

Feb. 3rd.—I proffered to officiate at the funeral of a child who died yesterday, but was not allowed, although their own priest was not near them. Even one of the grandfathers who is a Protestant, and who was in an adjoining building, was not apprized of the burial, and consequently was hindered from following his grand-child to the grave. Like the ancient Romans, the papists seem to be without natural affection.

9th. A Sarcee woman and her child were found in the Plains, deserted by her husband, who had cut off all her hair. They were without food or fire, and the woman was much frost-bitten. To the credit of Mr. Lacombe, he made arrangements for their comfort and safety, prior to a removal to his mission.

March 5th.—Being somewhat invalided, I am indulging in a partial respite from the duties of the *Academy*, the contrast being so great as almost to inspire a dread of resuming my vocation.

8th. Extensive thaw. The soil has been frozen to the depth of $7\frac{1}{2}$ feet.

17th. A little snow.

26th.—A rapid thaw.

27th.—My time has been much taken up with different tribes of Indians. I have been visited by 8 chiefs—viz: 2 Blackfeet, 2 Sarcees, and 4 Crees. The baptism of Maskapetoon's mother, has proved a very interesting service. Occasion was taken to set before others the nature of the ordinance and also to urge upon all adults, who might desire baptism, the entire abandonment of all their Pagan practices, and a serious attention to all the instructions they might hereafter receive upon their reception of the truths propounded by us. For some days past, in the absence of my interpreter for even a limited space, I have often been requested to read the Cree to the people, and am happy to find that I am tolerably well understood. The tolerant spirit that rejoices to find good done by any means, will not object to my summoning Episcopacy and Dissent to my aid, as I have read the Decalogue, the Litany, and Dr. Watt's First Catechism to them, besides selections from the Gospels of St. Matthew, Mark and John. Some Crees have spent the greater part of this day with me, apparently regardless of all other

claims. They inform me of repeated attempts on the part of the priests to proselyte some of them, but hitherto unsuccessful; and I think that after my exposure of that system, but few inroads will be made upon the families represented by my congregation.

29th.—The Blackfeet stole two of the Mission horses from the Cree, who was bringing them to the Fort; but they were given up on being told to whom they belonged. Had such not been done at once, they would doubtless have been speedily returned, as their chief, Natoos, (the sun) and I, are on the best of terms.

April 2nd.—Good Friday. Two services conducted, although somewhat fatigued, having travelled extensively for four days past.

4th.—Easter-day. Appropriate subjects have been dwelt upon in Cree and English.

5th.—Trouble is anticipated in consequence of horses having been stolen from the Blackfeet. One of their chiefs declares he will have the lives of some Crees during the summer.

April 15th.—The teachings of the papists must include insult to, and contumacy of all Protestants. It is not at all uncommon for some of my scholars to curse me, by using such terms as *Sarcee* and *Crapoo*, but to-day, I had to expell one for very summarily handing me over to Satan. I have also just learnt from a Cree, that the priest does not allow her to attend upon our public services. A widow who was formerly under my predecessor's teachings, but subsequently joined the Romanists, states that one of her sons being dangerously sick, she was advised to go to the Priest, with the assurance that he would recover him. She did so, but was told that nothing could be done for him unless she and all her family agreed to be baptized into the Romish church. For the sake of my child, she says, "I agreed, but he died after all." Really, there is nothing too disreputable for them to resort to, in order to swell their numbers. Cases of the most atrocious character have come under my notice, so I can scarcely bear to think about them.

19th.—This evening's discourse, founded on Matt. xii. 46-50, disposed of the Virgin Mary's claims to supre-