

exodus is, as has already been stated; and, secondly, because this country *cannot possibly* support the people. There is no land farming to begin with; the whole country is an immense swamp, interspersed with rocky islands, lakes and rivers. In the village itself, and it comprises the whole tillable land in this region, excepting some small patches used by the Hon. Hudson Bay Co., there is not more than thirty or forty acres of clayey soil, barren at that, a kind of white clay with a few inches of loamy soil on the top. But what is that among so many? Then the season is so short and dry that potatoes themselves never ripen properly; oats and barley will grow pretty well, but will not make food to eat; wheat has been grown here three or four seasons with good success, during the thirty odd years since the Mission has been established. Two of these seasons occurred while the Rev. E. R. Young was here. The last year he was here he sowed wheat, which proved an entire failure. I sowed some last year, which also failed, and so completely did it fail, as in both these instances the seed could not be saved. Now you can see the necessity of the case.

You ask, will they better themselves? Most assuredly, for the following reasons: The place they are going to is a good farming country; there is plenty of timber for building, the climate is much warmer, the summer longer, and consequently wheat can be grown successfully.

The only question now is, what can be done for them? Already there are fifteen or twenty Christian Indians at "Grassy Narrows," and they say about forty scholarable children, so there will be (counting those who have received the sacrament from us at "Grassy Narrows") in all one hundred members of our Church, and over one hundred children, for us to make provision for spiritually and intellectually.

For the present, I allow my teacher and interpreter, Peter Badger, to accompany them as catechist, and teacher when they get the school-

house built, until different arrangements be permanently made for them.

As the people are nearly all leaving the "Crooked Turn," or Norway River, that school will be broken up, so I will bring John Sinclair to the village to take Peter Badger's place.

While I was away to District Meeting, a letter came from Peter Blardie, Chief of the Indian tribe at Grand Rapids, mouth of Saskatchewan, urging us to send them a missionary. They did not receive any letter from Archdeacon Cowley at Christmas, as they expected, so they have given up their dependance on the Episcopalian Church to supply them with a missionary, and anxiously look to us for assistance.

The Rev. George Young, our esteemed Chairman, will represent to you the importance of occupying this station, as it will evidently be quite a business place soon. On account of the change in the Hudson Bay Co.'s traffic, already mentioned, nearly all their inland supplies will, for the future, be landed here, and portaged past the rapids, and reshipped again on the steamboats. There will be constant communication between Grand Rapids and Winnipeg by the Company's lake steamer; then this will be the great outlet for the produce of the greater part of the Saskatchewan Valley in future.

I referred to their circumstances, and their great want of a missionary and teacher in my last letter to you.

I have written an introductory letter to the children of the Sydenham Sabbath-school, Kingston, which is intended to be followed by communications from this Mission on subjects connected with Missionary life, work, schools, &c., which would be interesting to children of Sabbath-schools.

The reason for such a series of letters is as follows: about a year ago I heard that some Sunday-school in Ontario had taken Rossville Mission as the special object of its Missionary exertions, to carry out which design letters were regularly to be sent, direct from the Minister in charge to the Superintendent of the school, to be