contained 28 whole Tak. Tests [New Testaments] and 22 in parts, making 50 copies in all.

January 16: McDonald sent three cases Tak: New Testament to the Fort to be carried across the mountains to Bishop Bompas and Mr. Trothyto [Totty] at LaPierre House.

January 18: McDonald wrote to Bishop Bompas and Totty.

February 9: Julia McDonald visited her martin traps. No martins.

February 19: McDonald began translating Proverbs and continued on February 20-21, 23, 26-27 and March 1-3, 5-7, 8-9 and reached Proverbs 14.17 on March 10th.

March 5-7: McDonald gave a Tukudh New Testament to Chas Neets'ajj on credit with ½ MB unpaid.

March 12: McDonald continued translating: March 12-17, 24, 27-28 and finished the Book of Proverbs on March 29th.

April 5: McDonald gave a Prayer Book to widow Mary Vittrhetkwittyi through her brother.

April 9: McDonald heard of Sahnyati's death.

April 12: McDonald continued translating through April and May: April 12-14, 16-19, and 23-28. May 1, 3-4, 7-12, 15-17, 21-22 and finished the Song of Solomon on May 23rd. The books of Prophets remain to be translated.

May 24: McDonald translated a little.

May 30: McDonald translated a hymn.

May 31-June 2: McDonald translated hymns and continued to translate hymns through to June 18th:

June 4, 6, 8-9, 1-16, and the 18th.

June 19: American zoologist Mr. Russell arrived in a canoe alone. He spent last winter at Fort Rae.

June 20: McDonald received a letter from the Bishop.

June 21: Contributions coming in.

June 23: The Count took photos of McDonald and children again.

June 25: Mr. Stringer arrived with a few Inuvialuit. The Count called to say goodbye as he is travelling to the coast and then to San Francisco with the whalers. School for those learning syllabary was kept by Wm. Njootli.

June 27: A large class was learning the alphabet and syllabary. There were fifteen students at Bible class.

June 28: Syllabary class and school not held.

June 29: Syllabary class was held and there were 12 at Bible class. Mr. Stringer had the Inuvialuit in church.

June 30: Five students at Bible class.

July 1: McDonald gave an address at the Inuvialuit service. Wm. Njootli taught the syllabary. McDonald visited the Inuit lodges and was visited by them. The Romish priests were trying to draw them away and yesterday had the help of George Greenland HBC interpreter. Some of them attended a service he had for them. Today they decided to keep from him. George Greenland was bid to help the priest today and acknowledged his error. Syllabary class was taught and there were nine at Bible class.⁴⁷⁷

I.O. Stringer's journal says that on July 3rd he went among the Inuvialuit and brought them up [from the river] to the church at Fort McPherson. Mr. Firth and Archdeacon McDonald came as well, and William Smith interpreted for the Archdeacon.⁴⁷⁸

Several times a week, Stringer employed George Greenland to teach him the Inuvialuit language, Inuvialuktun, spoken at Kittigazuit on the eastern Delta. Greenland was also employed by the Oblates to teach them the language and be an intermediary for the Catholic mission. Oblate priests, Anglican missionaries, and the Inuvialuit were all angry with him. McDonald noted that the Inuvialuit rejected the Catholic religion at this time.⁴⁷⁹

From McDonald's 1894 Journal:

July 3: The Inuvialuit visited McDonald and he gave an address at their church service.

July 4: Rev. Ttssietla and about ten from LaPierre House arrived.

July 5: Twenty in Bible class.

July 6: McDonald gave an address at an Inuvialuit service interpreted by Mr. Stringer. John taught a small class reading the New Testament. There were eight attending Bible class.

July 8: About 30 at Bible class, about ten learning to read and 45 learning the syllabary. Stringer interpreted for McDonald at the Inuvialuit service. Communion for 32 exclusive of Stringer and Ttssietla.⁴⁸⁰

Stringer was very concerned about the use of alcohol among the Inuvialuit. He proposed that the HBC Chief Factor Firth unite with Mr. Camsell, Archdeacon McDonald, and Stringer to request that the whalers discontinue the giving of alcohol to Inuvialuit and First Nations people. Firth thought it was a good idea.⁴⁸¹

The Inuvialuit were largely Nunatarmut speaking a different language than the people living in the Mackenzie Delta.⁴⁸² Stringer slowly learned Inuvialuktun, hindered by the lack of a written alphabet. He eventually translated some common prayers and many texts of scriptures as well as twenty hymns.⁴⁸³

From McDonald's 1894 Journal:

July 9: McDonald copied out the translated hymns. The HBC boat *Wrigley* arrived with its crew and Mrs. Camsel, Mrs. Colebugh, Bishop Gronard, Mrs. Hodgson, and others. McDonald received a kind letter from the Bishop of Rupert's Land.⁴⁸⁴

The First Nation wife of HBC trader Joseph Hodgson and their son Harry returned from Fort Rae to stay with the Firths while Mr. Hodgson took a year's leave in the south.⁴⁸⁵

From McDonald's 1894 Journal:

July 10: HBC boat *Wrigley* left Fort McPherson.

July 13: McDonald talked with Andrew Natsottyi and C. Tzikyittyi on a complaint against them of immorality. McDonald finished translating the Book of Galatians.

July 16: McDonald gave a Hymn Book to Tsit's wife and also to Rachel.

July 21: McDonald copying some translated hymns.

July 30: McDonald began translating the Book of Isiah. Mr. Stringer set out for Inuvialuit village with two First Nation men.

July 30: McDonald translating. And continuing on July 31st through August 4th.

August 6: McDonald copying translated hymns.

August 7-11: Translating.

August 13-17: Translating. Tuggun levelling ground around Mr. S's house.⁴⁸⁶

Stringer built a house of his own at Fort McPherson.⁴⁸⁷ [Had a house built.]

From McDonald's 1894 Journal:

August 18: McDonald continued to translate through August: August 18, 20-21, 22, and 25 – 31st.

August 21: Sickness in mountain people similar to sickness at Fort McPherson. McDonald paid for work done on LaPierre House.

August 25: The Catholic priest for the Inuvialuit returned to Fort Good Hope.⁴⁸⁸

Catholic Father Camille Lefebvre OMI had offended the Inuvialuit with his talk of hellfire and was told not to visit their homes.⁴⁸⁹

From McDonald's 1894 Journal:

September 1: McDonald continued to translate through the month: September 1, 6-8, 10-15, 17, and 21-22nd.

September 4: Mr. J. Ttsietla and family set out for LaPierre House.

September 21: McDonald received a note from Mr. Stringer dated August 22 saying he was about to start for Herschel Island.

September 24: The HBC boat from Fort Simpson brought news of McDonald's children in good health.

September 29: McDonald received letters from Bishop Bompas and Mr. Canham saying there will be no increase of staff.

October 1: Mr. Stringer arrived from Herschel Island. He had a good visit at the village on the arctic coast and also with the Nitaval. He brought nearly all McDonald's goods from San Francisco and most of his own. He came from Herschel Island on the 14th 'ult' and met with some delay with winds on the coast.⁴⁹⁰

Andrew Bonnetplume returned from the upper Yukon and reported his specimens from the Upper Peel River contained gold, silver, and lead.⁴⁹¹

October 12: McDonald started translating again and continued through the month: October 12-13, 15-17, 22, 24-27, and October 30 through November 3rd.

October 15: Mrs. McDonald gave birth to a baby boy.

October 19: McDonald started using his lamps again.

October 28: McDonald baptized his baby Hugh. Mr. Stringer and Mrs. Hodgson sponsors.

November 5-9: McDonald translating.

November 11: McDonald administered communion to 41 besides Mr. Stringer and himself. It was his son Islay's birthday.

November 14: McDonald translated.

November 16: McDonald spoke on the errors of Romanism at evening prayers.

November 17: McDonald gave Colin his gratuity and goods including Hymn, Prayer and Testament books.

November 22: McDonald instructed Colin Vitshikk in regard to his work for the upcoming winter.

November 26: There were 20 students in school and 11 working at the alphabet.

November 30. School examination. McDonald restored Charles Tzikyittyi of LaPierre House to the office of Christian Leader. McDonald noted that he has given satisfaction by continuing to conduct Sunday services at the request of the First Nation people.⁴⁹² [McDonald had relieved him of his title (and gratuity?) because he was being lax in his duties.]

December 3: Stringer's diary notes that people who arrived at Fort McPherson reported that Rampart House people opened Beaumont's store and made him reduce the price of his goods. They also reported the Inuvialuit drinking alcohol at Herschel Island.⁴⁹³

I.O. Stringer notes in his journal on December 9th that he had a chat with Itssieltla [Ttssieltla] in Husky [Inuvialuktun] jargon.⁴⁹⁴ McDonald never achieved fluency in Inuvialuktun.

From McDonald's 1894 Journal:

December 11-15: McDonald translating.

December 24: A Christmas tree was erected at Fort McPherson [at the HBC buildings?] for school children and others by Mr. Stringer and McDonald. Tea and cakes were served to the adults.

December 31: McDonald reflected that the work of the mission has carried on with some progress in increasing knowledge of the divine life. There has been gross sin by people at LaPierre House but better things may be entertained in regard to them.⁴⁹⁵

In 1894, Canham reported that the Selkirk mission buildings were almost completed, and he had a daily attendance of about thirty school children. His mission was interrupted by an emergency transfer to Rampart House that lasted until 1896.⁴⁹⁶ Reverend Wallis and his wife departed Rampart House, Yukon Mission after Mrs. Wallis had been there less than a year. Reverend Totty filled in at the mission until the Canhams, who were suffering from ill health, could arrive. Susan Mellet was sent with them to help with the foster children and serve as a teacher.⁴⁹⁷ They travelled up the Porcupine River in the summer of 1894, and had to make two trips to transport all of their goods in a small boat from Fort Yukon. Sarah Canham, Susan Mellett and four foster children went first. It was a seventeen-day trip and one of the boatmen drowned on the trip. Canham arrived nearly a month later with the supplies. It was a hard winter, and many of the First Nation trappers were no longer trading at the post, finding Fort Yukon or Herschel Island more agreeable. Canham tried to get them back by buying their furs and then handing them over to the Alaska Commercial Co. but by 1896 few trappers were living in their old camps on the Porcupine. The missionaries left Rampart in early June 1896.⁴⁹⁸

1895 Archdeacon McDonald continues to translate the Bible. He is suffering from continued poor health.

January 1, 1895. Yukon is named one of four districts within the Northwest Territories: Yukon Mackenzie, Franklin and Ungava. The capitol was in Regina.⁴⁹⁹

From McDonald's 1895 Journal:

January 1: McDonald and all his family went to supper at the Fort with all of the HBC servants present. All the First Nation people were treated afterwards to supper. Dancing followed.

January 4: McDonald continued translating through the month: January 4, 7-9, 11-12, 14-19, 21-26, 28-30.

January 10: Mr. Firth and family, Mrs. Hodgson, and Mr. Stringer to dinner at the McDonalds house.

January 14-19: Mr. Firth set up a bracket for McDonald's oil lamp.⁵⁰⁰

February 2: McDonald's eyes rather inflamed.

February 19-23: McDonald translating.

February 25-March 2: McDonald translating and teaching St. John XIV by rote.

March 4-9: McDonald translating and finished the Book of Isiah.

March 11-16: McDonald translating.

March 19-23: McDonald translating and reached Jeremiah XII. St. John XIV was being committed to memory by adults and children.

March 25-30: McDonald translating.

April 1: McDonald continued to translate through the month: April 1, 4-6, 8-11, 13, 16-19, 22-25, 27 and 30th.

April 2: Mr. Stringer and a party of a half dozen set out for Herschel Island.

April 13: Sleds arrived from beyond LaPierre House. John Ttssietla said to be again deranged in mind.

April 15: McDonald wrote to Archdeacon Canham and Rev. J. Ttssietla to whom McDonald sent medicines and spectacles.

April 16: The Catholic priest and servants set off for Red River to pass the spring in the house building.⁵⁰¹

Stringer reached Herschel Island on April 16, 1895 and met with a dozen whaling captains. They arranged with Peter Tzul to get the mail down to Fort McPherson before open water. The captains agreed to give Peter \$25 worth of goods. On the 17th, Stringer spent the day trading things sent by the Fort McPherson people.⁵⁰²

From McDonald's 1895 Journal:

April 17-18: McDonald continued to translate through the month: April 17-19, 22, 23-25, 27, and April 30th.

April 19: Mr. Canham arrived from LaPierre House at 4 pm. Mrs. Canham is in ill health. John Ttssietla is better.

April 20: McDonald had a look around with Mr. Canham and provided him with two quarts of wine for sacred purposes.

April 22: Mr. Canham set out to return to LaPierre House. He took six duffle and left one bottle of wine.

April 29: Alex Stewart and others arrived from Herschel Island. McDonald received a letter from Mr. Stringer.

April 30: McDonald gave Alex S. 1 pr. beavertn [sic] trousers on Mr. Stringer's account.
May 1: Translating. Wrote to Mr. Stringer and sent a pipe to Captain Murray. Fitted out Alex and J. Blazes to fetch Mr. Stringer's property left on the way. McDonald continued to translate throughout the month: May 1-4, 6, 8-11, 13-18th when he finished translating the Book of Jeremiah, 21, and May 30 – June 1st.
May 6: Alex Stewart and Jas. Blazes returned with all the property put in cache.
May 7: Julius Kendi owes ½ MB on book.
May 11: McDonald gave Laura Tintsik a Hymn Book.
May 18: McDonald gave a Tukudh Testament to John Tziahcha.
June 5-6: McDonald translating.
June 7: There are 16 students in school. Examination before Mr. Firth.
June 8: McDonald translating and finished Lamentations of Jeremiah.
June 10: McDonald translating Book of Prophet Ezekiel.
June 11-14: McDonald translating. McDonald paid Mr. Firth 1 pot tea for cutting McDonald's hair.
June 15: McDonald gave two New Testaments to Mary widow and Eliza Tzikthui on credit.
June 16: Mr. Stringer arrived at 10 pm with Mr. Walker, mate on a whaling ship, and a few other esquires.⁵⁰³

Stringer and Walker had travelled from Herschel Island with eleven families of Kukpugmiut (43 people in all). Mr. [Charlie] Walker travelled with Okalyak and Tooloowuk [two Nunatagmioot] and then they split so Stringer travelled with Toowoowuk and Walker went with Okalyak.⁵⁰⁴

From McDonald's 1895 Journal:

June 17: The HBC boat from Good Hope arrived with goods from Fort Simpson. A letter from Bishop Reeve to McDonald did not have much news. After the evening prayer, McDonald gave those present for the Bible class, the Pentateuch in Tukudh: George Sintenilthyin, Rachel Barber, Wm. Vittrekwa, Francis Tsik, Edward Tzikhui, Ed Sittichinli, Eliza Tzikthui, Abel, Julius Charles, John Tziachah, Mary Ersyatsul, and Samuel Eisul.
June 18: School was kept by William Njootli and the syllabary was taught.
June 19: The syllabary was taught by W. Njootli. Mr. Ttssietla and family arrived as well as Colin and others without their families.
June 20: McDonald had a sore throat so Ttssietla and Stringer conducted the evening prayers.⁵⁰⁵

I.O. Stringer notes that he held prayers with the Inuvialuit and Mr. Walker played the harmonium on June 22nd.⁵⁰⁶

The Oblates left Fort McPherson in 1895 and built a mission church at Red River. Every year until 1899, the Oblates travelled to Herschel Island where they collected supplies ordered from the south and brought north by the whalers. Stringer was in charge at Herschel and communication between the priests was friendly. Stringer did not take over handling the American whalers' business until 1897.⁵⁰⁷

From McDonald's 1895 Journal:

June 23: There was a syllabary class of 56. Mr. Stringer gave an address at evening prayers for the Inuvialuit on total abstinence.

June 24: McDonald gave a Tukudh New Testament to Jose, 2 ½ Make Beaver on credit.
July 5: McDonald translated two prayers into Tukudh.
July 6: School held daily with a Tukudh New Testament class by Mr. Ttssietla and syllabary class taught by Wm. Njootli.
July 7: McDonald held communion for 38 including Mrs. Hodgson, Mrs. Firth and Mr. Stringer.
July 12: McDonald nailed up scripture texts illuminated in the church.
July 13: Hudson's Bay Company boat *Wrigley* arrived with Bishop Reeve and a new missionary for the Inuvialuit, Mr. C.E. Whittaker.
July 14: Sunday School: 30 in Bible class, and about 24 in New Testament class. The syllabary class had 87.
July 17: Among other goods, McDonald sold R. Vittedhihzi a Tukudh New Testament 2 ½ [MB], a Hymn Book ½ [MB], and a Prayer Book 1 [MB].
July 26: Evening prayers were held in Tukudh. Mary and Margaret recited St. John XIV in Tukudh.
July 27: McDonald wrote letters to send via San Francisco.
July 29: Mr. Stringer, Bishop Reeve and Mr. Whittaker left at 4 pm on the boat for Richard Island and Herschel Island. Stringer will go from there on furlough to Eastern Canada.⁵⁰⁸

Stringer left Herschel in September 1895 [travelling by whaling ship] and took furlough in Ontario where he married his fiancée Sadie.⁵⁰⁹

From McDonald's 1895 Journal:

August 15: The Fort McPherson school opened with ten students.
August 16: 12 in school.
August 17: McDonald translated through the month: August 17, 20 -24, 26, 28-30, and 31st when he was translating Ezekiel 12.
August 19: Mr. Firth set men at building for Mr. Stringer.
August 20: Eleven in school.
September 2-6: McDonald is suffering with bronchitis but he translated a little and finished Ezekiel XVI.
September 7: McDonald translating.
September 11: Twelve in school. McDonald feeling very poorly with stomach cramps. The bishop and party arrived on an eleven-day trip back from Herschel Island.
September 13: The bishop took a boat back to Fort Simpson with Baptiste, Lecou, Skinner, Enoch, and Ed Tzikthui as rowers.
September 16: The Catholic priest for the Inuvialuit [Lefebvre] arrived at Fort McPherson in the afternoon.
October 19: McDonald is still sick and Whittaker has been conducting services in English since September 22.⁵¹⁰

Rev. Whittaker spent the autumn at McPherson studying Inuvialuktun with George Greenland. Whittaker noted that George had a small vocabulary and no idea of grammar. There was a *Moravian Grammar of Labrador* done by E.J. Peck which Whittaker found useful, though of a different dialect. Greenland dismissed it as wrong and useless.⁵¹¹

From McDonald's 1895 Journal:

October 30: Mr. Whittaker and Mr. Firth set off for Herschel Island with Kenneth Stewart and Enoch.

November 1: McDonald held services in Gwich'in after a long interval of illness.

November 2: Part of a burial services was read by Joseph Ganiinzhii. McDonald gave him 5 MB gratuity for teaching, also a few books for some of the children learning to read.

November 3: Joseph Ganiinzhii preached on St. John X. 1-15 in the evening.

November 6: J. Ttssietla arrived with wife and daughter and he gave an account of his summer's work.

November 7: McDonald gave Ttssietla an outfit of goods and administered Holy Communion to Ttssietla and his wife and three others after evening prayers.

November 8: Ttssietla and family left on their return. Simon Semple and his mother and her family set out in the same direction.

November 9: It was McDonald's daughter Effie's birthday.

November 11: It was McDonald's son Islay's birthday.

November 12-16: McDonald translated a little.

November 18-20: McDonald translating. W. Njootli, Christian Leader, arrived at Fort McPherson.

November 21-23: McDonald translated to the end of Ezekiel XXIII.

November 25-27: McDonald translating. He gave Ed. Sittichinli shirt 5 MB gratuity for teaching.

November 28-30: McDonald translating and reached Ezekiel 28.12.

December 2-3: McDonald translating. Mr. Firth arrived to report that Mr. Whittaker made the journey to Herschel Island successfully and was well. Firth brought McDonald a few things from the ship [whaler from San Francisco].

December 4-7: McDonald translating and reached Ezekiel XXXIII.23.

December 9: McDonald translating. He gave three Tukuph Testaments for Colin and one for Wm. Smith, two Hymn Books for W. Teya and one Hymn Book for David Vik.

December 10-14: McDonald translating.

December 16-21: McDonald translating and reached Ezekiel XLCII.4.

December 23-24: McDonald translating.

December 27: McDonald copying Hymns in Tukuph.

December 31: McDonald finished the translation of the Book of Ezekiel.⁵¹²

Father William Henry Judge arrived at Forty Mile from Nulato on the last boat of the season. The Catholic miners had asked their bishop for a priest. He had been a missionary on the lower Yukon River since 1890. He described Forty Mile as having a population of about 150 with about 500 from the area depending on the town for provisions. The RCMP officers and their families were Anglican.⁵¹³

The Canadian-born Anglican minister, the right Reverend Peter Trimble Rowe, was made the Episcopalian bishop of Alaska. Over the next twenty years he travelled Alaska by dogteam in the winter and canoe in the summer. He became a friend and advisor to all and had a tolerance towards all creeds.⁵¹⁴

NWMP Inspector Charles Constantine reported that, in the winter of 1895/96, the use of alcohol induced an Inuvialuit man to tie up his daughter by the heels and whip her to death. Missionary Charles Whittaker and the ship's captains tied up the man and whipped him, after which the Inuvialuit

threatened to make the missionary leave the Island or worse. Constantine recommended that Canada send an armed Canadian vessel to keep order.⁵¹⁵

1896 Archdeacon McDonald receives a plated lamp so he has better light for working. His translations are well-known, and he is to receive an honorary degree in Winnipeg.

Episcopalian Bishop Rowe took over the Tukudh mission at Fort Yukon from Bishop Bompas. Up to this time, the Anglican Church had been sending and supporting ministers along the Yukon River.⁵¹⁶

From McDonald's 1896 Journal:

January 1: McDonald writes, "May the kingdom of Xt [Christ] speedily advance and the knowledge of Him be quickly extended over all the earth!"

January 2: McDonald opened a second 5 gallon of [lamp] oil since October. He was reading.

January 3: McDonald sent a letter to Wm. Njootli.

January 4: McDonald wrote a letter to Archdeacon Canham.

January 5: Sunday School was held with 16 students present. The temperature was -55F last night.

January 6: The temperature is at -57. Mr. Hodgson to start for Rampart House tomorrow.

January 7: The temperature has warmed to -37. McDonald reading and translating the beginning of the Book of Daniel.

January 8-11: McDonald translating. Mrs. Hodgson arranged a plated lamp so he had better light.

January 13-17: McDonald translating.

January 20: Mr. and Mrs. Firth and children and Mrs. Hodgson to dinner with the McDonalds.

January 21-24: McDonald translating. The temperature was -64 last night. McDonald lent coal oil to Mr. Firth.

January 27-30: McDonald translating. He lent coal oil to Mrs. Hodgson. Coffee toasted and ground. Mr. Hodgson returned from Rampart House. There were no letters for McDonald as one from Mr. Canham had been left at LaPierre House. There was a parcel from Mr. Canham. Mrs. Canham was suffering from rheumatism. McDonald finished translating the Book of Daniel and one chapter of Moses.

January 31: McDonald translating the Book of Hosea. Julia dressing a moose skin.

February 1: McDonald translating and reached Hosea V.II.

February 3: McDonald translating and Julia setting rabbit snares.

February 5: McDonald sold lamps and wicks to Mr. Firth for six MB.

February 8: McDonald translating.

February 10: Mr. Firth returned oil lent to McDonald.

February 18-22: McDonald translating a little and finished Hosea.

February 24-29: McDonald translating and reached Amos V. He received news from LaPierre House where people have had to eat portions of their skin lodges and all of their dogs have died from want of food. They have fallen in with others who have been helping them with food. McDonald and others at Fort McPherson had been expecting help [caribou meat] from LaPierre House but the prospect of their doing so has become dimmed.

March 2-4: McDonald translating and finished the Book of Amos.

March 5-6: McDonald translating and finished the Book of Jonah.

March 9-13: McDonald translating. The HBC Packet men returned. Mrs. Firth is unwell. McDonald's children, except Hugh John, have chicken pox.

March 14: McDonald received letters brought by Ed. Rsitichihnyoo from Bishop Bompas and Archdeacon Canham.

March 16-21: McDonald translating and reached Book of Zechariah. [Finished Book of Haggai].

March 23-26: McDonald translating.

March 28: McDonald translating and finished the Book of Zachariah.

March 30-31: McDonald translating and "through God's favour I had the gratification of completing a translating of the Old Testament into Tukuph before 5 pm today."

April 4: McDonald wrote three letters and took them to the Fort [HBC Fort McPherson buildings].

April 6: John Tziacha and George Greenland left on the HBC Packet to Fort Good Hope.

April 7: The Catholic priests left for Peel River this morning.

April 8: McDonald sold A Vittseyhill a Tukuph Testament for one MB, two Prayer Books, one pencil and paper ½[MB]and tobacco ½[MB]. McDonald assembled his translations.

April 13: Enoch and Abraham started for Herschel Island.

April 18: Julia found a cache of liquorice roots made by mice.

April 19: Charles Stewart and Sittezyug arrived and reported that chicken pox has spread among their party and others. No cases have been fatal.

April 22: Mr. Whittaker arrived from Herschel Island with an esq. He had a hard return trip through lameness.

April 23: Whittaker brought McDonald 35 yards of drill [cotton] and 18 ¾ pounds of tea from Captain Murray for which he wants a 3-gallon kettle.

April 24: McDonald received 19 pounds of rice from Mr. Whittaker.

April 25: Five pounds raisins and six pounds currants from Whittaker.

April 29: Philomen [who had been helping in the house] left after behaving rudely to Mrs. McDonald.

May 1: The HBC Packet arrived with no letter from Mr. Camsell.

May 2: K. Stewart set out with letters for the whaling ships at Herschel Island.

May 17: Whittaker returned from hunting geese.

May 21: There were 15 in school and reading English Ch. Julia dressing a moose skin.

May 22: Kenneth Stewart returned from Herschel Island.

May 28: McDonald translated a hymn yesterday and another today.

May 30: McDonald translating. Effie's clothes caught fire at an outdoor fire and she was badly burned in the leg. Mr. Hodgson brought an ointment for burns said to be valuable.⁵¹⁷

In May 1896, I.O. Stringer, his wife Sadie, and Sadie's uncle William Dobbs Young started back north. Dobbs was a carpenter and unpaid layman, and Sadie was expecting the Stringers' first child. Rowena was born at Fort McPherson in December.⁵¹⁸

From McDonald's 1896 Journal:

June 8: Peel River people arrived at Fort McPherson. McDonald is suffering from catarrh and Wm. Njootli conducted evening prayers in Gwich'in.

June 9: Wm. Njootli conducted prayers.

June 10: Natsottyi conducted evening prayers.

June 11: Whittaker returned. Ganiinzhii conducted evening prayers.

June 12: Wm Njootli conducted evening prayers. McDonald received a piece of bacon and print cotton from Captain and Mrs. Porter.

June 13: Evening prayers in Gwich'in were conducted by Wm. Njootli and Andrew Natsottyi, also Sunday School in Gwich'in. McDonald conducted evening prayer in English and school in English with 11 present.

June 15: McDonald had a bilious headache. He gave out books to several.

June 16: The HBC boat arrived from Good Hope with a few letters and goods for McDonald. He opened a bale and a case and was thankful for the contents. School was held for the HBC children.

June 17: 287 First Nation people at the Fort.

June 19: McDonald opened two cases of books and also a case oatmeal, cups and saucers, etc.

June 21: Lord's Day. McDonald preached on Eph. I.7 and Wm. Njootli on Gal. V.1-10. McDonald administered Lord's Supper to 48 individuals. Sunday School was kept by Mr. Whittaker in English and in Gwich'in by Wm. Njootli and Andrew Natsottyi. Evening prayers were conducted in English by Mr. Whittaker.

June 22: McDonald gave the Fort offerings of First Nations people totalling 16 marten skins, 50 rat skins, and four deer skins. McDonald weighed the tea brought, and found only 81 pounds out of 95, the rest lost. McDonald paid out four moose skins and 12 deer skins to be sent to Mr. March of Hay River, for Mr. Stringer three moose skins and nine deer skins, to Mr. Whittaker two moose skins and six deer skins. McDonald packed a case for taking to Winnipeg.⁵¹⁹

McDonald's translation of the bible was well known, and he was invited to St. John's College, his old alma mater, to receive an honorary degree.⁵²⁰

Father Judge left Forty Mile to go to St. Michael to get supplies and expected, on his return, to set up a mission at Circle, Alaska.⁵²¹

Bishop Bompas saw his wife off to England to visit her sick sister and welcomed recruits Rev. and Mrs. H.A. Naylor and Mr. F.F. Flewelling. Naylor stayed at Forty Mile while Flewelling and Bompas went to Selkirk where Bompas hoped to set up a headquarters less exposed to gold rush temptations.⁵²²

Susan Mellett returned from Rampart House to Forty Mile in June.⁵²³ Rev. and Mrs. Canham left the Yukon for a furlough, and Rampart House was deserted. Rev. Bowen was sent to the Porcupine River, he being the only diocesan clergy who spoke Tukuludh. Later in the summer Bompas responded to a request by Bishop Rowe in Alaska and sent Bowen to establish a mission in Circle. Rampart House was like a ghost town.⁵²⁴

From McDonald's 1896 Journal:

June 23: McDonald distributed M.L.A. goods to widows and children. He appointed Joseph Ganiinzhii as a Christian leader and gave him goods 30 MB. Goods packed, i.e. moose skins etc.

June 25: Most of the LaPierre House people went to Rampart House in the spring and have not yet returned to Fort McPherson.

June 27: McDonald gave away in charity to Christian Leaders two pots flour each. Daily evening prayers were conducted by the Christian Leaders also school in three classes.

June 28: Lord's Day. Morning and evening prayers in Gwich'in were conducted by Rev. John Ttssietla and Wm. Njootli. McDonald gave a short address and administered the Lords Supper to 45 communicants.

Sunday School was held by Mr. Ttssietla, WM Njootli, Joseph Ganiinzhii, and Mr. Whittaker. Evening prayers in English by Mr. Whittaker and he preached. He also gave a service to a few visiting Inuvialuit. June 29: McDonald gave Rev. J. Ttssietla goods on his salary of last year.

July 1: McDonald noted that he had baptized 1563 people among the Tukudh, Hän, Neets'ajj Gwich'in and Teet'it Gwich'in to July 1, 1896. Eighty-eight of those baptisms were performed between January 1893 and July 1896.

July 4: School kept to three classes daily by as many teachers. Evening Prayers, daily in Gwich'in was conducted by Mr. Ttssietla and Christian leaders.

July 9: McDonald appointed Edward Sittichinli a Christian Leader and gave him 20 MB gratuity. [Edward Sittichinli was first appointed Christian Leader in 1869.]

July 10: The steamer *Wrigley* arrived. McDonald was glad to see Mr. Stringer with Mrs. Stringer and Mr. Young, a lay missionary. The Inuvialuit were delighted at Mr. Stringer's return. The chief's wife was so glad she said she felt as if she had already reached heaven.

July 10: Sadie and Rev. I.O. Stringer arrived at Fort McPherson. They met Archdeacon McDonald and his wife and their children Effie, Neil, Mary, and Hugh. They were ready to take the steamer on their way south. Mr. Hodgson was leaving as well and going to Fort Norman. Mr. Whittaker was at the post.⁵²⁵

July 13: Archdeacon McDonald and his family embarked on the *Wrigley* and left Fort McPherson on furlough.⁵²⁶

McDonald was in his thirty-fourth year in the mission. His departure left both Dene and Inuvialuit under Mr. Stringer's charge, but several trained leaders carried on in the absence of the white clergy. Mr. and Mrs. Stringer and Whittaker set off for Kittigazuit where the Inuvialuit hunt white whales at that time of year.⁵²⁷ On July 27, 1896 Stringer gave John Ttssietla his outfit for the fall and he left for his fishery up river. On October 19, 1896 Stringer spent all afternoon giving John Ttssietla his allowance. Paid him over 200 skins that day – in all to date 305 skins.⁵²⁸

Sarah Stringer noted on October 6th that she gave gifts to Simon, Colin, and Enoch. Enoch received a knife, a muffler, needle book, pencil, and a prayer book.⁵²⁹

From McDonald's 1896 Journal:

October 23: Archdeacon Robert McDonald is in Winnipeg. He dispatched his manuscript of the Tukudh Old Testament to Mr. N. Gould in England.

November 4: McDonald delivered a missionary address at Christ Church chapel in Winnipeg.

November 6: McDonald translated a hymn.

November 8: Sunday. McDonald is ill with lumbago. His children went to Christ Church.

November 9: McDonald notes "My dear son Kenneth has gone off again." "I know not what is best to be done for him."

November 10: McDonald purchased a few articles for Julia.

November 12 and 14: McDonald wrote two hymns.

November 15: Kenneth came home. McDonald talked with him but it was rather unsatisfactory. He prayed with him and son Islay.

November 17: McDonald visited Canon Matheson in regard to Kenneth and he promised to do what he can.

November 18-19: McDonald translating.

November 21: The doctor was not well and so could not examine Kenneth. McDonald translated one hymn.

November 23: Kenneth passed for employment with the Mounted Police by Dr. Codd. McDonald translated one hymn.

November 24: McDonald's son Kenneth departed for Regina with Robert's brother Kenneth who will see him safely there.

November 26-27: McDonald translated a hymn.

November 28: A telegram from son Kenneth to the effect that has not passed the doctor's exam. Dr. Codd wrote a note to Adjutant NWM Police and says all will be well. McDonald translated a hymn.

November 30: McDonald received a letter from Archdeacon Canham.

December 2: McDonald received a letter from son Kenneth asking for \$50. A letter from Dr. Codd with enclosed letter from Adj. NWMP, Regina.

December 3: McDonald wrote to his son Kenneth and Commissioner Herchmer re. son.

December 5: McDonald received a letter from Inspector Scarth saying that Kenneth junior is not accepted as a recruit. McDonald sent money for a railway ticket and meals.

December 8: Son Kenneth returned without his overcoat.

December 9: McDonald began translating the commentary on St. Matthew's Gospel.

December 10: McDonald translating. McDonald received a letter from Rev. B.B. Gould acknowledging receipt of the Testament manuscript dated November 27.

December 11: McDonald translating through the month: December 11-12, 14-19, 21-24, 28-30th.

December 31: McDonald notes that his two boys and daughter are well, but the second boy is a source of trouble to him.⁵³⁰

The Stringer's daughter Rowena Victoria was born at Fort McPherson on December 14th.⁵³¹

1897 Archdeacon McDonald in Winnipeg, translating and correcting printing proofs.

From McDonald's 1897 Journal:

January 4: The McDonalds are in Winnipeg. Julia delivered a baby girl, attended by Mrs. Adam Spencer.

January 6: McDonald correcting the Book of Genesis translation. Julia and the baby are prospering.

January 8: McDonald correcting the Book of the Genesis translation for the publisher. He had to tell dear son Kenneth he must look out for himself.

January 9: McDonald received son Kenneth back on promise of amendment.

January 14: Julia very ill [from la grippe], and sister Mary thought to be improving, Neil improving and also Hugh and Mary. [The McDonald family are in Winnipeg.]

January 22: The doctor says Julia is suffering from bronchitis.

January 26: A Mrs. McLean is employed to nurse and do household duties.

January 27: McDonald correcting the Book of Genesis in Tukuph.

January 30: McDonald sent the revised Book of Genesis translation to the publisher.

February 12: McDonald received the Tukuph books from England.

February 18: McDonald correcting proofs of Exodus for press.

February 24: McDonald writing commentary of St. Matt.

February 28: McDonald translating.

March 6: McDonald posted the manuscripts to Salisbury Sq. London.⁵³²

Scarlet fever arrived at Fort McPherson in March and by March 11, it was in every house. Sarah Stringer commented on March 29th that everyone had had the fever as it was impossible to isolate.⁵³³

From McDonald's 1897 Journal:

March 20: McDonald is in Winnipeg correcting the translated Book of Exodus and Leviticus. Julia did the shopping.

March 22: McDonald correcting proofs in Leviticus.

March 25: McDonald writing proof sheets in Leviticus. Julia went up town.

March 26: McDonald received a call from Mr. McLeod, a member of Holy Trinity. He wishes to go out to Bishop Bompas as carpenter missionary.

March 30: Dr. Codd decided that McDonald has "erisphilis", which McDonald had already self-diagnosed. [Wikipedia says: Erysipelas is a relatively common bacterial infection of the superficial layer of the skin extending to the superficial within the skin, characterized by a raised, well-defined, tender, bright red rash, typically on the face or legs, but which can occur anywhere on the skin. It is a form of cellulitis and is potentially serious.]

April 26-27: McDonald correcting proof of Psalms translation.

April 30: McDonald did a little correcting of proof sheets.

May 1: McDonald correcting Psalms translation. He is trying burnt flour on his erysipelas.

May 4: McDonald's sore is reduced in size, but the rash is intolerable at times.

May 7: McDonald had a carbolic acid bath.

May 14: McDonald's adopted son Kenneth set out for Rossland with a ticket and kit purchased by father Robert. McDonald is correcting Deuteronomy.

May 19: McDonald despatched Numbers and Deuteronomy to the publisher.

May 22: Julia McDonald and five of the younger children set out on the train for Fort McPherson.

McDonald noted that "Parting with them was very hard." Mr. and Mrs. Spendlove also went and McDonald hopes they will be helpful to his wife and children.

May 24: McDonald was correcting proof sheets.

May 25: Islay staying with his father McDonald. McDonald receives letters from Mr. Marsh and others.

May 26: McDonald bought a few articles for daughter Annie.⁵³⁴

From the above, it appears the McDonalds have eight living children at this point: Five enroute to Fort McPherson, Islay and Annie in Winnipeg with Robert McDonald, and Kenneth (adopted) in British Columbia. The following dates are from the journals and Linda Johnson's Index. Robert and Julia's children include Islay (1877-1906), adopted son Kenneth Jr. (1879-1912?), Annie (1881-1905), Hugh Robert John (1883 – 1884?), Mary (1885-1907), Neil William Christopher (1889 – 1970s?), Effie (1891-1907), Hugh John (1894-1912), and Edith (1897-1898).⁵³⁵

From McDonald's 1897 Journal:

May 28: McDonald finished revising I Samuel.

May 29: McDonald dispatched Joshua to I Samuel to Salisbury Square. He wrote to Julia and children and also Spendlove.⁵³⁶

There was an epidemic of scarlet fever among the Gwich'in plus reports of starvation east of the Mackenzie River and west of LaPierre House. In May 1897, 15 people starved among the Rat River people near present day Old Crow and 12 of them were children.⁵³⁷

From McDonald's 1897 Journal:

June 1: Convocation in Parliament Buildings. A great many degrees in arts and medicine given.

June 17: Mr. and Mrs. Marsh arrived by train. A lay missionary is coming behind to join them on the way.

June 21: Son Kenneth returned after midnight.

June 30: \$375 from Church missionary Society in Imperial Bank for Robert McDonald. The same amount from Bishop Reeve last week. For all McDonald is thankful.⁵³⁸

I.O. Stringer noted on July 1st that Colin took the prayer at Fort McPherson after Stringer spoke about attending school. Colin spoke forcefully about the importance of taking advantage of opportunities of learning etc.⁵³⁹

From McDonald's 1897 Journal:

July 3: John Ttssietla assisted as Rev. Stringer married two couples.

July 14: The HBC steamer *Wrigley* arrived, bringing Julia McDonald [and five children] back to Fort McPherson.

July 19-26: It was decided that the Stringers would live at Herschel Island.⁵⁴⁰

I.O. Stringer notes on July 15th that he spent the day giving out ammunition to the Christian Leaders. They wanted more than he could give them and it took some time to satisfy William Njootli and Joseph Ganiizhii.⁵⁴¹

From McDonald's 1897 Journal:

July 28: McDonald is in Winnipeg. He received \$333.44 from Rev. Cowley for travel expenses. He gave a \$100 cheque to Canon Matheson for the Tukudh Mission Fund. He paid the mortgage on the Winnipeg house: \$449.64. Total 736.64.

August 2: McDonald continues to translate the commentary of St. Matthew's Gospel into Tukudh. He continues to translate on August 9-11, and 20th.

August 28: McDonald received a letter from Dr. Wright, secretary of British and Foreign Bible Society and some proof sheets.

August 30: More proof sheets of Genesis came and McDonald corrected them. Also writing commentary.

September 2: McDonald correcting proof sheets. He received letters from Fort McPherson and Mackenzie River. There had been fifteen deaths among LaPierre House people from famine. The mission and Fort people all well at Fort McPherson. Mrs. McDonald and children arrived safely. Whittaker is ordained deacon by Bishop Reeve. Mr. Spendlove stationed at Fort Norman.

September 10: McDonald posted the corrected proof sheets. Brother Kenneth went off to Duluth to lecture on the Yukon.

September 11: McDonald translating into Tukudh.

September 14: Annie's birthday. She is sixteen.

September 23: McDonald posted the corrected proof sheets.

September 30: McDonald received 32 pages of proof sheets in the morning. Corrected them and posted them back. Mr. John Reid, late of the HBC, died yesterday.

October 6: McDonald posted corrected proof sheets.

October 23-14: McDonald corrected Revise and posted them and corrected proof sheets.

October 15: McDonald posted proof sheets.

November 1: Islay found employment with the Canadian Pacific Railway.

November 6: Islay returned home thinking he has been treated unfairly.

November 9: McDonald corrected "Revise" and posted it for "press".

November 11: Islay's birthday. He is twenty.

November 12: Mrs. Fortin is prepared to keep Annie over the winter.

November 15: Annie will attend Carlton School.

November 17: Islay taken on at the CPR Round House in the city.

November 19: McDonald translating. The cheque for \$200 from Canon Matheson out of Tukudh Mission Fund to be returned.

November 24: McDonald translating and reached Matthew XXV.33.

December 1: "Revise" received. McDonald revised and posted for "Press". Islay saw Dr. Cross who pronounced him unfit for railroad work.

December 9: Robert's brother Kenneth returned from Minneapolis having made nothing from lecturing [to potential gold seekers?]

December 4: McDonald received a lower plate of teeth. Translating.

December 16: McDonald received a letter from Archdeacon Canham. He and his wife are still in feeble health.⁵⁴²

Rev. John Hawksley was moved from Fort Liard to Fort Yukon in 1897.⁵⁴³ A HBC clerk reported he thought McDonald thoughtless when he housed the newly married Hawksleys in a smoky back room at Fort McPherson [in 1890]. Charles E. Whittaker arrived at Fort McPherson and lived in the Stringers' home while the Stringers were at Herschel Island (1897-1901).⁵⁴⁴

The whalers abandoned Herschel Island and left Rev. Stringer in charge of their business.⁵⁴⁵

1898 Archdeacon McDonald continues correcting the printing proofs in Winnipeg and London, England.

From McDonald's 1898 Journal:

January 3: Robert McDonald gave brother Kenneth \$42.25 to cover his expenses while away lecturing.

January 4: McDonald posted the corrected proof sheets.

January 5: Rev. Alfred E. Cowley called on McDonald regarding the grant from the Church Missionary Society for Islay and Kenneth of 50 pounds per year for attending St. John's College. This has been given since 1893. As they are no longer attending, the grant was not taken and thanks were given.⁵⁴⁶

January 13-14: McDonald corrected, finished and posted "Revise."

January 15: McDonald called on Mrs. Flett. Her son-in-law Mr. Arthur Cowley [Rev. A.E. Cowley?] arrived before McDonald left.

January 19-20: McDonald revised, finished and posted "Proof sheets."

January 21: McDonald correcting "Revise" brought this morning and finished at night. He posted it the next, the 22nd.

January 26: "Revise" received in the morning and McDonald correcting all day until 8 pm. He gave two moose skins and a deer skin to John Sutherland for firewood and paid Mrs. Derouge for knitted stockings and mittens for a moose skin on credit.

January 27: McDonald posted "Revise."

February 2: McDonald went to the HBC office to receive payment due. He noted a large destructive fire in the city with losses at least \$600,000.⁵⁴⁷

Front page news in the *Manitoba Free Press* (1898-02-03) noted that Winnipeg's finest building block [the McIntyre Block] was reduced to ruins.

From McDonald's 1898 Journal:

February 3: McDonald corrected and posted "Revise."

February 12: McDonald brought Annie home with truck and piano.

February 14: McDonald received news that "Revise" was received in England.

February 24: "Revise" forwarded for "Press."

February 26: McDonald wrote a requisition for goods for the Fort McPherson mission to be supplied by HBC in Winnipeg.

March 1: McDonald translating St. Marks Gospel into Tukulh.

March 2: McDonald corrected "Revise" and sent it, and translating St. Marks Gospel.

March 7-8: McDonald revising St. Mark's Gospel in Tukulh.

March 9: McDonald corrected "Revise" and posted it. Revising St. Mark's Gospel.

March 10: Brother Kenneth should attend the opening of the Parliament House.

March 14: McDonald spent most of March, April and half of May translating and revising St. Mark's and then St. Luke's Gospel: March 14-15, 18-19, 21-25, 28-33; April 1-3, 6-7, 11-16, 18-20, 25-30; May 2-4, 11-21, 23-26.

May 3: McDonald received a letter from Rev. B. Baring-Gould inviting McDonald on behalf of committee of the Church Missionary Society to visit England for the purpose of editing there the Bible in Tukulh.

May 16: McDonald received an upper plate of teeth.

May 27: McDonald corrected "Proofs" to Ezra IX and "Revise|" to II Kings XIII. He had posted all the previous revisions to England.

June 1: McDonald made preparations to visit England and took the CPR train to Montreal on June 4th.

June 22: McDonald reached London and called on Rev. N. Baring-Gould and others.

June 23: McDonald called on Dr. Wm. Wright, Editorial Secretary of B. and F. Bible Society who assured McDonald that the printing would be hastened.

June 24: McDonald received from Mr. Purdy a cheque for passage money from Winnipeg 28.1 pounds.

June 25: McDonald received notice that his Proof sheets had been received.

June 27: McDonald received a letter from Dr. Lancaster with appointment with him and the Medical Board.

June 28: McDonald called on Mr. Brown, Publishing Superintendent, B. and F.B.S's House. With him was Mr. Clay in his printing office.

July 4: McDonald correcting "Revise."⁵⁴⁸

On July 4, at Fort McPherson, Mr. Stringer had a talk with Mr. Whittaker, William Njootli, and Edward concerning John Ttssietla. He had a return of the mental hallucinations that began some years ago. They decided that Whittaker would visit LaPierre House and install Joseph Ganiinzhii instead of John. On July 5, Whittaker, Joseph Ganiinzhii and his son started for LaPierre House. Andrew, John and Stringer accompanied them across the river in the Frenchman's schooner. Whittaker returned on July 8 as his supplies were low and he heard that the provisions that John left at LaPierre were taken. John Ttssietla continued to hold services at Fort McPherson.⁵⁴⁹

From McDonald's 1898 Journal:

July 5: McDonald went to Salisbury Square in London to meet the [CMS] Committee. Did not do so as many having to appear before them. McDonald travelled to Croydon on a visit to Bishop Reeve's family: Katie, Ethel, Herbert (eldest), George and Walter, Rachel and Gertrude.

July 6: McDonald correcting "Proofs" of Tukuph Bible.

July 8-9: McDonald translating St. Luke's Gospel.

July 11: McDonald revising St. Luke's Gospel.

July 12: McDonald met with the Committee of the CMS and gave a brief statement on the Tukuph Mission. Translating.

July 13: During the rest of this month and through the next two, McDonald was correcting "Proofs" and "Revises" and posting them as they were completed: July 13 and 16; August 1, 6, 8-9, 11, and 25. In September, McDonald worked on revising St. Luke's and St. Matthew's gospels and posted them to the printers: September 1, 6, 7-9, 12, and 17th. He spent many days in October revising St. Luke's Gospel and completed and posted it on October 20th: the week up to October 1, 3, 4-5, 7-8, all week up to the 15th, and 20th.

September 10: Miss [Ethel?] Reeve kindly copying St. Matthew's Gospel for McDonald.

September 17: Miss Reeve made a copy of St. Matthew's Gospel for the printers for McDonald.

September 19: Said goodbye to Bishop Reeve's family. McDonald had enjoyed his stay with them. He returned to London.

September 28: Posted St. Matthew's and St. Mark's gospels to Printers.

October 20: Revised and completed St. Luke's Gospel and posted it.

October 22: McDonald started revising St. John's Gospel and finished and posted it on November 4th.

October 22, 29 -30th and November 3rd.

November 3: McDonald's dear son Islay insane and placed in the Asylum at Selkirk.⁵⁵⁰

The Manitoba Asylum for the Insane opened in May 1886 on Manitoba Avenue on the outskirts of Selkirk. The institution changed its name several times and the building was demolished in 1978.⁵⁵¹

From McDonald's 1898 Journal:

November 4: McDonald's Tukuph New Testament is printed from Acts of the Apostles to Revelation by Messrs Clay and Sons, Bungay, Suffolk.

November 11: McDonald started reviewing the revised "Proofs" and "Revise" he received: November 11-12; December 1, 5-8, 10, 15, 20-24th.

November 12: Posted letters.

December 1: McDonald sent Tukuph St. John III.16 to Miss Phillippa Diamond-Churchward who McDonald had just visited.

December 14: McDonald received a letter from Rev. B. Baring-Gould re Tukuph Book of Common Prayer and Hymnal etc. with extract from Rev. E. McClure's letter to him. [McClure was a secretary with the Society for Promoting Christian Knowledge (SPCK).

December 20: McDonald revised his translated Prayer Book and Oxenden's Family Prayers etc.

December 27: McDonald correcting Oxenden's Family Prayers and Ostervald's Summary of the Bible and completed them on December 28th.⁵⁵²

McDonald's *Ostervald's Summary of Bible history and Oxenden's Family prayers, etc., in the Tukuph language* [first edition 1899] was printed in London in 1922 by the Society for Promoting Christian Knowledge (SPCK).⁵⁵³ The Society for Promoting Christian Knowledge is a United Kingdom Christian charity founded in 1698 that has worked for over 300 years to increase awareness of the Christian faith around the world.

From McDonald's 1898 Journal:

December 29: McDonald went to SPCK House and saw Rev. Allan and gave him papers to apply for help in training two students. He saw Mr. McClure's assistant and gave him the translated Book of Common Prayer, Bishop Oxenden's Family Prayers etc. Translated First Steps to the Catechism.

December 30: Finished First Steps etc. Doing Short Catechism.

December 31: Received "Revise" and did to I Cor. IX. Passed it for "Press" and posted it. Translating short catechism. Visited George Cox Bompas' family.⁵⁵⁴

1899 Archdeacon McDonald departs England and returns to northern Canada.

From McDonald's 1899 Journal:

January 2: McDonald translating short catechism for children.

January 3: McDonald translating. He called on Rev. B. Baring-Gould at Church Missionary Society House, then saw Lay Secretary Marshall Long, and then went to see Mr. Borrett-Whites, assistant at the House of Religious Tract Society.

January 4: McDonald saw Dr. Borrett-White re. printing of Dr. Watt's catechism and syllabarium in Tukuph. He consented and asked McDonald to write an application. McDonald then went to Col and Con: Church Society. He applied to Canon Hurst secretary for help for the Mackenzie River Diocese. He asked McDonald to write an application to present to the Committee. McDonald then went to the House of the SPCK where he was told that the application for grants for two students was approved by the Committee: 25 pounds each per annum for two years. Mr. McClure agreed to print the Psalms in the Book of Common Prayer. He also advised McDonald to apply for a Mimeograph with accessories. McDonald did the "Revise" and posted it.⁵⁵⁵

"The Religious Tract Society was a British evangelical Christian organization founded in 1799 and known for publishing a variety of popular religious and quasi-religious texts in the 19th century. The society engaged in charity as well as commercial enterprise, publishing books and periodicals for profit."

"Income from the sale of the society's books and periodicals went into a decline in the 1890s. Historian Aileen Fyfe attributes the decline to an increase in competition, and a decline in the influence of Christian evangelism and in the demand for religious literature."⁵⁵⁶

From McDonald's 1899 Journal:

January 5: McDonald did "Revise" and posted it.

January 6: McDonald revised Watt's Catechism.

January 10: McDonald was told that a short article was being written for him.

January 11-15: Article for the Bible Society being written for McDonald. He did "Revise" and passed it for the "Press." Revising "Proofs."

January 16: McDonald revising "Proofs."

January 17: McDonald received a letter from Rev. Dr. Borrett-White advising him that the Committee of the Religious Tract Society has agreed to print the Tukudh Watt's Catechism and Syllabarium.

January 18: McDonald gave instructions to Mr. Clark of the Rel. Tract Society. Revising "Proofs."

McDonald went to Whitely's with Miss and Mrs. Bompas and saw and heard a gramophone.

January 21-25: McDonald received, revised and posted "Proofs."

January 26: McDonald revised "Proofs" to end of New Testament and posted them.

January 27-28: McDonald revised "Revise" And posted it.

February 1: McDonald revised "Proofs" of Watts Catechism etc. and also a paper from B. and F.B. Society revised and posted.

February 3: McDonald revised "Proofs" from Clay and Sons and posted it.

February 4: McDonald revised "Revise" and posted it.

February 6: McDonald revised "Revise" and passed it for "Press."

February 8: McDonald revised the last "Revise" of the Tukudh Bible. SPCK House has granted him a Mimeograph with accessories, also Books to the value of 5.

February 10-11: McDonald prepared an article on the Tukudh Mission for SPCK and sent it.

February 15: McDonald received a letter from Rev. E. McClure regarding Slavey Books printed for Fort Simpson some years since but never received.

March 2: Watt's Catechisms etc. printed and bound.

March 7: McDonald revised "Proofs" of Book of Common Prayer in Tukudh and returned them.

March 8: McDonald received notice of an honorarium from B&FBC for 130 pounds. Rev. Dr. Borrett-White advised McDonald of a grant from the Rel. Tract Society Committee of 25 pounds worth of books.

March 16: McDonald revised "Proofs" from SPCK on March 16, 21, and April 10th.

April 12: Centenary of the Church Missionary Society. McDonald revising "Proofs" and posted them.

April 17: McDonald has to postpone his departure from England for a fortnight through the tardiness of the Tukudh Book of Common Prayer printers.

April 18: McDonald revising "Proofs."

April 19: Mr. Malaker of MLA promises to send a bell for the Fort McPherson church.

April 21-22, 24: McDonald learned that the SPCK grant did not include the cost of freighting the mimeograph to Fort McPherson.

April 26: McDonald revised "Proofs" and posted them.

April 29: McDonald revised "Proofs."

May 2: McDonald revised "Proofs" and packed for departure tomorrow. McDonald had spent ten months in the London house of Mrs. Franks and daughters.

May 3: McDonald sent the Tukudh Watts Catechism to Miss Gordon Cumming in London. He received "Proofs" from SPCK House of the Tukudh Book of Common Prayer. Left on the train for Liverpool after dinner, revised "Proofs" of Book of Common Prayer in Tukudh and sent them off just after midnight.

May 4: McDonald set sail on the steamer *Gallia*. Setting out for the fourth time to his distant Mission Station, St. Matthews, Peel River.

May 18: McDonald arrived at Winnipeg to find sister Jenny and daughter Annie at home. Brother Kenneth arrived at dinner time. Son Islay was said to be improving but set back and became worse after an attack of La Grippe. There was no time to visit him at the asylum. Son Kenneth sent a letter from Lethbridge.

May 20: McDonald and daughter Annie travelling on the CPR pullman car to Edmonton and then arrived at Athabasca by carriage on May 25th.

July 6: Bishop Reeve anchored his steamer (*Elah Ya*) on the right bank of the Slave River and talked to McDonald, passenger on the HBC boat *Wrigley*. Miss March and Miss Veitch are with the bishop as Miss March is in poor health and requires a change. They are going to eastern Canada.

July 7: McDonald met Rev. and Mrs. Marsh and Miss Tims at Hay River. They seem comfortable and flourishing.

July 12: McDonald and Annie arrived at Fort Good Hope and McDonald again met Mr. Charles P. Gaudet and family. With Bishop Reeve visited the RC church. A fine looking building and, according to Romish ideas, tastefully decorated. The potato fields were looking well.⁵⁵⁷

The Catholic Church of Our Lady of Good Hope is a Carpenter Gothic-style church designed and built by Father Émile Petitot. Petitot was a resident of the mission from 1864 to 1878. The church was designated as a National Historic Site of Canada in 1977.⁵⁵⁸

From McDonald's 1899 Journal:

July 13: The HBC boat *Wrigley* arrived at Fort McPherson. McDonald found his wife and children in good health.

July 14: McDonald examined some young people who had received instruction and were eager to be confirmed. McDonald reluctantly presented them to Bishop Reeve who confirmed 33 of them.

Afterwards the bishop addressed Deacon John Ttssietla and the Christian Leaders, and McDonald interpreted for him.

July 15: The steamer *Wrigley* departed. Stringer and Whittaker accompanied it in Whittaker's steamer a few miles to where the *Wrigley* was wooded and then returned in the evening.

July 17-20: McDonald gave Rev. John Ttssietla his outfit and gratuities to Andrew Nattsottyi, Charles Tzikkyittyi, William Njootli, Joseph Ganiinzhii and Colin Vitshikk. He also gave an outfit to Edward Sittichinli, who with William Njootli is a student under the grant from the SPCK. Each will receive 25 per annum for two years.⁵⁵⁹

A note in I.O. Stringer's journal says he helped the Archdeacon pay off the leaders John Ttssietla, Charlie, Andrew, William Njootli, and Edward Sittichinli.⁵⁶⁰

Stringer notes on July 27th that Peter [Tsul], Enoch, Simon, and Kenneth Stewart helped Stringer and Whittaker work on the house framing for a chapel and a school. The timber for this had been lying on the ground near Stringer's house for over two years.⁵⁶¹

From McDonald's 1899 Journal:

July 27: School at Fort McPherson opened with about ten students. McDonald's daughter Annie began teaching.

August 1: Mr. Whittaker will reside at Mr. Stringer's Fort McPherson Mission House while Stringer is on furlough. He will travel out via Herschel Island and San Francisco.

August 3: Stringer and Whittaker with Mrs. Stringer, the baby, and Nathaniel set out for Herschel Island. Mr. Whittaker goes to fetch his goods ordered from San Francisco.

August 17: McDonald called on Mrs. Whittaker to congratulate her on her husband's birthday.

September 1: Whittaker arrived with his goods and a few packages from Stringer. No whaling ships are expected to winter at Herschel this year.

October 6: Fanny Greenland with children took over an unoccupied house belonging to the HBC.⁵⁶²

George Greenland died of stomach cancer in October and he was mourned by his Gwich'in wife.⁵⁶³ His passing is not noted in Rev. McDonald's journals.

From McDonald's 1899 Journal:

October 7: A Mounted Police corporal with three miners acting as special constables and Wm. Vekyinjit as guide and servant arrived at Fort McPherson.

October 9: Corporal Skirving and McPhee called on McDonald and talked about gold mining on the upper Yukon River.

October 11-12: a scow from Fort Simpson brought two cases of Tukulh Bibles and flour for Rev. Ttssietla and the two students.

October 30: Two cases of Tukulh Bibles and two bags of flour were brought for McDonald by the HBC from Little Red River.

November 1: McDonald started teaching Edward Sittichinli, one of the two students. It might be ten days before Wm. Njootli and his family arrives. McDonald gave a lesson to Whittaker in Tukulh verbs and continued to teach him Tukulh on November 8 and 10th.

November 12: Rev. Ttssietla appears as earnest as ever but is not strong either mentally or physically.

November 13-14: McDonald gave Edward Rsittechinoo and Stephen Kekhtssekh a Tukulh Bible on credit.

November 21: McDonald gave Whittaker a lesson in Tukulh verbs and vocabulary. He also taught students and others who joined the class. He noted that Joseph and William Thomson both read better than the two students.

November 22: Joseph Ganiinzhii, Christian Leader, arrived at the post. He and others desire to receive the Lord's Supper before they return to Choolit.

November 23: McDonald administered Holy Communion to seven of those arrived and wife Julia.

November 27: Rev. Whittaker is getting ready to travel to LaPierre House to administer Holy Communion. McDonald wrote out a sermon in Tukulh for him to deliver there.

December 9: McDonald received payment for a Tukulh Bible from K. Stewart [HBC trader just returned from Herschel Island].

December 30: John Stewart paid half on a Tukulh Bible.⁵⁶⁴

1900 Archdeacon McDonald is teaching Rev. Whittaker how to read Tukulh. McDonald travels to Herschel Island and worries about bad effects from the Klondike Gold Rush.

The Anglican Church of Canada was losing interest in supporting the northern mission field, finding it hard to recruit clergy in an area that was a financial drain.⁵⁶⁵

From McDonald's 1900 Journal:

January 15: Ed and William go tomorrow to Red River for the fish that McDonald purchased from Father Giroux. He sent payment for 400 white fish, two blankets and a yacht shirt (20 MB) plus two moleskin trousers 12 MB for payment of debt owed to him by Mrs. McDonald.

January 30: Four young men from a party of 15 families, including Rev. Ttssietla's, arrived to report extreme privation, having been four to five days without any food. Extreme cold has prevented hunting. Many dogs have died through cold and hunger.

February 28: McDonald sent a Tukulh Bible to Charlie Tzikkyittyi.

March 27: McDonald's "dear wife" returned this evening with a beaver skin, the haunch of a beaver and the haunch of a year-old moose. Her brother William has killed four beaver and a young moose. Her brother Samuel has joined William to hunt the remaining beaver. Poor Julia walked about 12 miles.

April 20: John Stewart paid the balance on the Tukulh Bible.

April 28: William Thompson gave McDonald a marten skin in partial payment for a Tukulh Bible.

May 5: McDonald received a letter from Loola full of grief over the death of many relatives, his wife, and her three brothers. McDonald was glad to hear that he was endeavouring to perform his duties as a Christian Leader carefully and faithfully.

May 7: Julia again went with brother Samuel to set hooks for fish.

May 8: Two martin skins paid by Chas. Tzikkyittyi for a Tukulh Bible.

May 13: McDonald noted people around are starving, that is, they have no food of their own but what they obtain by begging from the Fort and the Mission Houses.

May 21: Samuel called to exchange tobacco for dried fish, of which I have only one and a half inconnu. The idea was simply absurd. Mrs. Firth lent us two ducks. Julia went for liquorice roots.

May 23: Julia returned without any fish. McDonald gave one fish to Samuel's wife.

May 27: McDonald baptized William, child of Samuel Eisul and his wife Sophia.

May 28: Julia and brother Samuel go to a lake to set a net and fishhooks and traps for rats.

May 29: Mr. Whittaker read a burial service. McDonald noted that his reading was rather imperfect.

May 31: Julia and Neil arrived with fish. They took out the net and fishhooks as the water is rising so it is not safe to leave them in the water. The fishhooks were set at the river's brink below the bank for loche [ling cod].

June 8: Ganiinzhi's party arrived at Fort McPherson with very few provisions because they visited Dawson twice with venison [to sell] in February and April. They are only five days winter travelling from there. Bishop Bompas intends going to Dawson again next winter and not visiting Fort McPherson until next summer. Joseph Ganiinzhi and Simon Simple keep up the religious services however and keep school. McDonald gave an evening address on Isaiah XII and a few brought Tukulh Bibles.

June 10: Simon Tintsik [Vitsikk?] taught the syllabary and William Njootli taught the junior Bible Class while McDonald taught the senior class. Rev. John Ttssietla is coming from LaPierre House.

June 11: McDonald taught junior and senior Tukulh Bible classes together with only ten students – the others are absent, out looking for food.

June 13: Twenty-eight in attendance at Tukudh Bible Class and afterwards McDonald gave out 15 or 16 Tukudh Bibles on credit. Simon Tintsik taught the syllabary.

June 16: The syllabary was taught daily by Simon Tintsik. Rev. Ttssietla is rather feeble and not fit for much work.

June 17: The syllabary class was taught by Charles Yzikyittyi. Mr. Whittaker preached a very unorthodox sermon on Rom. V.14.

June 19: Bishop Grouard is enroute to the Klondike and crosses the mountains via Rat River.

June 20: McDonald wrote a letter to Bishop Bompas to be forwarded by the miners [Fraser and Alick McLean travelling through].

June 23: McDonald receives a martin skin from Andrew Nihsek, for a Hymn Book, received, and a prayer book, paper and pencil wanted 2 MB. His wife sent a contribution of a beaver skin 2MB.

June 24: The syllabary was taught by Edward Sittichinli. McDonald notes that Rev. J. Ttssietla's sermon was not quite sound.

June 25: Colin Vitshikk gave an address at evening prayers. McDonald notes that it was given with great earnestness but was not very sound.

June 26: Miners who had attempted to cross the mountains via the Rat River returned to go over by land to LaPierre House. Charles Tzikyittyi gave an address at evening prayers. McDonald noted it was very imperfect but yet may be useful. He spoke of our being separated by God to be his children and partakers of His grace in Jesus Christ.

June 28: Bishop Reeve's steamer arrived. McDonald's goods that had been left at Fort Simpson arrived with bacon and flour. Mr. Stringer arrived from Herschel Island. Mrs. Stringer had a baby on May 25.

June 29: The bishop addressed the Christian Leaders, and Kenneth Stewart interpreted. The service was in English, being especially for those assembled for the conference.

July 2: Mrs. Whittaker gave birth to a baby girl.

July 3: A few First Nations people leaving and some of them intend to go to Dawson in the winter with meat for trade but promise to be back in the spring. A father from the Roman Catholic mission at Arctic Red River arrived with furs from the priest Pere Giroux.

July 5: McDonald gave fur and moose skins worth 92 MB to the Fort of which 86 were in payment of debt and the balance to be credited in dollars. He gave a cheque of \$26.65 to Mr. Whittaker in payment.

July 7: The syllabary is taught daily by one of the Christian Leaders.

July 8: Rev. John Ttssietla and Colin Vitshikk read prayers.

July 10: McDonald wrote out several cheques. Mr. Firth contributed \$10 to the Tukudh Mission Fund. William Njootli gave an address on St. John X.II.

July 14: McDonald opened a case of books brought by the *Wrigley* and gave out a large number of Prayer Books and Hymn Books and two Bibles.

July 15: Edward Sittichinli taught the syllabary.

July 16: McDonald is occupied in giving outfits to Rev. Ttssietla and William Njootli and did not quite complete them. McDonald wrote a letter to England and is sending it by miners going to Dawson City.

July 17: McDonald outfitted Charlie Tzikyiyittyi and gave him a gratuity of 100 MB and a few articles on credit.

July 23: Mr. Whittaker leaves tomorrow on furlough with his wife and child.

July 25: Mr. Whittaker's party embarked in boat. The party will cross the mountains via Rat River.

August 1: Mr. Firth set off a boat to Herschel Island.

August 14: After making arrangements for his departure, McDonald set out for Herschel Island.

August 20: The party camped near Shingle Point.

August 22: McDonald saw two whaling ships about 15 miles off, anchored among drifting ice.

August 23: McDonald reached Herschel Island to receive a hearty welcome from Mrs. Stringer and Mr. Young. Two whaling ships are in the harbour. Mr. Stringer returned in the *Balaena* from a missionary trip to the Baillie Islands. [Located off the north coast of Cape Bathurst, NWT.]

August 24: McDonald received a pair of deer skin winter shoes from Mr. Mogg, the mate of the *Fearless*.

August 25: The steamship *Grampus* arrived at Herschel Island.

August 28: McDonald received a deerskin coat.

September 3: Mr. and Mrs. Stringer loaded McDonald's family and himself with numerous gifts.

September 4: McDonald's party took off from Herschel Island and landed on the mainland. McDonald noted that the twelve-day visit had passed very quickly. McDonald would have stayed longer but the boatman (Enoch) feared the coming of bad weather. McDonald was thankful for being permitted to visit the Inuvialuit in their own country.

September 12: The party reached the mouth of Peel River and landed at the fishing lodge of Henry Kwisittshyah and family.

September 13: The party reached Netsui's fishery where Andrew Thomson and Robert Campbell and families are camped and then travelled on to Fort McPherson. A fur trader arrived last week and is occupying a house belonging to the R.C. Mission. He has employed William Smith [Julia's brother] as an interpreter.

September 14: McDonald's boatmen were paid off to the amount of 105 MB.

September 17: Julia's boat was hauled from the inner channel across the "battures" to the main channels. School was kept by daughter Annie.

September 22: Colin Vitshikk has made good fishing. He is going to build a house for himself at the Mission.

October 2: The bale from M.L.A. contained very useful articles.

October 7: McDonald taught Christian Leaders Colin and Edward after supper.

October 9: McDonald lent the new HBC trader – Mr. Haly – a *History of India* and *Pioneers of the Klondike*.

October 10: Mr. Firth is fitting up Mrs. McDonald's sewing machine which has suffered some damage on the way from Winnipeg. There are a few things lost from the machine and it does not work properly.

October 31: James Tzitelya gave one martin skin toward the payment for a Bible. He took a Prayer Book on credit. John Ndoyoonyoo also gave a martin skin towards payment for a Bible.

November 17: Julia visited nets she set under the ice and returned with 17 fish.

November 17: McDonald taught Ed. Sittichinli daily this week and William Njootli with him since yesterday.

November 18: Charles Tzikyittyi, Christian Leader, arrived with others from LaPierre House.

November 20: Enoch returned from Herschel Island and brought a few needles and thimbles from Mr. Stringer.

November 27: McDonald gave a Hymn Book on credit to Edward Teya [Tizya].

November 29: McDonald gave a pair of spectacles on credit 1 MB to Louisa Thomson.

December 1: The two students and Colin Vitshikk taught daily. McDonald finished the oatmeal and cornmeal brought from Herschel Island yesterday and today began to use the oatmeal from Winnipeg.

December 2: Twelve Sunday School attendees are reading in English and nearly as many more were taught in Tukudh by William Njootli. McDonald gave a Hymn Book to Joseph Vittrekwa for his mother.

December 9: About 15 attended Sunday School. About 10 others were taught the syllabary by William Njootli.

December 16: Eighteen attended Sunday School and the syllabarium was taught as well.

December 30: Sunday School in English and Tukuludh: 16 and 14 students respectively.

December 31: McDonald noted that the absence of some for over a year from this place, and their frequenting the mining regions for the purpose of trade might not cause harm but they could be tempted by intoxicating liquors and become slaves.⁵⁶⁶

1901 Archdeacon McDonald starts work on the Tukuludh Dictionary.

From McDonald's 1901 Journal:

January 1: About 100 First Nation people were treated to tea, coffee and cake.

January 20: Sunday School was kept: 17 in English and about as many in Tukuludh.

January 23: McDonald hears stories about what Colin Vitshikk has been saying.

February 4: McDonald noted that his watch had become deranged. He went to Mr. Firth to see if he could repair it, but he could not.

February 9: McDonald equipped students Wm N. and Ed. S. who are leaving Monday to ascend the Peel to seek for subsistence.

February 9: McDonald noted that students William and Edward evince more progress than last winter and evince more intelligence.

March 9: McDonald is preparing a dictionary in Tukuludh.

March 14: Mrs. Firth seized with Hysteriks [sic] this evening.⁵⁶⁷

Robert [?] told Stringer that people think a Fort Yukon medicine man killed Mr. Sim because he spoke strongly against him having two wives. William Flett saw a black worm on Sim's back and he was going to take it off but didn't because he was afraid of God.⁵⁶⁸

From McDonald's 1901 Journal:

March 19: Mrs. Firth is suffering from an affection of the nerves. McDonald lent her a volume of Memoirs of Dr. Norman McLeod.

April 18: McDonald writing out a dictionary in Tukuludh.

April 24: McDonald lent Mr. Firth *Frozen Asia*.

April 28: McDonald receives mail from home with news of the death of Queen Victoria. [Died January 22, 1901.]

April 29: McDonald saw the Inuvialuit and talked to them. They joined in singing "Come to Jesus" in their own language.

April 30: The HBC Packet arrived with the friar of Little Red River.

April 30: Julia set out with the maid and Hugh John for Charlie Tziach's camp for meat.

May 1: Julia and Hugh John with the maid arrived early this morning having found much water on the track.⁵⁶⁹

John Tizya, wife Sarah, and daughters Martha, Mary, and Margaret, and sons Jacob, Abraham, and Moses, and another girl [Catherine Cavic] arrived at Herschel Island on May 6, 1901. They were hungry

and three of their dogs died on the way in. Two others were left at their last camp. They came to see the Stringers before they left.⁵⁷⁰

From McDonald's 1901 Journal:

May 10: Julia with maid Clara set rabbit traps near Fort McPherson.

June 17: Peel River people arrive at Fort McPherson from far away with news of deaths. John Ttssietla and his wife died along with others. Some died of measles, others of le grippe, and some it is said of smallpox.

June 19: Evening prayers and school were conducted by Christian Leaders while McDonald is sick.

June 20: McDonald has a credit with HBC of 87 MB.

June 24: A few LaPierre House people arrived – ten men and as many women with a large number of children. They visited Eagle City in the winter and spent time with the Han there. Among those that arrived was Charles Tsikkyittyi, Christian Leader.

June 25: Bibles, Prayer Books, and Hymnals bought. Offerings given in towards Endowment Fund. McDonald received many visitors.

June 26: McDonald gave fur to the Fort making in all 166 MB to McDonald's credit. Left are three moose skins which are rated at 8 MB but it is doubtful that the HBC will give that price in money. [Money made from sale of religious books, 79 MB.]

June 29: Mr. Stringer and family arrived. Poor Nathaniel in poor heath.

July 15: The HBC Steamer *Wrigley* arrived with goods.

July 18-19: McDonald gave gratuities to Colin Vitshikk (80 MB), Charles Tzikkyittyi (100 MB), William Njootli (100 MB) and Edward Sittichinli (100 MB).⁵⁷¹

A note in I.O. Stringer's journal says he spent the evening helping Archdeacon McDonald give Colin and Charlie their outfits.⁵⁷²

From McDonald's 1901 Journal:

July 31: The steamer *Messenger* started for Herschel Island with Stringer, Whittaker, and their families.

September 9: Nine in school with four children of Mr. Firth, four of McDonald's, and Nathaniel Tittyinthuchokk.

November 6: William Njootli making preparations for his departure to Rat River country where he will stay as a Christian Leader.

December 19: Mr. Firth returned McDonald's books and borrowed another.⁵⁷³

1902 There is widespread illness and starvation.

From McDonald's 1902 Journal:

January 7-20: McDonald suffering from lumbago.

January 24: Julia suffering from neuralgia.

January 30: Thirty loads of firewood are hauled for McDonald by HBC.

February 1: Julia visited rabbit snares and returned with only two. McDonald cut wood for stoves.

February 3: Wood cut by Neil in woods. HBC sleds hauled wood in.

February 5: One rabbit in the snares. Neil and Hugh hauled in wood.

February 6: Five rabbits are received from Alexr Stewart. Two rabbits from snares.

February 8: McDonald received 20 rabbits from Kadatsi for snaring twine.

February 11: Thirty rabbits are brought to McDonald by Abraham. McDonald sent some medicine by him for Natsotty's sick children.

February 12: Julia set traps for fur animals.

February 13: Julia and maid Laura brought four rabbits from her snares.

February 22: Young men from LaPierre House arrived with a good stock of dried venison.

February 24: Julia and son Neil followed [Julia's half brother] William Smith to hunt beaver.

March 4: Mr. Firth repaired a leg of an easy chair for McDonald and instructed Julia in using the sewing machine.

March 5: Julia and maid went to a beaver dam about ten miles away.

March 7: Julia and maid returned with nothing.

March 9: Four sleds loaded with meat arrived from LaPierre House.

March 11: Julia set out with maid for Red River to purchase fish.

March 15: Julia and maid returned with 64 whitefish. They suffered from cold north wind.

March 17: McDonald gave whitefish to William Smith.

March 18: McDonald paid his debt in full to the HBC post.

March 23: Julia and Neil arrived with 15 rabbits.

April 2-2: Julia and Neil went out to rabbit snaring camp for a few days. Neil returned with 20 rabbits and three partridges from the snares.

April 5: Julia, Neil, and maid returned from snare camp with 19 rabbits.

April 12: Julia and Neil returned without a single rabbit because of falling snow and wind.

April 16: McDonald examined the school children in front of Mr. Firth. He thought they did fairly well.

April 16-18: Julia, maid and Neil snaring rabbits at a separate camp and arrived back with 14 rabbits.

April 21: Julia brought a martin from the traps and another on Saturday as well as a rabbit from the rabbit snares.

April 22: Julia and party returned with 11 rabbits.

April 23: Julia smoked deer skins and McDonald gave her a moose skin. McDonald received three letters from Bishop Bompas, as kind as ever but rather eccentric.

April 24: Fourteen students in school. McDonald wrote to Whittaker and Young. A family arrived from Rat River country where William Njootli is.

April 25: William Njootli writes that he has been actively involved in teaching. He plans to come to Fort McPherson in June.

April 27: Tzizyoo went off and took tea worth 10 MB and tobacco 10 MB for Wm. Njootli.

May 7: Julia and Colin Vitshikk wife [Annie] went to snare rabbits.

May 10: Peel River people near Dawson.

May 19: Julia and Annie went to snare rabbits. The children are ill with fever.

May 21: All in the house, including the maid and adopted son Nathaniel, are ill with measles. Julia and Anne are away at the rabbit snares.

May 27: Mrs. Firth called with remedies for McDonald's sick daughter Annie.

June 2: The sick are convalescing.

June 8: Morning and evening prayers are conducted by McDonald and Colin Vitshikk.

June 17: A few Inuvialuit arrived and McDonald sang with them a verse in their own tongue of Jesus loves me. Mr. Harding arrived to replace Mr. Firth as HBC post manager.

June 20: William Njootli arrived with Rat River people. McDonald spoke to the Inuvialuit through an interpreter, but very imperfectly. Mr. Harding attended to McDonald's erysipelas [a skin infection] overnight with wet clothes in sugar.

June 23: Two school classes were kept by William Njootli and Ed Sittichinli – Bible class and syllabary. Evening prayers were conducted by E. Sittichinli.

June 25: McDonald wrote letters to Amos Njootli and James Ganiinzhii.

June 27: People from Dawson area left the post.

June 30: McDonald gave 84 MB to Mr. Firth for HBC.

July 1: William Loola and three men from the Yukon [River] area arrived on a visit.

July 2: McDonald supplied Loola with cups and saucers, pan, knife, fork and spoon, tea kettle, and a tent for his use while he visits. Also gave him a large inconnu, ½ pound of tobacco, and pot of tea.

July 3: John Tizya conducted services which he did "fairly well." [McDonald continually monitored his Christian Leaders.]

July 7: A few families moved to their fisheries. A few still suffering from measles.

July 9: Neil McDonald's 13th birthday. Inuvialuit chief Kuglik arrived.

July 12: Mr. Harding vaccinated Julia and remained to tea with McDonald.

July 14: The HBC steamer [*Wrigley*] arrived with daughter Annie and Miss [Celia] Camsell to marry Mr. [Christy] Harding.

July 16: Mr. Firth and family left for Edmonton due to his health. Evening prayers by William Loola.

July 19: LaPierre House people plus William Loola and William Njootli and parties left the post.

July 22-23: Colin and Edward left and a few LaPierre House people arrived and gave McDonald some offerings.

July 28: William Smith and his wife set out for their fishery about four miles up the river.

July 29: Julia and others out picking berries.

July 31: Julia and children picking berries.

August 2: McDonald traded a few fish.

August 4: Mr. Harding called saying he and his wife were not aware of the bell having rung for evening service yesterday.

August 5: Charles Tittsikuggikhy carried in water and brought eight fish from McDonald's net. Only his children were at school.

August 7: McDonald bought 70 inconnu.

August 9: McDonald bought berries from Greenland.

September 1: McDonald paid for fish brought from Little Red River: 18 MB.

September 27: Fish dried by Campbell's widow brought: 180 whitefish and 20 inconnu. They were paid for.

September 29: There was not one rabbit in the snares.

October 1: Julia and Neil went hunting.

October 2: The HBC boat arrived with a M.L.A bale for McDonald.

October 4: Two LaPierre people brought word that nothing has been heard of the Dawson people for 20 days and they fear for them.

October 7: Mission clapboarding being put up.

October 11: Barked the house foundation.

October 15: McDonald's son Hugh John's eighth birthday.

October 16: The river channel froze over and children are skating and playing on the ice.

October 21: Mr. Harding brought McDonald some Edmonton newspapers.

November 9: McDonald's female dog Gipsy had pups under the chancel. Daughter Effie's birthday.

November 11: McDonald's son Islay's birthday. He has been in the asylum for four years and may never recover.

November 15: Mr. Harding spoke to John Stewart in McDonald's room about trading for Mr. D. [Daniel] Gould [independent trader].

November 16: McDonald heard that Laura, wife of Julius Kendi, died since they were in Fort McPherson in September.

December 3: McDonald receives news from Good Hope of many dying there of measles.

December 5: Edward Teya [Tizya] and son received goods on credit from Mr. Daniel Gould [independent] trader.

December 7: Enoch brought news of great mortality among the Eastern [Delta] Inuvialuit. Seventy-two dead including chief Kuglik, all of his children, and his wife mortally ill. Mr. Whitaker's little boy also dead.⁵⁷⁴

1903 Edward Sittichinli and William Njootli are ordained as deacons.

Edward Sittichinli worked a long time before he was ordained in 1903. Whoever started reading was sent out among the people wherever they went to hold service and teach Sunday School.⁵⁷⁵

From McDonald's 1903 Journal:

March 31: Mumps among the people around.

April 29: Mentions Mr. Harding. New HBC trader?

June 30: William Njootli and John Tizhyoo [Tizya] arrived at Fort McPherson. They were without food.

July 9-10: McDonald taught Christian Leaders and examined Ed. And William for order of deacon.

July 11: Examination continued but the result was poor. Mr. Harding gave a contribution of \$5.

July 12: Evening prayers conducted by McDonald in Tukudh with help from Ed and Colin.

July 14: Steamer *Wrigley* arrived. Major Constantine with Sergeant Fitzgerald and four mounted police accompanying Mr. Anderson who was succeeding Mr. Rae in charge of this District of Mackenzie. They arrived at Fort Constantine [Forty Mile] and applied to rent Mr. Stringer's mission buildings. With Bishop Young's sanction McDonald agreed to let them at \$15 per month until next July. Mr. Firth and family returned to take the place of Mr. Harding who will move to Fort Norman. The examination papers of Ed. Sittichinli and William Njootli were translated by McDonald to Bishop Young, who offered to ordain them the next day to order of the deacon. Evening prayers were conducted by Edward.

July 16: McDonald settled his business with Mr. Anderson. He received a cheque from him for furs and leather \$113 mostly for contributions from First Nation people. The HBC steamer *Wrigley* left.

July 21: Wm. Njootli and John Tizya set out for their camp.

July 27: People went away, among them Deacon Ed with his family to live with LaPierre House people.

September 4: Police returned from Herschel Island. Mrs. Whittaker is very ill and Mr. Whittaker's steamer was wrecked at Shingle Point.

September 15: Peter Vittrekwa paid 16 dried fish for a hymn book.

September 19: Fish counted: 140 white fish, 32 large inconnu, 40 small inconnu. Wilfred paid in full. Gave him eight plugs tobacco on fall fishing. one pot tea to be given to him thereafter. McDonald paid James Greenland [fishing with Wilfred] four MB in denim.⁵⁷⁶

1904 Archdeacon McDonald retires.

From McDonald's 1904 Journal:

January 1: McDonald suffering from acute bronchitis and not expected to recover.

February 15: McDonald's health has improved and there is hope of him rising from his sickbed.

July 1: Two naturalists arrived on a boat from Fort Simpson.

July 2: Rev. Ed. Sittichinli arrived with families of Peel River people.

July 3: McDonald conducted communion but the exertion was too much for him.

July 18: McDonald packing trunks for departure on steamer *Wrigley*.⁵⁷⁷

Archdeacon Robert McDonald retired and left Fort McPherson for Winnipeg.⁵⁷⁸

The Retirement Years

1906

Archdeacon Hudson Stuck, of the Protestant Episcopal Church of the United States, visited Chandalar, Alaska and found the people still treasuring Archdeacon McDonald's translation of the Prayer Books, Hymnals, and complete Bibles, and praying for Our Sovereign Lady, Queen Victoria, and Albert Edward, Prince of Wales.⁵⁷⁹ Old LaPierre House, on the Porcupine, is considered the central point for the language as Rev. Robert McDonald made his headquarters there for a long time and translated portions of the bible there.⁵⁸⁰

Archie Linklater worked on the roof of the Cadzow building and was also working on the church roof at Rampart House.⁵⁸¹

Rev. William Njootli (d. 1906), worked for many years with Archdeacon McDonald at Fort McPherson.⁵⁸²

1907

From McDonald's 1907 Journal:

May 1: McDonald's dear wife Julia and boys Neil and Hugh took the CNR train for Edmonton. Luggage delivered to station for \$1.

June 1: McDonald went to office and signed the mortgage for \$350.

June 4: McDonald called on Mr. Chambers re. thanks for contributions to wife and son visiting Peel River.

July 19: McDonald remembers brother Kenneth and daughter Annie who died on this day in 1905 and 1906 respectively.

July 21: McDonald went to Christ Church in the morning and All Peoples Mission in the evening.
[Methodist]

August 5: McDonald gave Mr. Morden, Free Press reporter, two legends to print.

August 10: McDonald took the train home to Winnipeg.

August 11: McDonald found Bishop Stringer at St. Matthews Church vestry. He is staying at the La Claire Hall Hotel.

August 13: McDonald took the train with the Stringers to attend the Synod at Regina.⁵⁸³

Mr. Lucas delegated Whittaker the authority to deal with William Njootli's widow. He gave her 40 Made Beaver on the fort and will see if she needs more. Whittaker kept Esau, the oldest, with him at Herschel Island and thinks he gets a good thing there.⁵⁸⁴

From McDonald's 1907 Journal:

September 9: McDonald received letters from Peel River. Wife and boys arrived there on the 21st in good health and spirits. There is a great scarcity of food at Peel River.

September 22: McDonald attended morning service at Christ Church and evening service at St. Marks.

October 19: McDonald received his annuity due to July 1 from March 1906: \$333.35.

November 25: McDonald is very ill with pleurisy and stayed overnight with Rev. Sherbinin.

December 5: McDonald moved to Mrs. Mey's house across the street.⁵⁸⁵

Amos Njootli wrote to "Old Minister" from Dawson on 6 December 1907 saying he was afraid to be a minister because he knew how it was in the past. His brother William Njootli was ordained minister and his clothes were ragged. He heard that William died because he got chilled, and the cold killed him. Amos had to settle his brother's debt to the Hudson's Bay with three wolverine pelts, four fox skins, and thirty dollars cash. Now he heard that Edward Sittichinli was fired from being a minister – and where is John Minister's money? Never had he seen a white minister in rags, nor out hunting for food or hauling wood. He sits and eats and make services – that's all he does. For First Nation ministers it is not like that. "When they are ordained while they do the work of Minister they still working hard for their living and where is their money?" Amos continues: You are in Winnipeg and I am in Dawson. If you want to give me orders, give me 500 dollars a year, clothes and food. Then I will be happy to take this work. Amos had five children living with him plus all of his brother's children as well. Every fall he made 300 dollars, but it was not enough because he looked after too many poor children. Amos then described how it was better to be a hunter. "All the people left McPherson. Edward Teya [Tizya] Sinttanilyin and Charlie Seninya so these with all their families came here. Last fall, Dagoo Gwich'in were here and they said they will move to here. In Dawson caribou meat is 25 cents pound and sheep 35 cents pound. Not many caribou this fall but Lord has bless me." Amos killed 17 sheep that fall so he made plenty of money.⁵⁸⁶

1909

From McDonald's 1909 Journal:

February 8: Neil went on a visit to Mr. Hodgsons, St. Andrews. McDonald received letters from SPCK.

February 13-16: McDonald slipped and fell walking to Uncle Barbers and was in much pain. Neil helped him to get home.

February: Julia suffering in her throat.

March 20: McDonald was translating a dictionary in Tuuudh and continued with this on March 25th and May 17th, June 11, 14, 17, 24-25, 28 and finished the Takudh Dictionary on June 29th.

May 31: McDonald received a letter from E. Sittichinli.

June 3: McDonald receives a letter from Bishop Stringer and Colin. Colin writes sadly and feels great losses in his family last year.

June 29: McDonald comments that a Tukudh grammar remains to be written.

July 29: Julia went to Mr. Hodgsons at St. Andrews. Hugh went on a picnic to Assiniboine Park.

July 31: Neil went to St. Andrews in the evening.

August 5: McDonald was studying Grammar for Tukudh.

August 21: McDonald received a letter from Neil from Ridgeway where he is working on Mrs. Thomas Paisley's farm at harvesting.

August 31: McDonald gave a Hymn Book to Mrs. Barry.

September 4: Hugh working at a drug store all this week.

September 18: McDonald writing a Tukudh grammar book.

September 25: McDonald translating verbs into Tukudh.⁵⁸⁷

Amos Njootli wrote to Archdeacon McDonald from Blackstone River on September 19, 1909. He said how happy he was to receive a letter from McDonald and how he had not heard from him in a long time. Amos said he had been poor for three years. He was sick this winter and one dog died of starvation. After he got better, he went to the Peel River people with his son Thomas and made a service for them every day for three days. They said he reminded them of William Njootli. [A great compliment as William was known as an excellent speaker.] Amos goes to Dawson twice a year, in November and July. The minister in Dawson, Rev. Totty, does not speak the language and has no love for the people. The Dawson minister, Mr. Ching, is different and thinks of Amos as a friend. He invites Amos for meals and thinks of Amos as a minister. Amos thinks Totty thinks of Amos as a sinner and never does anything good for him. In the fall there was a shortage of meat so people were afraid and went to live in Dawson. Amos stayed and trusted in God. His brother stayed with them for one summer and half of the winter but has gone away now. Amos has six children: Bella, Thomas, and Lucy from first wife and Alice, Martha, and Mary from the second wife. Thomas is the only boy and Amos was teaching him about God. Long ago in Fort McPherson the Clergy came together in the Church: Bishop Reeve, Rev. McDonald, Mr. Stringer, Mr. Whittaker, and Mr. John Ttssietla. Amos saw Mr. Stringer in a white robe and "first thing I was sorry for myself. From time I am trying hard. For 11 years I never stop. I keep on steady in God's strength. Whenever I see Bishop Stringer what he said to me by God help still today. It is in my heart. I am trying to please God. Also to please ministers even though I never see any happiness or kindness from them yet. Just you and Mr. Ching. Ministers they do not respect me in sight of people." Amos says he is in debt to the N.C. Co. store for \$150 and does not know if he can ever pay it off.⁵⁸⁸

From McDonald's 1909 Journal:

October 1: McDonald preparing Tukudh Grammar.

October 3: McDonald is at home with Julia and Hugh who are both unwell.

October 16: Neil returned from St. Andrews where he had worked.

October 19: Neil set out to St. Andrews to hunt ducks.

October 31: Julia went to All Peoples Mission in the evening and Neil and Hugh went to church.

December 27: McDonald received letters from Dawson – Joe Martin and Joseph Ganiinzhii.⁵⁸⁹

1910

From McDonald's 1910 Journal:

February 10: McDonald wrote letters to Rev. W. Loola and Joseph Kwulul.

May 4: McDonald continues working on his Tukuludh Grammar: May 4, 7, 9, 11-14, 16-18, 21, 23, 30-31; June 3, 10, and dispatched the finished Tukuludh Grammar to England on June 20th.

May 28: McDonald's son Kenneth assaulted McDonald and was taken to the police station. He was jailed for two months.

June 29: McDonald went to Dr. Campbell's for signature to Annuity.

July 9: Neil's 21st birthday.

July 14: McDonald sent off Tukuludh Grammar of Syntax.

August 2: McDonald suffered an attack of heat exhaustion.

August 7: McDonald drew up a will and was taken to hospital in ambulance.

September 3: McDonald returned home.

November 7: This is McDonald's 81st birthday. Rev. McElheran brought him a half-dozen cigars.

November 8: McDonald dispatched the revised Proofs to SPCK.

December 2: Neil is preparing to go away with a survey party to the Pas. [Hudson's Bay Road]

December 13: Julia smoked deer skin.

December 14: McDonald received the Proofs of Tukuludh Grammar and Dictionary.

December 15-16: McDonald correcting Tukuludh Grammar Proofs and proof sheets on December 15-16, and 19th and finishing them, sent them off to England on December 20th.

December 23: McDonald wrote to Rev. Wm. Loola.

December 27: McDonald correcting Tukuludh Grammar proofs: December 27-28 and December 31st.⁵⁹⁰

[1911 Rev. Amos Njootli is ordained deacon.](#)

From McDonald's 1911 Journal:

January 16: McDonald wrote letters to Bishop Stringer, Amos, and Joseph.

January 30: McDonald received a letter from SPCK saying Tukuludh Prayer Book has been sent, and McDonald received it on January 31st.

February 6: McDonald bought some dress goods for a woman's dress for Colin [Vitshikk].

February 19: Julia suffering with rheumatism.

March 8: McDonald received a letter from Joseph Ganiinzhii.

March 16: McDonald received letters from Rev. Wm. Loola, Jacob Njootli, and John Herbert Ttshittelya.

March 22: McDonald wrote a letter to John Martin.

March 25: McDonald wrote to Ganiinzhii.

March 27: McDonald received letters from Bishop Stringer and Amos [Njootli] ordained deacon on

March 1. McDonald received the Tukuludh Grammar and Dictionary from SPCK for revision.

March 28: McDonald wrote to Rev. W. Loola and John Herbert Ttshittelya. McDonald started correcting the Grammar and Dictionary Proof Sheets and continued from April 6-8th. He completed the corrections on April 10th and sent them to SPCK.

April 12: McDonald wrote to Amos, Mr. Young, and Mr. Paisley as well as Bishop Stringer re. Amos and Eunice and Edward Teya [Tizya].⁵⁹¹

Rev. Amos Njootli arrived during the epidemic to spent time at Rampart and travel with the Gwich'in to their hunt and fish camps. He taught and held services. He depended for supplies on a line of credit with Cadzow who reported to Bishop Stringer and Totty and Whittaker who were in charge in 1918 – 1920 while Stringer was overseas. Cadzow's house and store were built. All First Nation cabins in the west end of the site burned because of the small pox/measles epidemic.

From McDonald's 1911 Journal:

May 8: McDonald received letters from Mr. Whittaker and others from Peel River, from Sittichinli and Tizya.

June 14: McDonald correcting Proof Sheets of Summary Bible History and Bishop Oxenden's Family Prayers etc.

June 19: McDonald sent off the corrected Proofs of Summary Bible History and Bishop Oxenden's Family Prayers etc.

June 27: McDonald's Annuity paper is certified by Dr. McIntyre.

July 3: McDonald received annuity of \$20 and paid mortgage \$84.

July 20: McDonald received six copies of Tukupdh Grammar and Dictionary to hand.

July 27: McDonald presented a Tukupdh Grammar and Dictionary to the Carnegie Library.

August 1-2: McDonald writing and translating.

August 5: McDonald translating and wrote to SPCK.

September 19: McDonald received the Hymn Book from SPCK.

September 23: McDonald correcting the Tukupdh Hymn Book all this week.

September 25: McDonald correcting the Hymn Book and completed it. He wrote out 15 more Hymns and mailed them on the 28th.

October 4: McDonald correcting the Tukupdh Dictionary and finished it on October 7th.

October 15: McDonald's son Hugh's 17th birthday.

October 27: McDonald writes letters to Loola and James Tritelya.

October 31: McDonald received letters from Samuel and Abraham Teyah [Tizya] and wrote to Bishop Stringer.

December 12-13: McDonald corrected misprints in the Dictionary.

December 16: McDonald received a letter from Samuel Yiikalya saying all were well.

December 18: McDonald received a letter from Mr. McClure of SPCK.

December 19: McDonald went to Russel Lang's and saw him re. Tukupdh Grammar and Dictionary. He wrote to book firms in Toronto.⁵⁹²

1912

From McDonald's 1912 Journal:

January 3: McDonald received his annuity from the superannuation fund. Paid \$82 on mortgage. He received a letter from Mr. McClure re proof sheets of Tukupdh Hymn Book etc.

January 4: The proof sheets Tukupdh Hymn Books Summary of Scripture History by Ostervalde, and Oxzenden's Family Prayer etc. came this morning.

January 5: McDonald returned loan of \$100 to Lady Schultz. Mr. J.A. Hart book seller kindly consented to undertake the sale of the Tukudh Grammar and Dictionary. McDonald corrected proof sheets received yesterday. Bishop Horden's Cree Grammar given to McDonald by Mr. Hart.

January 6: McDonald mailed proof sheets of Tukudh Hymn Book, Oxendens family Prayers and Ostervalds Summary Scripture History.

January 12: McDonald wrote letters to John Martin in reply to one to Julia and himself received yesterday. John tells of death of his brother Richard's wife in the summer. His own family is well.

January 18: McDonald received letters from Dawson from Richard Martin and Julius Kendi. He wrote to Tizhya [Tizya].

January 19: McDonald wrote to Richard and Julia.

March 30: McDonald received letters from Peel River with good news on the whole plus a gift from the thankful of \$37.⁵⁹³

Amos Njootli wrote to Archdeacon McDonald on 13 March 1912 saying he did not believe what white people said about the smallpox outbreak at Rampart House. He said if people's places had been burned in similar circumstances in Dawson, people would have gone to jail.⁵⁹⁴

From McDonald's 1912 Journal:

April 5: McDonald was knocked down by auto and sprained an ankle.

May 13: McDonald visited Mrs. Hawksley and attended the funeral of Major Constantine, attended mostly by troops and old timers.

August 5: McDonald received a letter from Bishop Stringer with Grammar and Tukudh Dictionary notes.

August 6: McDonald corrected proofs for Bishop Stringer. McDonald received a letter from SPCK office re Hymn Book Revise.

August 7: McDonald corrected Hymn Book revise and dispatched letters to Bishop Stringer and SPCK.

August 14: Julia laid linoleum in the lobby and dining room. McDonald received a letter from Neil and John Martin [from Dawson].

October 11: Bishop Stringer brought a package of dried meat and six tongues to Julia from her brother Samuel.

November 3: McDonald's birthday - 83. He received a letter from Sophia, Julia's sister-in-law.⁵⁹⁵

1913

McDonald sent a letter dated April 29th, 1913 to the Bishop of the Yukon describing continued illness from January, and time in hospital since February 19th.⁵⁹⁶

Archdeacon Robert McDonald died on 29 September 1913.

Appendix A: People and territories

People: current spelling	Territory and communities	McDonald's and other spellings	Notes
Gwich'yaa Gwich'in	Yukon Flats area of the Yukon River that includes Fort Yukon at the mouth of the Porcupine River.	Kutch-a-kutchin, Kutch-a-Kutchin. Fort people	Gwich'yaa Gwich'in acted as middle men between the Fort Yukon HBC traders and people who lived far from the post.
Dagoo Gwich'in	Around LaPierre House and along the present-day Dempster Highway. Black City in the Richardson was a seasonal community. Visited Fort McPherson and, after the gold rush, they also visited Dawson and Eagle.	Takudh, Tukudh, Daguth	Tukudh became the common ecclesiastical Gwich'in language for the Anglican Church. The Dagoo people scattered to Dawson, Eagle, Old Crow and Fort McPherson after a devastating flu epidemic [in 1928?].
Dendu Gwich'in	Birch Creek, a tributary of the Yukon River below Fort Yukon.	Tennuth-kutchin	Chursugvihti's camp at Birch River was 60 miles below Fort Yukon. These people were devastated by an epidemic of scarlet fever and Chursugvihti died in November 1865. ⁵⁹⁷
Draan'jik Gwich'in	Black Creek area. Chalkyitsik is the main community.	Tranjik-kutchin, tthrotsik kutchin	Alaska changed the name of Black River (also referred to as Salmon River) to Draanjik (caches along the river) in 2014. ⁵⁹⁸
Danzhit Hanlah Gwich'in	Along the Yukon River in Alaska. Circle is main community.		
Neets'ajj Gwich'in	People living north of Fort Yukon. The main communities are Venetie and Arctic Village.	Netsi-kutchin	Peter [Koochattsya] is appointed Christian Leader on 29 April 1863. Antoine Boucher's meat camp and Whitehorse fishery were in this area.
Tanan Gwich'in	<i>Tanana River people.</i> Kokht'ana (Middle Tanana) at Tanacross, Koxt'een at Tanana Crossing, and (Koht'iin (Upper Tanana).	Tununkutchin Tetskikurchin and Trotsikkutchin people at the confluence of the Tanana and Yukon rivers.	The Lower Tanana language is most closely related to that of the Upper Kuskokwim River people, although they are not neighbours. ⁵⁹⁹

Vuntut Gwitch'in	People living along the Porcupine River and Crow Flats. The main villages include Rampart House and Old Crow.	Vunte-kutchin	
Hän	People living along the Yukon River on both sides of the Yukon/Alaska border. Dawson and Eagle are the main communities.	Hunkutchin	
Teet'it Gwich'in	Peel River people. The main communities are Tsiigehtchic (old Arctic Red River) and Fort McPherson, NWT.	Tatlit kutchin Teetlin-kutchin People at the headwaters of the Peel River.	
Gwichyah Gwich'in	People living at Tssigehtchic (old Arctic Red River) and along the Mackenzie Delta.	Kitlikutchin Gwichya Gwich'in	McDonald describes their language as somewhat similar to "Chipewan". ⁶⁰⁰

Appendix B: Archdeacon McDonald's Gikhyls (Christian Leaders /Catechists/Christian instructors)

Archdeacon's McDonald's Christian Leaders were chosen for various reasons having to do with their positions of influence in their communities, their belief in God and the Gospel, their ability to read in Gwich'in and/or their knowledge of Anglican Church dogma. By 1890 he was writing and receiving reports from Christian Leaders across his parish and in May 1891 he translated a document about the ordering of Deacons so his catechists could fully understand their responsibilities.

McDonald did not designate women as Christian Leader although many of them undoubtedly were. Many of the Leader's wives were taught at the same time and taught the same lessons. Classes in Bible study, the alphabet and the syllabarium were attended by both men and women. In July 1895, two women, Mary and Margaret, were able to recite St. John XIV in Tukudh. Lucy, wife of Thomas Bear, is mentioned as a teacher. When McDonald stopped at a camp of Hän and some Gwich'yaa Gwich'in near Fort Yukon on 18 July 1871, Lucy was teaching what she knew of the Gospel, and a few were listening well. After McDonald's Christian books were published, more than a few were purchased by women.⁶⁰¹

By July 1896, McDonald was very confident that the work he and others had done would survive past his residency in the north. For example, on one Sunday in June, the morning and evening prayers in Gwich'in were conducted by Rev. John Ttssietla and Wm. Njootli. McDonald gave a short address and administered the Lord's Supper to 45 communicants. Sunday School was held by Mr. Ttssietla, Wm. Njootli, Joseph Kunizzi, and the white missionary to the Inuvialuit Mr. Whittaker. Evening prayers were held in English by Mr. Whittaker where he preached, and he also gave a service to a few visiting Inuvialuit.⁶⁰² The Christian Leaders of McDonald's day and the catechists of today intentionally set out to share their life of faith and their knowledge of and devotion to Christ with those seeking to grow as disciples of Christ.⁶⁰³

Richard Bayitinukwulti

Bayitinukwulti and his wife Erseyitigalua spent the winter of 1869/70 at Fort Yukon helping McDonald translate the prayer book and hymns into the Neets'ajj Gwich'in dialect. Bayitinukwulti had taught the others in his group the prayers and hymns he learned. During the spring of 1870, McDonald was translating the Gospel of St. John. On May 31, 1870, McDonald stopped at Bayitinukwulti's camp and with his help "Happy Land" was rendered into the Neets'ajj Gwich'in tongue. On June 7, McDonald arrived at Hutchison Kohl and Co.'s fur trading post at Niuklukait [Noukelakayet] at the confluence of the Tunana [Tanana] and Yukon rivers and within an hour many First Nation people were assembled. McDonald talked of the Creation, fall of man, and the way of salvation through Christ and Bayitinukwulti interpreted.⁶⁰⁴ As they rested by the fire, Bayitinukwulti told a creation story and McDonald commented that the story was not that different from the Bible story.⁶⁰⁵

David Anderson Bikeinechati/Bikeinechatti

Bikeinechati was a chief in the Black River area in the Porcupine River basin, a few hundred miles from Fort Yukon. Robert McDonald baptized Bikeinechati as David Anderson in June 1866. On 6 July, Bikeinechati and Sahnyati promise to try and lead their bands to live a Christian life. On 21 June 1868 McDonald spoke with David Anderson who had been at Fort Yukon. Anderson spoke to the lower Yukon people of Christ and His salvation and said a few of them listened well and expressed an interest in being instructed. On 21 June 1869, McDonald gave an address to some Hän people and David

Anderson interpreted for him. In late June 1876, Bikeinechati and a few of the Christian Leaders met McDonald at Rampart House.⁶⁰⁶ On 6 May 1880, McDonald learned for the first time that the people at Rampart House had formerly believed in the transmigration of souls, and he was asked what he thought of it. They had been told by Chief David Anderson that Bishop Bompas had told them that this was true. McDonald “of course” told them that Bompas could not have understood him. They called transmigration *netli*.⁶⁰⁷

Thomas Jones Ch’eeghwalti’ also spelled Chawulti and Chuwulti in McDonald’s journals.

Ch’eeghwalti’, Shahnuuti’ [Sahnnyati], and Shahvyah were three brothers from Fort Yukon who were important Gwich’in leaders with shamanistic skills in the early to mid-1800s. The three leaders were described by early traders and missionaries including Alexander Murray and Frederic Whymper. Ch’eeghwalti’ lived in the Vuntut Gwich’in territory, Shahnuuti’ lived in the Fort Yukon area, and Shahvyah lived in the Circle City area. Ch’eeghwalti’ dreamed of caribou and could find them so the people followed him to hunt.⁶⁰⁸ In McDonald’s time, Ch’eeghwalti’ owned a caribou fence.⁶⁰⁹ Ch’eeghwalti’ was a shaman before he was a Christian Leader. In late June 1868, Rev. McDonald heard that Ch’eeghwalti’ had conjured and when he asked him, Ch’eeghwalti’ confessed that he had yielded to the pleas of others. A few days later he talked to McDonald about his anxiety over eternal welfare and expressed an earnest desire to do right and give up all sin.⁶¹⁰ Thomas Jones Ch’eeghwalti’ and William Sekut were [Geh ts’eh] Ketse’s Tukudh partners as Christian Leaders at LaPierre House.⁶¹¹ McDonald commented that Ch’eeghwalti’s address at evening prayers on 10 December 1876 “was rather better than [Geh ts’eh] Ketse’s.”⁶¹² Christian Leaders took turns leading the evening worship when they gathered around the fire to tell tales of old.⁶¹³

Thomas Ch’eeghwalti’ was Richard Martin’s great grandfather.⁶¹⁴ He is also an ancestor of many who live in Old Crow and Fort McPherson.⁶¹⁵ Ch’eeghwalti’ was Old Crow Myra Moses’ grandfather, and his youngest daughter is Myra’s mother.⁶¹⁶ Myra Moses was married to Chief Peter Moses and the OLCM has photos of them from the 1960s.

Andrew Flett Bonnet Plume

Boatman Bonnet Plume proposed to Mary [Maria?] who was living in a camp at the edge of the Fort McPherson village. Mary had been living with Alexander Stewart before he returned from a trip with a new wife and baby. Mary and Andrew travelled to LaPierre House and down to Fort Yukon. They fished and had a child. Andrew Flett Bonnet Plume was very religious, and he taught his wife Mary the bible and told her to teach her people. He told everyone that soon a man would come to Fort Yukon with books to teach them and then told the people to welcome the minister, William Kirkby. Kirkby visited Ft. Yukon again in 1862. Kirkby talked and Mary Flett translated for him. The teaching lasted from morning to night. Kirkby told everyone that another was coming, a Gikhyi (talking man, teacher).⁶¹⁷

There are two Andrew Fletts in McDonald’s journals. The Hudson’s Bay Company trader is always referred to as Mr. Andrew Flett. Bonnet Plume was baptized and given the name Andrew Flett in September 1866.⁶¹⁸ Rev McDonald made Andrew Flett Bonnet Plume a Christian Leader in the same month that he was baptized.⁶¹⁹ Archdeacon Haldenby noted that Andrew Flett was working with Deacon John Ttsietla that year.⁶²⁰ It is easy to confuse the two Andrew Fletts because the Scot Andrew Flett was also an accomplished lay minister.⁶²¹

In December 1867, Rev. McDonald solemnized the marriage of Andrew Flett and Maria Chapman. In February 1872, McDonald engaged Flett to go with him to Fort Good Hope. In July of that

year, Dr. McKay was trying to get from Fort Resolution to see Flett at Fort McPherson as he had been diagnosed with cancer of the lip.⁶²² Ordained missionaries George Wallis and John Ellington were posted to Rampart House, Alaska in 1886. They shared the preaching using Andrew Flett as an interpreter until mid-January when they spoke enough Gwich'in to be understood.⁶²³

Joseph Ganiizhii Often spelled Kunizzi in McDonald's journals.

Joseph Kunizzi was a lay minister trained by Robert McDonald.⁶²⁴ Rev. McDonald appointed him a Christian leader in June 1896 when McDonald was packing for a trip to Winnipeg. He gave Kunizzi goods worth 30 Make Beaver when he was appointed.⁶²⁵

James Kwutul

James Kwutul arrived at Fort McPherson on July 10, 1878 to attend school and cook for Rev. McDonald. On July 5, 1880, Kwutul talked to McDonald at Fort Yukon because he had heard reports that he was no longer a Christian Leader. McDonald said that was untrue and encouraged him to exert himself to humility, and dependence on the help of Christ.⁶²⁶

William Loola (mid-1840s - 1918)

William Loola was the son of a Draan'jik Gwich'in shaman named Kootsurichyan.⁶²⁷ Loola first met McDonald at Fort Yukon when he was young – about three feet tall. When Loola was between 12 and 15 years old he started going with McDonald on his travels by canoe and dog team. He remembered McDonald as being like a father. The first services were conducted without books and people memorized the texts.⁶²⁸ In 1869 and 1870, William was at Fort Yukon where Reverend McDonald taught him to be a *gikhyi* – a Christian Leader or catechist.⁶²⁹

In 1872, Loola and Kenneth McDonald were living and teaching Anglican Christianity in Rampart.⁶³⁰ In July 1874, William Loola and Natthui paddled McDonald to a gathering at the mouth of the Tanana River [Noukelakayet]. The chief of the Gwich'yaa Gwich'in, Sahnyati, asked some to stay at the gathering and listen to McDonald. All the chiefs rose to volunteer: Kwiya of the Tanan Gwich'in, Bikkienchatti of the Draan'jik Gwich'in, Tevisinti of the Neets'ajj Gwich'in, and Nootlete of the Hän.⁶³¹ Sax and Linklater say that Loola returned home and talked to his father who, after a trance and meditation, had concluded that Loola's God could live with Kootsurichyan's Spirit helpers. They heard that Kootsurichyan went as far as saying perhaps Loola's God and Vittekwichanchyo were the same.⁶³² Jan Peter Laurens Loovers uses the story to illustrate how the Christian story was incorporated into the Gwich'in understanding of person and being. He says McDonald used the shamans as ministers or deacons to quiet unbelievers down and also agreed with Sax and Linklater that Christianity caused rifts in families and in camps.⁶³³

In mid-April 1877, William Loola was at Rampart House at the same time as Rev. McDonald. Loola learned three hymns and part of the syllabarium.⁶³⁴ After they were together, William and his wife Mary travelled the country teaching people how to read and write and also teaching hymns and prayers. In 1880, they heard that Rev. McDonald was travelling to Fort Yukon. William and Mary and their children Charlie, Agnes, Fred, and sixteen -year-old Esalas, went down the Porcupine to meet Rev. McDonald and he married nine couples, including William and Mary, on July 23rd. William talked to McDonald about his life and how being a Christian Leader meant he had less time to hunt and trap. McDonald was giving John Ttseitla and Ketse [Geh ts'eh] an outfit of food and he agreed to include

Loola in that arrangement. McDonald instructed Kenneth McDonald, the Hudson's Bay Company clerk at Rampart, to give Loola an outfit twice a year.⁶³⁵

[In 1883], Loola travelled to Fort Reliance with Reverend Sim and spent the summer with the Hän.⁶³⁶ In the summer of 1884, Loola and Rev. Sim travelled to the gathering place at Tanana, down to Nulato, and then up the Tanana River for 200 miles. Sim nursed the sick and there was lots of diphtheria that year. There was starvation as well because people were too sick to hunt.⁶³⁷

Peter Trimble Rowe was ordained the first Bishop of Alaska in 1896. He travelled to Fort Yukon where Loola translated for him. He appointed Loola as the lay minister in charge of St. Stephen's Church and sent Rev. Hawksley to be the minister. For two years, Loola translated for Hawksley and showed him how to live in the bush. Letters were sent to Rowe asking him to make Loola a deacon and Rowe sent Mister Wooden to teach him. Loola had never been confirmed, and Wooden was able to do that in March 1901. Teet'it Gwich'in William Njootli and Edward Sittichinli were ordained together in the summer of 1903 and finally William Loola was ordained in the same year, on the last day of the year. He was ordained by Peter Trimble Rowe, the first Bishop of Alaska. Loola was assigned Minister-in-charge of St. Stephen's Church in Fort Yukon from 1904 to his death in 1918.⁶³⁸ Dr. Grafton Burke remembers him translating from the Church of England Prayer Book with the Tukudh Bible and the Church Hymnal open nearby. He was a scholar in his own language.⁶³⁹

Lucy, wife of Thomas Bear

In the spring of 1871, McDonald took a missionary trip to the Yukon River above Fort Yukon. The first camp he arrived at was a camp of Hän and Gwich'yaa Gwich'in. Lucy, wife of Thomas Bear, had been trying to teach what she knew to a few who listened well to her. At a Hän camp of about 130 people, chief Nootle and his people were leaving to hunt caribou in the mountains. Thomas Bear's wife and others promised to teach them what they could.⁶⁴⁰

William Njootli (early 1860s – 1906)

William Njootli was Teet'it Gwich'in, born at Fort McPherson. His younger brother Amos and nephews John and Richard Martin became ordained ministers in the Anglican church. Reverend Canham married William and Jane in November 1885 at Fort McPherson. William and Jane had nine children. William was a *gikhyi* for the Teet'it Gwich'in from 1894 to 1900.⁶⁴¹ On 25 June 1894, he was holding school for those learning McDonald's syllabary.⁶⁴²

William was a *gikhyi* for the Van Tut Gwich'in from 1901 to 1903. He was ordained in July 1903 by Bishop Young. He acted as the Bishop of Athabasca when Bishop Reeve was ill. He was assigned to the Van Tut Gwich'in from 1903 to 1906.⁶⁴³ William Njootli died up Vittrekwa Creek: the cause of death and place of burial are unknown.⁶⁴⁴ Bishop Stringer spoke about him in 1911 saying he was a deacon in the Anglican church for many years and did splendid work among his people. He was an excellent speaker, fluid and forcible, and his loss was mourned by all.⁶⁴⁵

Peter Roe Koochattsya / Koochahsya

Rev. McDonald baptized Neets'ajj Gwich'in Koochattsya as Peter Roe and made him a Christian Leader in April 1863. This was at the same time as Mrs. Boucher was translating for McDonald.⁶⁴⁶ Peter was not McDonald's most accomplished Christian Leader, but he could communicate with the Inuit. In September 1863, Peter visited the Inuit to trade, and he spoke to them of the gospel. He said the Inuit expressed a desire to be Christian and they saw a minister on one of the ships sailing along the

coast. Peter preached and they listened, bending at the knee in prayer and apparently happy to be told of God and his word. McDonald had hoped to visit in the summer of 1864 but was too unwell.⁶⁴⁷

In April 1864, McDonald wrote out some hymns and prayers in his syllabic system for Peter Roe and they travelled together back from the Chandalar River area to Fort Yukon. In October 1866, McDonald had a conversation with Peter to encourage him to walk in the way of life and to be an example for others. In June 1869, Peter Roe gave an address to those gathered at Fort Yukon. In November 1870, McDonald wrote in his journal that Peter Roe had grown careless and was no longer holding religious services.⁶⁴⁸ In May 1880, Peter Roe Koochattsya arrived at Rampart House and McDonald found that he could read part of the syllabarium but did not master it after five days of teaching. McDonald had hoped that he would learn enough to read the New Testament.⁶⁴⁹

William Sekut

In November 1874, Sekut conducted prayers at LaPierre House when McDonald was ill with a headache. Sekut was again conducting morning prayers at LaPierre House on 23 April 1876. In May 1876, McDonald visited Sekut's lodge and related the history of Elisha and the vision of the valley of dry bones in the book of Ezekiel. Sekut was not using McDonald's translated material as of December. McDonald noted that Sekut could only read a little and was taught what he knew by his daughter Emma.⁶⁵⁰ McDonald's skill as a storyteller would have influenced Sekut more than his T kudh translations. Good storytellers were and are honoured within the northern Athapaskan oral tradition. By 31 July 1877, William Sekut was at LaPierre House and was diligent in teaching and conducting divine worship. He had learned to read the New Testament and was teaching others to read.⁶⁵¹ William Sekut and Thomas Chawulti were [Geh ts'eh] Ketsé's T kudh partners at LaPierre House. John Ttsietla and William Sekut taught the Gospel of St. Matthew and [Geh ts'eh] taught the meaning of the Bible. The leaders took turns leading the evening worship when they gathered around the fire to tell tales of old.⁶⁵²

Edward Sittichinli (1850s - 1928)

Edward Sittichinli is described as both Teet'it Gwich'in from the Peel River country and Nakoochonjik Gwich'in from the Mackenzie River.⁶⁵³ His parents died during a smallpox epidemic at an Arctic Red River community and Edward may have blamed Father Petitot who was unable to save them. Edward's parents had followed the Catholic priest but his uncle Siketayoo, who took over the children's care, followed McDonald's teaching. He made an evening service in his own language and showed them books written in Gwich'in. Father Petitot had used a language only known to himself and not understood by his followers. Siketayoo pointed out the advantages of knowing how to read in Gwich'in. He took Edward and Colin to Fort McPherson where Robert McDonald was living.⁶⁵⁴

Edward and his brother, Colin Vitshikk, were taught by McDonald when they were young. They fished all summer near Fort McPherson and then McDonald asked them to stay for the winter so he could teach them in their own language. They continued to fish, but now under the ice. Edward's family travelled on the land without him until he was able to go with them and perform church services. He was a catechist for many years. McDonald baptized him on 30 May 1869 and named him Edward. Joseph Kunizzi, William Vittrekwa, and nineteen other Teet'it Gwich'in were baptized at the same time.⁶⁵⁵

Rev. Canham married Edward and Annie Shadah on 12 July 1884 when McDonald was in Winnipeg. It was a marriage arranged by their families. They had three children that survived childhood. After Edward had children, and was no longer hunting with his father-in-law, McDonald started paying

him as his fish and meat provider. Whenever Edward came to see McDonald, he would give him lessons as a Christian Leader. Sometimes Edward went with Gikhyl John Ttssietla and sometimes he went with his brother Colin who was also studying with McDonald. Both Colin and Edward attended McDonald's summer teaching camps.⁶⁵⁶

The Hudson's Bay Company closed the LaPierre House post in 1893 and sold the buildings for \$250 to Reverend McDonald for the Diocese of Selkirk. Sittichinli was appointed as a Christian Leader by Reverend McDonald in 1896. In 1899, McDonald got a grant to let Edward and William Njootli study for the Holy Orders of Deacon and Edward and his family moved to Fort McPherson. He, his wife and six children moved into an unoccupied house built by the Catholic priest Father Giroux. Bishop Young ordained Edward and William as Anglican deacons on the same day [15 July] in 1903. Sittichinli was assigned to the Tukudh [Dagoo] people at LaPierre House from 1903 to 1906. He took over the work done by first Henry Venn [Geh ts'eh] and then by the Reverend John Ttssietla. Tukudh Christian Leader Charles Tzikkyi was Sittichinli's partner and assistant. Edward's family travelled with the Tetlichis family who trapped in that area. The Tetlichis had three sons (Alfred, Peter and John) and one sister that married Rev. Richard Martin.⁶⁵⁷

Edward travelled from LaPierre House to Eagle, Alaska and stayed for a week to conduct services. He met his brother-in-law, Jim Tshitelya, there. After he returned to Fort McPherson, the Bishop [Bompas?] told him to return to LaPierre House but Edward wanted to stay near the mission to fish for the summer and delay the trip to the fall. After that, the bishop never answered and never asked him to do anything again. Edward continued to do his Christian work at the Fort McPherson mission, and he continued to get a ration but no pay.⁶⁵⁸ For example, in November 1895 Edward was given a shirt and 5 MB [Make Beaver] gratuity for teaching.⁶⁵⁹

In 1911, Archdeacon Whittaker left the parish to tend to his sick wife. Edward travelled [with his son Lazarus] to Rampart House in his place and, on the way, baptized two of John Tizya's twins, Martha and Paul, at their family cabin at the future site of Old Crow. Edward was at Rampart House to officiate at three marriages and some baptisms. He could not speak English and received help from trader Dan Cadzow to marry three white men to Gwich'in women: Andrew Johnson and Mary Tizya, Peter Norberg and Dora Kwatlattyi, and David Lord and Jennie Brule. [I believe there are photos of this event.]⁶⁶⁰ Around 1925, Sittichinli was ordained by Bishop Lucas as a priest. John Martin translated for him. Edward Sittichinli died during a flu epidemic in July 1928. One of his and Annie's sons [Jim Edward Sittichinli] became an ordained priest in Aklavik.⁶⁶¹

Herbert Ttshihtelya (died autumn 1893)

Robert McDonald first mentions Herbert Ttshihtelya when he is on a missionary trip from Fort McPherson to LaPierre House and Rampart House in June 1887. In January 1888, McDonald notes that Herbert Tahihtelya (also spelled Ttshihtelya) and Colin Vitshikk are students at Fort McPherson, under training with the hope that they would become deacons, or at least efficient catechists. McDonald writes that they are not very bright but he teaches them both for most of a year. On December 22nd, McDonald is going over the articles of religion with Herbert. On January 3, 1889, McDonald writes that Herbert Ttshihtelya is leaving Fort McPherson for the western side of the mountains with a view to returning to his own country in the spring. He has done pretty well in his studies and Rev. McDonald trusts he is more fitted to teach his countrymen. He writes "May he be made a blessing to many, and may he be preserved from all evil." In June 1891, Herbert and Loola were living and teaching at Rampart House. In July, Herbert travelled with Rev. McDonald to the mouth of the Stewart River and then took

over the Buxton Mission at Forty Mile on July 31st. Rev. Ellington had left the post that summer after experiencing mental health difficulties. On 13 September 1892, McDonald notes in his diary that the news of Herbert Ttshitleyi's [Ttshihelya] extravagance at Buxton Mission is sad and painful.⁶⁶²

John Ttssietla (~1830s - 1901) Also spelled Tchietla, Tsietla, and Tshiyetla in McDonald's journals.

Bella Alexie tells the story of Ttssietla. Ttssietla's mother was Slavey and his father was Chief Vi-rsilhnatsittyi (Teet'it Gwich'in) from the Fort McPherson area. Chief Vi-rsilhnatsittyi already had children and was a widower when he and the Slavey woman got together. They had two children, John Ttssietla and Susan. Susan became the mother of Francis "Persis" (Kkyachakkyin) Kendi, the wife of Rev. Julius Kendi. Ttssietla was a shaman whose calling came early, and it was powerful. He conjured up the spirits and they took away a young boy's fever. His work as a shaman included calling on his spirit helpers to foretell the future, control the weather, and protect his people from the tricks of evil shamans. Ttssietla's child died during the epidemic that spread through the Mackenzie Diocese in 1865. A year later, Ttssietla and his wife Bitsikotrig came to McDonald for Christian instruction. At summer's end, McDonald baptized them and gave them Christian names, John and Alice.⁶⁶³ Their only child, Jane died in infancy that year and they adopted Eunice, who became the wife of Reverend Amos Njootli.⁶⁶⁴ Robert McDonald named John Ttsseitla a Christian Leader in 1871.⁶⁶⁵

On 30 January 1876, McDonald noted that he received news of John Tchietla's [Ttssietla's] diligence in teaching at LaPierre House. On 12 February 1876, McDonald noted that John Ttssietla was keeping school there daily with about 40 pupils and also conducted morning and evening prayers. On 17 July, McDonald noted that Bishop Bompas set out on a missionary trip to Ttoriktsul's camp with Ttssietla and others. During the last two weeks of December 1877 and into January of the next year, McDonald noted that he was teaching Ttssietla and his wife. On December 30th 1877, John Ttssietla delivered an address on St. Matt XXIV.35 at evening prayers and McDonald taught him and his wife afterwards. By 1879, McDonald was supporting Ttssietla in his work as a Christian Leader. On June 18th, he outfitted Ttssietla for his summer hunting and on September 20th, McDonald noted that he gave Ttssietla advances on his credit of 140 M.B.⁶⁶⁶

In 1881 Ttssietla was sent to the Tukudh [Dagoo] people at La Pierre's House to replace the Christian Leader Henry Venn Geh ts'eh who died in 1880.⁶⁶⁷ In the late fall of 1890, Robert McDonald spent many days teaching Ttsseitla. While visiting McDonald at Fort McPherson at the end of January 1891, Ttsseitla fell into a delirium, cause by a fright while he was out hunting. He wished that all might hear his story and McDonald sent for the HBC trader Mr. Hodgson. Ttsseitla said he had been sadly tempted by Satan who he believed addressed him. Claiming his allegiance, he was sorely tempted to distrust God, and this filled him with grief. He fell asleep after telling his story and awoke much better. McDonald gave him medicine to good effect.⁶⁶⁸

In the early 1890s, Rev. McDonald was giving intense training to John and his wife when he visited Fort McPherson. John and his family arrived on 26 October 1891 to stay for the winter and receive training. In return, John gave fish and marten skins to the mission.⁶⁶⁹ Ttsseitla was ordained a Deacon in July 1893 by Bishop Reeve of Mackenzie. Ttssietla was later loaned to the Diocese of the Yukon and assigned to the Tukudh [Dagoo]. Many Christian Leaders worked with Ttssietla between 1862 and 1901 including Henry Venn Ketse [Geh ts'eh] (1863), William Sekut (1863), Andrew Flett (1866), Elijah (1870), Thomas Chawultti [Ch'eeghwalti'] (1874), Robert Kwutso (1881), Charles Tzikkyi (1890), Andrew Nattsottyi, William Caribou, and Edward Sittichinli (1896). John Ttssietla, his wife, and thirty others died during an epidemic.⁶⁷⁰ Ttssietla was the first First Nations minister ordained in the Arctic.⁶⁷¹

Charles Tzikkyittyi / Tzikkyi

Tukudh Christian Leader Charles Tzikkyi was Sittichinli's partner and assistant.⁶⁷² In June 1893, five First Nation families arrived from LaPierre House including C. Tzikkyittyi, Christian Leader.⁶⁷³ On 30 November 1894, McDonald reinstated Charles Tzikkyittyi of LaPierre House to office of Christian Leader. He has given satisfaction by continuing to conduct Sunday services at the request of the First Nation people.⁶⁷⁴

Henry Venn Geh ts'eh (d. 1880) Usually spelled Ketse in McDonald's journals.

Ketse worked as an interpreter for Hudson's Bay Company trader Robert Campbell when he was in the Yukon in the late 1840s and early 1850s. In January 1865, Ketse's camp of about forty people was 40 miles north of LaPierre House. McDonald also noted that Henry Venn Ketse and Thomas Jones Ch'eeghwalti' owned caribou fences in the area.⁶⁷⁵ This made them powerful and important men, as Fort McPherson and Fort Yukon depended on LaPierre House for their supply of meat.

Ketse was among thirty people that McDonald baptized in April 1866.⁶⁷⁶ The fact that McDonald chose Henry Venn as Ketse's Christian name is an indication of McDonald's hopes for his mission and for Ketse in particular. The British Henry Venn served as honorary secretary of the Church Missionary Society from 1841 to 1873. He encouraged the demise of missions, meaning that missionaries should be temporary in a region. Venn and Rufus Anderson, American Board of Commissioners for Foreign Missions, wrote that mission fields should be self-supporting, self-governing, and self-extending [sustainable].⁶⁷⁷

Ketse lost his Christian wife around the end of August 1866. McDonald noted on September 18th that Ketse and William Jones were keeping a spirit of piety in his camp. Ketse held daily morning and evening prayers with the Peel River people who spent the summer with him and his family. In May 1867, McDonald solemnized the marriage of Ketse and Ellen Dawes.⁶⁷⁸ That year in April, McDonald was learning some Tukudh from James Flett and Ketse. (Mrs. James Flett, a devoted Christian, died in January 1866.) Ketse was a talented linguist, and in May he accompanied McDonald to Fort McPherson to act as an interpreter to the Inuit. Ketse was teaching as well as interpreting and had already talked to the Inuit about the Gospel.⁶⁷⁹ McDonald later claimed in a Red River settlement newspaper that hundreds of Inuit were baptized. He had supposedly converted the Inuit through the Gwich'in catechists.⁶⁸⁰ In June 1868, McDonald noted that Ketse was teaching the recently translated prayers and hymns. He was also a talented speaker and is described as exhorting the gathered Tanana and Hän people to renounce evil in every form.⁶⁸¹

In the spring of 1871, McDonald took a missionary trip to the Yukon River above Fort Yukon. He did not have an interpreter at the first Hän camp he came to. A second camp was larger, and McDonald found Ketse there. He interpreted for McDonald who spoke of creation, the fall of man, and the way of recovery by Christ. McDonald decided to turn around at this point because he did not have an interpreter and the people beyond, the Ttrohtsik-kutchin [Tutchone?], would not understand.⁶⁸² Robert and Julia McDonald left Fort McPherson in the spring of 1877 for a season's teaching mission at Fort Yukon. McDonald left John Ttsietla and Ketse at the mission until the fall. Ketse was in charge of preaching and teaching.⁶⁸³ In November 1880, McDonald received word of Ketse's death after an illness of only five days. McDonald wrote that Ketse was earnest and devoted and conducted prayers daily to the end of his life. He asked and received agreement from one of the young men to continue his work.⁶⁸⁴

Lee Sax and Effie Linklater named Colin Vitshikk and Thomas Chawultti as Christian Leaders and Ketse's Tukuph partners.⁶⁸⁵

On the day of his death Ketse assembled his people twice and told them that angels were around him waiting to escort him to heaven, and he passed quietly with a smile of happiness. McDonald thought it would be hard to find someone to fill his place. Ketse left a wife and four children. McDonald added that he mourned the loss of one of the most faithful of the Christian leaders. Ttssietla took Ketse's place as the Christian Leader at LaPierre House in 1880.⁶⁸⁶

Colin Vitshikk

Christian Leader Colin Vitshikk was brother to Edward Sittichinli. They were taught by Robert McDonald when they were young. They fished all summer near Fort McPherson and then McDonald asked them to stay for the winter so he could teach them in their own language. They continued to fish under the ice.⁶⁸⁷ On 21 October 1877, McDonald was pleased to find that Vitshig [Colin Vitshikk] was able to read the Testament with considerable fluency. He was taught the syllabarium in Roman letters and taught himself to read.⁶⁸⁸ On 29 November 1881, Colin Vitshikk arrived to stay with McDonald for a while, but he is too ill to teach him very much.⁶⁸⁹

In January 1888, Herbert Tahihtelya / Ttshihtelya and Colin Vitshikk were students under training with the hope that they would become deacons, or at least efficient catechists. In February they left the post with the families, hoping to procure provisions to enable McDonald to keep them at their studies for a short time. The two men continued to supply meat and fish to McDonald and this seems to have been in common with other Christian Leaders - although the more accomplished catechists received gratuities. By November 1888, Colin was being paid for the fish he brought to McDonald, and he was donating fish for the service offering. In December he was unwilling to be left behind by the Tetlit Gwich'in who left for their hunting grounds and when he made up his mind to follow them with his family, McDonald equipped him.⁶⁹⁰

On 21 November 1891, McDonald set Colin Vitshikk free from being a Christian Leader for a year, or less should he desire to resume the office. He had received 51 MB goods on his gratuity of 75 MB.⁶⁹¹

Conclusion

As is clear from the above biographies, Rev. McDonald picked his Christian leaders for a variety of reasons: their reading skills, their piety, their position in their communities, and their ability to spread the Gospel. According to CMA records, by 1878 McDonald had eighteen unpaid lay helpers conducting literacy and religious instruction.⁶⁹²

¹ "Memorable Manitobans: Robert McDonald (1929-1913)." Manitoba Historical Society website: http://www.mhs.mb.ca/docs/people/mcdonald_r.shtml

² Cheryl Gaver, "Solitudes in Shared Spaces: Aboriginal and EuroCanadian Anglicans in the Yukon and the Northwest Territories in the Post-Residential School Era." Thesis submitted for a Ph.D. in Religious Studies to the Faculty of Arts, University of Ottawa, 2011: 77, 82.

³ "Memorable Manitobans: Robert McDonald (1929-1913)." Manitoba Historical Society website: http://www.mhs.mb.ca/docs/people/mcdonald_r.shtml

⁴ Walter Vanast, "Une Faute d'Orthographe: The troubled life of Archdeacon Robert McDonald at Fort McPherson 1866-1907." Draft 3. *Academia*, July 2022: 2.

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- ⁶ C.L. Higham, *Noble, Wretched, & Redeemable. Protestant Missionaries to the Indians in Canada and the United States, 1820-1900*. University of Calgary Press, 2000: 37.
- ⁷ Walter Vanast, "Vomissements: The Rhetoric of Western Arctic Mission Competition 1890 – 1925." Draft 5, McGill University, Western Arctic Historical Citation Project. *Academia*, July 18, 2022: 30.
- ⁸ Shepard Krech III, "On the Aboriginal population of the Kutchin." *Arctic Anthropology* 15, 1(1973): 89-104.
- ⁹ C.L. Higham, *Noble, Wretched, & Redeemable*. University of New Mexico Press and University of Calgary Press, 2000, 39.
- ¹⁰ Shepard Krech III, "On the Aboriginal population of the Kutchin." *Arctic Anthropology* 15, 1(1973): 89-104.
- ¹¹ Allen A. Wright, *Prelude to Bonanza*. Gray's Publishing Ltd., 1976: 49.
- ¹² Allen A. Wright, *Prelude to Bonanza*. Gray's Publishing Ltd., 1976: 50.
- ¹³ Walter Vanast, "Une Faute d'Orthographe: The troubled life of Archdeacon Robert McDonald at Fort McPherson 1866-1907." Draft 3. *Academia*, July 2022: 7.
- ¹⁴ Shepard Krech III, "On the Aboriginal population of the Kutchin." *Arctic Anthropology* 15, 1(1973): 89-104.
- ¹⁵ "Memorable Manitobans: Robert McDonald (1929-1913)." Manitoba Historical Society website: http://www.mhs.mb.ca/docs/people/mcdonald_r.shtml
- ¹⁶ Allen A. Wright, *Prelude to Bonanza*. Gray's Publishing Ltd., 1976: 57.
- ¹⁷ "Memorable Manitobans: Robert McDonald (1929-1913)." Manitoba Historical Society website: http://www.mhs.mb.ca/docs/people/mcdonald_r.shtml
- ¹⁸ Manuscript "Summery of the Anglican Church in Yukon" by Archdeacon Allan Haldenby of Dawson in 1957 and updated by Lee Sax and Bishop Ronald Ferris in 1991.
- ¹⁹ C.L. Higham, *Noble, Wretched, & Redeemable*. University of New Mexico Press and University of Calgary Press, 2000, 2, 104-105.
- ²⁰ C.L. Higham, *Noble, Wretched, & Redeemable*. University of New Mexico Press and University of Calgary Press, 2000, 117.
- ²¹ Allen A. Wright, *Prelude to Bonanza*. Gray's Publishing Ltd., 1976: 58.
- ²² Allen A. Wright, *Prelude to Bonanza*. Gray's Publishing Ltd., 1976: 68-70.
- ²³ Allen A. Wright, *Prelude to Bonanza*. Gray's Publishing Ltd., 1976: 71.
- ²⁴ "Charles Philip Gaudet." Hudson's Bay Company Archives, Winnipeg. B.239/k3 p.4.
- ²⁵ Shepard Krech III, "On the Aboriginal population of the Kutchin." *Arctic Anthropology* 15, 1(1973): 89-104.
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- ²⁸ "Charles Philip Gaudet." Hudson's Bay Company Archives, Winnipeg. B.200/b/28 p.7.
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- ³⁰ Craig Mishler, "Missionaries in Collision: Anglicans and Oblates among the Gwich'in, 1861 – 65." *Arctic*, Vol. 43, No.2, (June 1990): 121.
- ³¹ Walter Vanast, "The Mackenzie District: Significant historical dates concerning Catholic and Anglican endeavours, explorers, etc." Draft 2, 1999. McGill Intellectual Property.
- ³² "Memorable Manitobans: Robert McDonald (1929-1913)." Manitoba Historical Society website: http://www.mhs.mb.ca/docs/people/mcdonald_r.shtml
- ³³ Walter Vanast, "Vomissements: The Rhetoric of Western Arctic Mission Competition 1890 – 1925." Draft 5, McGill University, Western Arctic Historical Citation Project. *Academia*, July 18, 2022: 31.
- ³⁴ C.L. Higham, *Noble, Wretched, & Redeemable*. University of New Mexico Press and University of Calgary Press, 2000, 118.
- ³⁵ Craig Mishler, "Missionaries in Collision: Anglicans and Oblates among the Gwich'in, 1861 – 65." *Arctic*, Vol. 43, No.2, (June 1990): 121.
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- ³⁹ Governor Simpson to Ross, 1859, 06, 15 in Walter Vanast, "The Most Valuable Posts in the District": Hudson's Bay Company correspondence related to Fort Anderson and Peel's River, 1858-68. 2023 website: *Academia*. https://www.academia.edu/27810274/_The_Most_Valuable_Posts_in_the_District_Hudson_s_Bay_Company_correspondence_related_to_Fort_Anderson_and_Peel_s_River_1858_68_Draft_Double_spaced_37_p
- ⁴⁰ "Charles Philip Gaudet." Hudson's Bay Company Archives, Winnipeg. B.239/k3 pp. 182, 202, 221, 243.
- ⁴¹ Walter Vanast, "Vomissements: The Rhetoric of Western Arctic Mission Competition 1890 – 1925." Draft 5, McGill University, Western Arctic Historical Citation Project. *Academia*, July 18, 2022: 31.
- ⁴² *William Morrison and Kenneth Coates, introduction to H.A. Cody, An Apostle of the North*, University of Alberta Press, 2022: XLVI – XLVII.
- ⁴³ Walter Vanast, "The Mackenzie District: Significant historical dates concerning Catholic and Anglican endeavours, explorers, etc." Draft 2, 1999. McGill Intellectual Property.
- ⁴⁴ Charles Edward Whittaker, Memoranda of the Mission to the Mackenzie River Eskimos." NWT Archives, Anglican Church of Canada, Diocese of the Arctic, N-1990-501.
- ⁴⁵ "Bella Alexi – Long Ago Story." December 4, 1986. Kwichin Ministries History Project, Elders Long Ago Stories, as translated by Effie Linklater, edited by Lee Sax. Old Log Church Museum vertical files.
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- ⁴⁹ Old Log Church Museum website, 2006: <http://www.virtualmuseum.ca/Exhibitions/BishopStringer/english/mission-kirkby.html>
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- ⁵¹ Linda Johnson, "An Index to the Journals of Reverend Robert McDonald." Yukon Native Language Centre, 1985.
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- ⁵⁴ Walter Vanast, "The Mackenzie District: Significant historical dates concerning Catholic and Anglican endeavours, explorers, etc." Draft 2, 1999. McGill Intellectual Property.
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- ⁶¹ T.G.A. Wright, Transcript of an interview with Archdeacon Robert McDonald, 24 March 1921. Yukon Archives, Robert McDonald fonds Acc 79/3 mss 064. Page 2.
- ⁶² Robert McDonald journals from microfilm, Yukon Archives 85/97 mss 195.
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- ⁶⁵ Walter Vanast, "Une Faute d'Orthographe: The troubled life of Archdeacon Robert McDonald at Fort McPherson 1866-1907." Draft 3. *Academia*, July 2022: 3.
- ⁶⁶ Deacon Lee Sax and Bishop Ronald Ferris, "The Anglican Church in Yukon." Church Heritage Society, 1990: 2. Old Log Church Museum file 1771-1990.
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- ⁶⁸ Craig Mishler, "Missionaries in Collision: Anglicans and Oblates among the Gwich'in, 1861 – 65." *Arctic*, Vol. 43, No.2, (June 1990): 123.
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