

motioned me to sit down beside her ; then pointed to the little shelf over her head where her Indian Bible lay, asked me to 'read.' I did so, then prayed, and read one of her hymns. I asked her if she was happy and trusting in Jesus ? She pointed up and said 'yes.' Her husband (who is a Protestant, but I fear not a Christian) interpreted for me. I left her, and went home. The next morning, while engaged in the school with the children, I saw the priest running over to her tent, accompanied by seven or eight Roman Catholic women. I knew at once what he was going to do. I put on my hat, and ran in after them, where I found the priest and a Catholic woman bending over the dying woman, trying to give her the last Sacrament and baptize her into the church. I placed myself between the woman and the priest, and told him 'not to do it—there was no need for it—that she was trusting in Jesus, and prepared to die.' He said he had been told she was not prepared to die. I said the woman knew best, and I did not wish him to interfere. At last, her husband, who had been sent for came in. I asked him, 'Do you wish the priest to officiate ?' 'He said *No !*' Then I said, 'Let us kneel down and pray.' As soon as the priest heard my voice, he ran out of the tent, and all the Catholic women with him ! The dying woman said, 'good-bye' to us all, kissed her children, and peacefully passed away. Dear Sir, I feel that if our Protestant Missions are to have a foothold among the people, we must take our stand, and speak out plainly when dealing with Popish powers. The people do not need priestly Sacraments ; they need teaching and enlightenment, which the priests do not give them—and I think the people are beginning to see and feel this, by their asking for schools to be placed amongst them.

"One great drawback to our work amongst the Indians is the 'fire-water,' which is brought in amongst them sometimes by whites, and sometimes by trading Indians. A great deal of trouble was caused in the settlement this summer by it. A man was killed in the sawmill through being drunk, and I was considerably frightened one night by the Indians yelling and shouting round the Mission House, for about two hours. They were finally scattered to their tents by the pouring rain.

"That week, in connection with the Mission, I organized a Temperance Society. The first evening a number came and joined the pledge, and received badges. In all, during the summer, seven Indians and seven whites pledged themselves not to taste *drink*. Towards the close of the season, the children had their usual 'treat' and gifts. I also had a visit from Mr. and Mrs. Robinson, on their return from She-she-gwah-ning. They seemed to enjoy the Mission rooms, and not have the discomfort of going round seeking accommodation from strangers. My own comfort was very much enhanced by having them.

"The Interpreter who aided me on Sabbath, is a fine earnest Christian man. He reads nicely in English and Indian. His wife also is a Christian. I told him he should leave his occupation, and come into the work altogether and become a teacher. He said he would like it ; and would think about it during the winter. He is engaged in the Hudson Bay Company. The end of September, the Indians were leaving for their different homes. I then made preparations to close the house and school. The last Sabbath in Sunday School, I opened the 'Missionary Box,' which I had introduced into the school this summer, and found 53 cents, which the children had dropped in