

and if he remains hereabout he should put up a little house for himself and raise potatoes, &c., for his own use. He said he would do all he could—that he has always been accustomed to hunting—but he would try to work on the land. He is off to-day for his two girls and expects to be here to-morrow. A little girl belonging to one of the families who were living here when we arrived, but which family is now at Carleton—has also been sent to us, her parents wishing her to be away from the bad influence of the children there, Mrs. N. offered to take charge of her for the present at least—she is about six years of age.

Thus you see our care is increasing. I hope we shall have the hearty sympathy of all the congregations, and while we feel ourselves bound to undertake such care and responsibility we shall be supported by their prayers and their liberal contributions.

At this moment there are depending on the mission—two helpless men, two Indian boys, and two Indian girls—there is also the wife of one of the men, the father of the two girls and Benjamin who will hunt some for their living. We have also our Indian lad—John Makookis—and two sawyers—with the wife and two children of one of these—and we expect other two sawyers with their families in a day or two.—We shall however dispense with the services of the sawyers as soon as possible.

We thought we were to have a quiet time after Mr. F. and the young men would leave—but we have more company and bustle than ever—and don't expect to have anything but care and toil in time to come.

From the above you will see what an advantage it would be to have a *Medical Missionary* here. The sick and infirm will gather around us whether we will or no—and it is but poor medical help they can get from one who has never studied even the elements of the healing art. I hope it will not be long until you will be able to send us some *young* missionaries. With the care of every thing about the mission resting on one, it is impossible to give such attention to the language as is necessary to acquire a proper knowledge of it. The papists are constantly sending out young priests who do little or nothing for the first *three years* but apply themselves to the language. Could I do this, I might even yet hope to gain some knowledge of it, but as it is my hopes are not very bright on that subject.

I have had several conversations with the old men among the Indians—since they came here for their spring dancing and feasting.

Mr. McKay and I went on Sabbath after morning service to the tent of one who considers himself a great conjuror and medicine man. We found him busy initiating an Indian in the mysteries of his art. He was surrounded by little parcels of medicines of various kinds, a number of which were placed before his disciple and also a squirrel skin. Having invited us to be seated he continued his instructions for some time—such instructions as would sound strange in the ears of the members of your Toronto School of Medicine.

When he found it convenient to address us I introduced the subject of religion. He said—God has given white people their religion, and he has given the Indian his—the white man's religion is good for *him* and so is the Indian's for *him*. I told him that God wished all people to have one religion and that it was only sin that caused so many—I spoke of the unity of the race—the entrance of sin, the deluge, the dispersion, and confusion of languages, the consequent diversity of religions, the calling of Abraham and the establishing of the true religion in his family—the coming of Christ and the design that His Gospel should become universal. He said that God taught us white people by our books, but He taught the Indians medicines &c., by dreams. I told him that God taught all