

plenty, and are dug for food. A rude drum was in one part of the tent, used doubtless in doctoring the sick man. Two old men came while I was talking.

After I left I met Horze-hoof, the principal doctor. This man returned with me for some medicine. On our way together, I asked him why he did not forsake his ways and serve God. "Why," he replied, "I listen to you, I get your medicine, I doctor a great many persons, and they live. I am not a prophet or holy man. It is the medicine you give me that saves them. How is it that I do not worship God, when I hear you?" "I was speaking about the soul, not the medicine; that is good for the body, but you must be cleansed from your sins or you can never get to heaven." Thus I talked to him until we reached home, but he seemed to feel little, though he gave his assent to the truths.

Returning to No-heart's I spoke to a few persons, and went thence to White Crane's, the blind man. When I went in he said, "I have not seen you for a good while, I am sorry. (He sometimes seems to forget that he is blind and talks about seeing. I said, 'I have been teaching at other places. I am warm but almost starved to death.' 'Do you wish to die?' 'Yes, because I am hungry.' 'Should you die where would you go?' 'To the Spirit Village.' 'And would you never hunger there?' 'They would perhaps feed me.' 'Who would feed you?' 'My grandfather, or my relations.' 'Can spirits eat?' 'I suppose not.' 'Spirits do not eat. I fear you do not love God; you do not seem to understand what I tell you.' 'Yes I think of your words all the time, I ponder them in my heart.' 'Pray to the Holy Spirit to help you to understand.'")

Friday 31st.—To-day as I went in to White Crane's lodge he said, "is that you?" "Yes." And he held out his hands saying, "I am glad to touch you, but I cannot see you." He spoke of his situation, said he had eaten up what I had sent him, adding, "I like to listen to God's words when I am full." "I fear you love your victuals more than you love God, you talk about them more than you do about God." "It is good to eat, but I think of what you say all the time." "Do you not like to hear me when you are hungry?" "Yes, I like to hear God's word when I am hungry too." I handed him some victuals that I had brought with me, for which he thanked me over and over again, then added, "Lately you have not talked to me as long as you used to do. You go away quick." "Most of the Ioways tell me to speak short. They do not like me to talk too long." "I like to hear a great deal. I cannot recollect all." "Did you hear that Hoé-po-ha-ing-a died last night?" "No, I did not hear—he is dead?" "He is my relation." "Yes, he is dead, I met his son as I came here. What do you think of him? where do you suppose he is gone?" "I think he is gone to heaven, he was a great man." He was a great drunkard; he did not like to hear me talk about God. Before he went on the hunt I wanted to talk to them in his tent, but he would not let me. I think he told me he hated God. I have not seen him since his return. [I was at his tent but he was absent.] Unless God changed his heart, he could not be taken to heaven. Do you know that we are not to be taken to heaven for our good works." "Yes I know it. God will do as he pleases." After singing and prayer I talked to him yet a good while. He said "I understand it all."

I went thence to another tent. Here were three women who listened, but not with very close attention. One old woman who thinks herself remarkably good, says she prays, but I have my doubts. I went then to another. The man within not long since committed murder, and had his face still black.*

The man he killed, had before killed his own brother. Thinking he did not wish to be disturbed, as he did not look up, I went into one near it. Most were gone to a feast. One man was in. He was tying up his arm. He had pierced it on account of the death of Hoé-po-ha-ing-a. I said to him, "Why did you pierce yourself?" "Because I was sorry, I cried." "Did that make you glad?" "Yes, I am glad now because I cried—it is our custom." "I know it, but God tells his people not to cut themselves for the dead like the heathen."

A woman had also pierced herself in both arms. The way they do it, is to take hold of the loose skin, and raising it up, thrust a knife or an arrow through it. The man went to a feast but I spoke to the women.—They had lately returned from the Buffalo hunt. One woman said there were many Kickapoos and others going to the buffaloes; that their corn was out, and their children starving to death. She showed me some wampum that they had given her for provision. She said many had died. I next visited Tapanupa's, whose tent was close to the one where they were feasting. Here were a good many collected. One of them was very impudent, saying, "When I go to your house you turn me out, and shut the door." I said, "Why do you tell a falsehood? Who is it gives you medicine when sick? You come very humbly and ask me for medicine. I give it to you, and as soon as I come in here, you talk very largely and say that I shut the door on you. How badly you behave!" The others laughed at him, when he said, "I told you to sit down."—"No, it was not you but Tapanupa that told me to sit down." "I was drunk last night, and they stabbed me, do you see?" showing his arm.—"You are talking like you did just now, you pierced yourself for the dead. Is it not so?" He said it was, and finding he could not gain much by his jokes, he ceased, and became as pleasant as the rest. Tapanupa said, "I am glad to see you; I am glad to have you come." As the feast was

* Since the above was written, he has killed another man in a drunken spree, and was himself wounded, with both a knife and a bullet; his wife also was shot in the knee, but both yet survive.

not ready they were willing to listen to me and were orderly, and more than usually attentive, especially the men. Just as I finished, one came to invite them to the feast. A number of them in the tent had pierced themselves, so honourable does it seem to be among them.

MISSION TO THE RED RIVER SETTLEMENT.

The following account of the Presbyterians at the Red River Settlement, from the pen of Rev. Dr. Burns, may prove interesting to many of our readers. We extract from the *Ecclesiastical and Missionary Record* :—

The charter of Hudson's Bay Company bears date 1670; and by that charter they are made absolute proprietors of all Rupert's land, a territory supposed to equal all the rest of British North America. Among the subjects of this wealthy Company are the Scottish settlers at the Red River, or Selkirk settlement, formed by the nobleman whose name it bears, in 1805.

In May, 1813, the Scottish settlers brought before the notice of Duncan Finlayson, Esq., the governor of the Red River settlement, by petition, all the facts of their religious history, and this they submitted afterwards to the Colonial Committee of the Free Church of Scotland. The colonists, in 1813, were six thousand in number, divided into three religious sects—Presbyterians, Roman Catholics, and Episcopalians; of the former, there were 2,660, and of Roman Catholics, 3,200; the remaining 200 belonged to the Episcopal Church. The Scotch settlers were chiefly emigrants from the North of Scotland, brought to the country in 1815, by the then Earl of Selkirk. They had a clergyman of their own persuasion promised by his lordship at the time of leaving their native country, (the Rev. Mr. Sage,) but circumstances prevented his embarkation along with them. He was expected to follow them next year: next year, however, came and passed away, and no clergyman came; and no Presbyterian minister has ever yet visited Rupert's land! In the winters of 1815-16, the settlers had to abandon the colony for want of food, and they betook themselves to the plains for buffalo and to the lakes for fish, and they wintered among the natives in all directions. In 1816, after their return to the settlement, they were driven from the colony at the point of the gun, by the firm partisans of the then two rival Companies, and had to pass the winter of 1816-17, 300 miles to the north of the colony. In 1817, Lord Selkirk visited the colony in person; brought back the Scottish settlers, and renewed to them his promises of forwarding to them their minister without delay. In 1818 they had again to abandon the colony through starvation. In this year, nevertheless, two Roman Catholic priests arrived from Canada, but no Presbyterian minister. In 1819 they returned to the colony with the view of putting down a crop, and they then applied to the governor (Alexander McDonnell, Esq.) to get out their minister, but he (the governor) being a Roman Catholic, paid little attention to their memorials. In 1820 the Scottish settlers were mortified to see, in place of a clergyman of their own persuasion, as had been promised, a missionary of the Church of England sent out and placed over them as their spiritual pastor; although, at the same time, there were not twenty individuals in the whole colony belonging to the Church of England! In 1822, the settlers appealed to Mr. Halkett, one of the executors of Lord Selkirk, then at Red River, and received for answer as follows:—"With respect to the application of the Scottish settlers, for a clergyman of their own persuasion, Mr. Halkett will state the circumstances to the executors when he returns to England, and an answer will be sent to them as soon as possible." No answer was ever returned. In 1823, the settlers were assured by the then governor, (Mackenzie,) that they would get a minister of their own persuasion, and a memorial was sent to Scotland; but that memorial was never answered; and in place of getting out their own minister, out came another Church of England missionary; and from time to time, five others in succession followed, each differing from his predecessors in new-fangled ceremonies, and in their opposition to the religious and conscientious feelings of the settlers. In addition, the settlers had their high toned Protestant sentiments shocked, by seeing, year after year, Roman Catholic priests brought into the colony. In 1843, there were of these, six, and of Church of England missionaries, not fewer than four; and the Scottish settlers loudly but respectfully complained, that although they were the first Christian community in that part of the wilderness, they had been totally neglected, and left to grope their way in the dark without even one! Opposed as they conscientiously are to the liturgy and ceremonies of the Church of England, these hardy sons of the Gael felt the bitterest regret at the want of a minister of their own Church. From their first arrival to the year 1830, they had been tossed about so much, and suffered so many privations, that their circumstances had improved very little. From 1830 up to the present day, a kind providence has crowned their labours with means equal to their daily wants, and something to spare.

One great cause may be assigned to account for the failure of their many applications, namely, the influence of the Church of England Society in London over the Committee of the Hudson's Bay Company.

In 1835, a party of one hundred and ten persons, all Scotch settlers, left the colony for the United States, solely because at the Selkirk Settlement they had neither minister nor Church of their own. In 1837, several other families, for the same reason followed them. Some others residing in that colony have not entered into a Church these thirty years. They can hardly be blamed, when it is known, that the English mis-