

CMS Correspondence and Journals

Red River Mission 1821 - 1825

Church Missionary Society

C.1 NORTH WEST AMERICA MISSION (Rupertsland) (John West)

C.1/M Mission Books Vol. 1

TWENTY-SECOND YEAR

MINUTE OF BENJAMIN HARRISON ESQUIRE ON THE POINT OF A MISSION AMONG THE INDIANS IN THE HUDSON BAY COMPANY'S TERRITORIES. 1822

It is long been a subject of great anxiety to afford religious instruction, and to better the condition of the inhabitants and native tribes of Indians, in Hudson bay.

The arrangements for the regulation of the fur trade which have recently taken place, have restored tranquillity to the country over which the Hudson Bay's company have trade establishments, extending from Canada to the Pacific Ocean, and as far to the north as has hitherto been explored.

Opportunity is now afforded for every exertion, and all the parties who have influence in that country, appear ready to render their Cordele cooperation, in the plans under consideration for the extension of religious instruction, civilization, and education, over this immense extent of country. But the great difficulty is to provide funds, for that part of the arrangement which is for the benefit of the Native Heathens, and to the points connected with this subject the attention of the missionary society is most earnestly solicit.

It may be necessary, in the first instance, to call the attention of the society to the steps which they have already taken in regard to the plan for civilizing and instructing the native Indian children.

It appears in the 20th report. Page 219. That the Rev. Mr. West offered his services and to establish schools, and that the sum of 100 lbs., was placed at his disposal for the year 1820. To enable him to make a trial of the proposed plan.

A letter from Mr. West dated Red River Colony, June 4, 1821, states, that the Indians were willing to part with their children for the purpose of their been instructed; that he had several children under his care; that a school house was erecting, and nearly completed; and that many more children would be consigned to him, when the House was ready for their reception.

The Journal kept by Mr. West from the time of his arrival in Hudson's Bay, has been forwarded to this society. In it, allusion is repeatedly made to his frequent intercourse with the Indians, and the favorable manner in which

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he was received by them.

The officers and servants of the Hudson Bay Company are distributed over the whole extent of country before mentioned; but at the Red River Colony is established, consisting of 600 or 700 settlers, besides Canadians and half breeds, who are very numerous.

At this spot the Roman Catholics of Montreal have built the church and established a minister: Here it would be desirable to form a Protestant missionary station; and from the energy and zeal which Mr. West has the evinced no person can be better calculated for such an appointment.

He will be surrounded by misery and distress, and will have frequent calls on his benevolence: to enable him to meet these claims of charity his salary, as the resident missionary should be liberal. In consideration of his clerical duties, half of the stipend which will be requisite, can be provided from other sources; but the performance of these duties will be perfectly consistent with his objects as a missionary. The benefit which will result from the residence of a clergyman in such a situation, and the example of a well regulated and pious family, are incalculable.

Assistant Missionary

It has been confidently stated that in New Caledonia and the Rocky Mountains, the Indians are living in a state bordering on civilization. These remote districts should all be visited, and equal opportunities afforded them of having their children educated. It is highly desirable that a missionary [clergymen of the Church of England] should be appointed, who would take under his charge such catechists and teachers as may be useful in different situations. He would be to hold communication with the chief missionary station at the Red River settlement, and it is confidently expected that the blessings of Christianity may thus be extended through these wide regions.

Whichever way the missionary made direct his steps he will have the assistant of the resident officer at the neck station and he would thus never be a loss for an interpreter

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Schools

It is unnecessary to enter into many particulars on this heading as the most promising means of promoting the instruction of the Indians in the territories of the Hudson Bay Company, are already entered on the journals of the society. See 20th report of 12, page 370.

The expense of provision for the children will on year be diminished, as the garden ground and land are broken into improved cultivation. The greater the number of children the less will be the proportional expense. A hunter must in the first instance, be attached to the Establishment, to procure a supply of provisions.

Twelve lbs. per annum will be required for each child; and upon the production of certificates that the benefits have been afforded, to what number of children would the society extended their liberality?

School Master & Mistress & Assistant

With a view to carry into effect the plan proposed by the Society for the education of the Indian children, a young man was taken out by Mr. West, who was educated at Christ Hospital and apprenticed to Bridewell. He appears to have succeeded in his management of the Indian children, and to of reconciled them to civilized life and habits of Industry, and therefore seems well qualified for the charge of the school. If he were appointed by the Society he would remain in Hudson bay.

Protestant Church

Although temporary accommodation has been afforded for the purpose of divine worship, it is to be hoped for the credit of the religion of the country to which the colony belongs, the Protestant church is not the last business to be erected: so zealous were the Catholics of Montreal, that, no sooner was the settlement contemplated, than they procured the means, and have actually completed the building of a church, and have provided for, and established a minister.

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The European population, for want of religious instruction, may be considered as Heathan! the women and children are certainly such! These, together with the children educated in the Indian School, unless a church be provided, will form part of the Catholic congregation.

It may be proper to state that with some assistance towards building the church, all the other buildings requisite will be provided from other funds; and land will be allotted for the church, the missionaries, schoolmaster, and assistant.

Mr. Gary, a member of the Committee of the Hudson's Bay Company, during the last summer, visited their territories in North America, and had the satisfaction of witnessing the improvements which have taken place in the morals of the inhabitants, from the religious instruction which had been afforded. And from every information which he could obtain, as well as that which has been received from those who are most conversant with the country, there is every reason to believe that the various plans in contemplation can be carried into effect.

REV. MR. EASTON'S SUGGESTIONS RELATIVE TO THE FORMATION OF AN INDIAN COLLEGE IN CANADA 1822

The laudable zeal of many Christians of the present age to extend the benefits of Christianity among the pagan nations, renders it a matter of some surprise that the British Indians of North America have had so little share in this exalted benevolence, notwithstanding their natural claimed to the consideration of their fellow subjects of the same paternal government.

As they are scattered over an extensive territory mostly unexplored, it is impossible to calculate their numbers with any degree of accuracy, but one thing is certain, that there Tribes, and the individuals composing those tribes, are so considerable, that their favor is highly valued in the time of war, and the prosperity of the Hudson Bay and Northwest companies is chiefly owing to their numerical importance. Their condition is truly deplorable in common with that of all other savages, in the view of those who put at just value on the principles of Christianity and the art of civilization.

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The difficulty of enlightening the Indians and changing the bits of life, is by no means of that stubborn nature which has been noted by certain writers, who appear to have taken only a superficial view of the subject. The fact is, but the difficulty is less than among many other barbarians, if we may be allowed to form a judgment from the reflective turn of mind and strong blank which evidently belonged to the Indian character.

The prosperous state of the Moravian missionary among the Esquimaux, shows what may be accomplished in other parts of the continent.

The success also of the Roman Catholic missionaries among the Indians of Lower Canada before the transfer of the country to Britain, continues to this day, and might have been carried much further, if a greater degree of it had been contemplated by the Roman church.

These examples furnished incontestable evidence, that the Indians are not only capable of great improvement, but that their prejudices are not invincible when they apprehend that an affectionate interest is taken in their welfare.

Besides the numerous tribes of Indians in having the North West Territory, it appears that there is a mixed progeny, the offspring of European and Canadian traders, abandoned to the same evils of ignorance and immorality. The attention of Christian philanthropy is called to these forlorn Tribes, in hopes that some such plans as the following may be carried into effect.

1. Let 6 missionaries, with the superintendent, and more if the funds will admit, be procured in Britain, men of unquestionable piety, prudence, and activity, well acquainted with the principles of grammar, that they may more readily learn and know how to methodize such Indian languages and dialects as are necessary to be acquired; and also skilled in geometry, botany, mineralogy, chemistry, &c, that they may be able to communicate scientific information to the world by discoveries in unexplored regions.

2. in some central spot of the Indian Territory, combining opportunities of usefulness with the best prospects of personal safety and protection, but the building be erected, to serve for the constant residence of the superintendent, and for the occasional accommodation of all the missionaries when they return from their separate stations; as well, afterwards be more blank explained. A school, under the care of the superintendent will be understood to be constantly talked in one of the

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apartments of the building. And there should be conveniences also for the board and lodging of scholars who may be sent from the different missionary posts, in order to receive a more comprehensive education and can be otherwise obtained. The House should be furnished with a library of well chosen Books, and with every help to improvement.

3. The missionaries may find it necessary to travel hundreds of miles from the center of operations, in order to meet with these Indian tribes which may be selected for instruction and culture. As operations too much diversified news of solid utility for what is gained of superficial good, it is advisable for the missionaries not to extend their labors beyond a few of the principal tribes, and to persevere with those with whom they begin until improvement is somewhat advanced. It does not answer so well for a missionary to act alone: to should be together at the same post, that they may encourage and support one another. There will, therefore, the three principal posts upon the supposition which has been made of six missionaries, being the number at first employed. At each of these posts particular attention

should be paid to children; and when any of them discover a taste for, or a facility in, learning, and their parents can be prevailed on to part with them, that and be sent to the missionary House for higher degrees of improvement, and especially for instruction in agriculture and the simple arts connected with it. The missionaries should be allowed some intervals of disengagement from their stations, and to return to the Missionary house at stated times. This would be a powerful means of keeping up their minds to their duty, and of encouraging them under any hardships they may meet with: They will anticipate with pleasure the time of meeting, when they will enjoy one another's company and the perusal of books, compare their journals, and leave such extracts of their proceedings and the state of their respective missions as will be of use to the public. These meetings will also afford more leisure an opportunity that could be otherwise enjoyed to methodize the Indian languages and dialects with which they become acquainted, and to arrange their discoveries in the fields of nature.

4. As the success of the Enterprise has no small dependents on the energy and patience of the men employed; so every

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every engagement ought to be set before the blanks that can properly be given to them. Country and blank been ever Deer to the virtuous hearts a term might be fixed often to blank by year or four longer or shorter period, when the missionaries might not only return to Britain, if so inclined, but received salary of blank according to the year of their service and the diligence and propriety of their conduct, and this independently of the expenses of their support during the term of their engagement; with this proviso, however, that those who are disposed to return, signify their intention to or three years before the term expires, the others duly qualified may be procured to take their places. There would be no necessity for this precaution provided the funds answered for haven't always in readiness a few well educated young men, which would be very desirable in the case of casualties, and in order to embrace any new openings of usefulness which may occur, and into which the number of officiating missionaries is not adequate.

5. An interference with the trade and traders of the country, or Party interest in civil disputes, is so utterly inconsistent with the business of civilizing and instructing the natives, that the missionaries cannot be too strongly guarded against an evil which has been at the source sometimes a very unpleasant consequences. They ought to be no less decidedly cautioned against pressing the natives to embrace their system with the tone of impatience and irritation; recollecting, that nothing can be more faithful to the cause, than the creation of a new prejudice and disgust by the teachers themselves, and that such is the spirit of independence among Indians and such the nature of their habits, that improvement can only be expected to advance by slow degrees.

6 Another matter of importance relates to the maintenance of the missionaries and the board and education of the Indian children at the missionary house. Besides other means which will no doubt be suggested and concluded upon before anything is done, it will be sufficient to observe at present, that the provisioning of the House and instructing the pupils in Manual

Arts, would be no great difficulty, were a few pious agriculturalists and mechanics to accompany the mission; and the prospect is that such men will

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Be found in Britain and obtained on easy conditions.

Such were the views of the writer on what appears to him a subject of great national interest: any hopes that the time is not far distant, when the hearts of British Christians will warmly embrace the cause, and when they will put their hands to work which has been too long deferred, without withdrawing it their exertions till the immense wilds of British America are made to rejoice with the fruits of civilization and Christian virtue.

Before funds can be effectually raised and properly applied, the first that is the formation of a society which may consist of two branches, one in Canada, and the other in Britain.

REV JOHN WEST TO THE SECRETARY, Hudson Bay, August 29, 1823.

My dear sir,

I have great pleasure in introducing it Capt. Franklin, who will, I am persuaded, be happy in giving you some interesting information relative to the Indians of this country, particularly the Esquimaux about Churchill, in the day.

The Esquimaux are an interesting race of Indians, and we feel much interested in seeking to establish a school for their instruction.

John West.

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TWENTY FOURTH YEAR

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REV. JOHN WEST TO THE REV HENRY BUDD, Red River Colony, Nov. 26, 1823

My dear friend,

After six weeks of buffeting against strong rapids and stormy Lakes, we arrived at the settlement, but with unusually mild weather: Harbidge you can easily conceive was anxiously looking out and after our arrival. I performed the marriage ceremony between him and Elizabeth Boden. They are both well and I hope and trust will give themselves to the labour they have undertaken in the mission school.

For the object of our mission, plans have been liberally devised at home and if carried into execution, cannot surely fail of the most extended and beneficial results. Vast indeed it is the field for missionary labors with the encouraging prospects of success in the rising generation of Indians wanderings through these wide wildernesses. All, that there was a Macaulay or a blank in the land,

to feel and to interest themselves in their behalf! But it would be to act as ignorant of Satan's services to expect that full cooperation should be given or that no difficulties would arise in seeking to carry those designs, which in tendency, must awaken the lethargy, depravity, and heathenism of such a vast territory as that belonging to the Hudson Bay Company, where the prince of darkness seems to have reigned with almost undisturbed Dominion from the creation of the world. I find a cold indifference on the part of the chief officers resident in the country, or rather, I ought to say, that they view what exertions I make in the glorious object before us with jealousy, and cannot conceal their fears lest the plans which we haven't you been seeking to civilize and evangelize the poor Indian will be the means of lessening the quantum of fur and consequently gain - "Our craft is in danger." I assure them I can see no ground whatever for these alarms; it would not I conceive be the effect of our blank, but on the contrary, their interest would be promoted in their success; and that hunters would never be wanted among the Indians where animals were found and many would hunt for pleasure and many for gain.

The unexpected question has been put to me, and that by one of the chief factors whether the committee at home have a right to vote away sums of money by blank deeds and by fifties, as they have done for the purposes which have been mentioned. This surprises me and I doubted whether I ought to have repeated it, before blank whether it was a sentiment resting with the individual who expressed it, or one that prevailed in the council held at York Factory every summer for the management and conducting at the trade in the territory. Perhaps it was uttered in ignorance by the officer; but I shall be able to ascertain more upon this point before I leave for England next September. The information therefore will rest with you or with your judgment to blank it, as you please. Though I have met

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and do meet with difficulties yet I have ever sought to have my mind invincible to them.

Our missionary school will be established I trust. I'm laboring to organize it; and as I would it conscientiously avoid giving offence, and meet the prejudices of those who may oppose themselves, it will be my earnest endeavor to complete the number of Indian children on the Establishment with orphans. To do away with the objection, that the Indians, the parents of those children I admitted, would be hovering around the school with their children, instead of remaining on their hunting grounds.

The Colony is too far north for the Swiss emigrants, and most of them who came out last year, have a, or will leave it, I think.

We had a good crop last harvest from the quantity that was sown. I grew about 200 bu. of Potatoes from about 6 bu. planted. The soil is excellent, and if cultivation was carried to any extent, such is the produce in return that the question would be with the settlers, "Where shall we find a market?" John West.

P. S. I feel much interested in my intended visit to the Esquimaux Chiefs in July. Capt. Franklin's heart is with us in seeking to establish a school amongst them. I propose leaving the Red River the beginning of June for York Factory, if the ice in Winnipeg Lake will permit; and on my arrival at

the factory walk with a guide to Churchill, as the ice in the Bay in July may prevent any boat or canoe been navigated.

REV. JOHN WEST TO THE SECRETARY, dated London, Oct 25/23

My dear sir.

Through a kind of protecting Providence, I have again set my foot on my native shore, and shall be happy to call at the Church Missionary House to give further information, relative to the state of the country I have just left.

The enemy still retains a strong hold. An attack has indeed been made, but it is only yet on the outposts of his entrenchment. The Grande Bark to an immediate victory over many obstacles and difficulties in the way of raising the standard of the Cross, is European depravity and apathy in the country, to promote Christian and benevolent designs for the instruction and ameliorating the condition of the people involved in darkness and in the shadow of death. But difficulties were to be expected in practically seeking the introduction of Christianity in that Heathan land, which Satan has held bound, lo! Not these 18 years or a century, but probably since the creation of the world.

In seeking to form a settlement in the heart of an Indian

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Country, without the arm of protection, civil power, and a code of blank human nature will not be restrained to the organizer nation of society, without these essentials.

In consequence of the conversation which I mentioned with Captain Franklin, and York Factory, last year, I walked from thence to Churchill [the most northern Post the Hudson Bay Company has at present on the Bay] last July, to meet the Esquimaux Indians; and was much interested in the meeting about 50 of them. Some of them were from Chesterfield inlet; and thought I might have given you the latest information which you had received of Capt. Parry, but I understand he has just returned to England. They reported that they met Esquimaux there, who came from the sea to the north, who told them that they sought to big ships last year, when there was no ice; that one of them came near to the shore and stopped; but that they were afraid and ran off over the rocks, till they saw the ships go over the waters where the sun rose. There is little doubt, I think, but that these were the discovery ships; where, I could not ascertain, but probably on the sea east of the Coppermine River. [signed] John West.

MR. GEORGE HARBIDGE TO THE SECRETARY, Dated Church Mission House, Red River Settlement, July 18/23

Dear Sir.

I received your Letter, in the name of the committee, bearing date to May 23rd, 1822, in which I find

they have pleased to engage me as a teacher in their service.

I feel sensibly the obligation imposed upon me thereby, and take this opportunity of assuring the committee, that it is not only my desire, but shall be my study and endeavour, to further the object and promote the interests and welfare of the society, as far as, by God's grace, I am in a bold sold to do.

Mr. West left the settlement early in June, during which. I have endeavored to maintain public worship stated lead on Sundays, agreeable to the wish of the committee. I go through the regular morning service, after which I read one of the homilies of the church [letting the church speak for itself] thinking it the best means to avoid giving [willingly] 0 fence to anyone. We have had statedly from 30 to 50 attend. The Sunday and day school also are continued, but thinly attended. I should be glad to know the wish of the committee, as it respects my duty in the Office of School Master; and also to have their advice and instruction relative to ministerial duties on the absence of the minister. Soon after Mr. West's departure, I was applied

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to baptize a child. I referred the father to the minister expected in the fall. She made some objections, and among which he said he was afraid the child would not live. I therefore baptized it publicly after Divine Service, on Sunday the 20th of June: the child was about 10 days old, and from among the Scotch Settlers. Two days since I was applied to again, by one of the Meuron Settlers. I referred him also to the Minister in the Fall. He said he wanted it done it quick: but as this was the only objection, I declined doing it. The man seemed rather offended, and I thought showed an inclination to go to the Catholic Priests. I should be glad to know how the Committee wish the Report of the Schools made out. I have given a plain and brief statement this year, having no particular is further to state.

I've only to add that, as far as in us lie, both myself and Mrs. Harbidge will endeavor to improve the grace of God given unto us, in furthering the object and wishes of the Society in this part, in the improvement and benefit both of the temporal and spiritual condition of those that may be committed to our charge; " not with my service, as men pleasers; but as the servants of Christ, doing the will of God it from the heart: with good will doing service, as to the Lord, and not to men; knowing and of that the Lord we shall receive the reward of the inheritance: for we serve the Lord Christ."

[signed] George Harbidge

N.B. By another year, we shall stand in need of a quantity of part one of the Sunday School Union Spelling Book; Sunday school Hymn books [Silver Street, as we have them already in use]; slate pencils; strong a sewing needles, various sizes; strong thread, white and black; necking needles, and worsted buttons; to fo large scissors, &c &c. and it would be much to the benefit of the Institution to send cloth, Blankets, soap, and other necessary articles for the use of the Children.

REV. DAVID JONES TO MR. COATES, dated York Fort, August 19/23

Another request I have to make is that before Mr. West comes out again, you will give him out of

my allowance 10 lbs., to buy some things which I have ordered. I would further mention that the shoe maker employed to furnish me with the stock of shoes, has used the society very badly; as he sent me the second time the same articles which I had returned as being too small, and the boots were of such bad quality that they came to pieces on a fortnight's wear. You will doubtless see the propriety of charging him or remonstrating with him. Was it not the custom of this country to where Indian issues, I should now be awkwardly situated.

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REV. DAVID JONES TO THE SECRETARY, dated York Facatory, Hudson Bay, 1823

Rev. and dear Sir,

Our merciful God has conducted us hitherto in safety, of this past mercies, I am encouraged to trust him for the future.

I have sent a few extracts from my Journal, though as yet nothing connected with my situation as Missionary can be expected.

I am sorry to find that Mr. West has been much thwarted in his views by the Company's Agents in this Country; but all these matters will be adjusted before he comes out again, and a proper understanding well, doubtless, exist between the Directors at home and their Agents abroad.

I have two Indian boys to take with me to the Mission school at Red River, of the Chippeway Tribe: They are interesting lads, and I have named one of them William Sharpe.

Remember me, dear sir, at the Throne of Grace's. Through Christ I can do much; but nothing of myself. I hope to hear from you by next Spring .

[signed] David Jones.

REV. DAVID JONES'S JOURNAL FROM JUNE 1 TO AUGUST 19, 1823

June 1, 1823. Sunday. This day is peculiarly trying to me. The ship been in confusion, prevented are having at Divine Service on board; the of most of the passengers plainly indicating that they were of a turn of mind and suitable for me to hold converse with. I never entered so fully into the sentiment of the Psalmist, when he cried, "How amiable are thy tabernacles, O Lord of Hosts!" The wind has been directly against us, so that we have not gone down the river 5 mi. the whole day.

June 2nd, 1823. Fine breeze this morning: drove into the Yarmouth roads, where we anchored for the night; the wind increasing to a brisk gale.

June 3rd, 1823. Went on shore at Yarmouth, and bought several articles for the voyage; among others, a stock of tracts for distribution among the sailors and passengers.

June 5th, 1823. Blessed be God! Things turned out much more to my comfort on board the ship, than I at first expected. The captain is very kind to me, and is blank to religious exercises: And among the passengers I have found true followers of Jesus, though I have to mourn over others as the votaries of Roman Antichrist. Saw Christ Hills, Scotland, today, covered with snow, which had a novel and interesting appearance.

June 7th, 1823. This morning we past Duncanby and Petershead, crossed blank Frith, and in the evening and anchored off Stromness, the next town of the Orkneys to Kirkwall; which was, according to custom, saluted by seven guns

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And blank. Here we shall remain for 10 days or a fortnight, to get water and livestock in.

June 8th, 1823. Sunday. Went on shore and attended services at the Stromness church, at 11, and returned on board to dinner; and in the afternoon had service on the quarterdeck, when all hands were ordered to be present. Was much pleased with the men of the ship, and found many of them walking in the fear of the Lord. Blessed be God! For a rich repast to my sold today, when compared with last Sunday.

June 19th, 1823. This morning Captain Davison signified his intention of sailing by firing guns; but, in consequence of the non arrival of a Custom House Order, we were delayed it till the evening tide. And here I am called upon to raise a monument of praise to the kindness and mercy of God, for giving me, in this remote corner of Britain, such kind friends. Most of my time was spent at the Minister of Stromness's House, and in that of Rev. Mr. Hamilton, the Minister of Hoy, one of the neighboring islands; who, with Mr. Rae, the Hudson Bay company's agent at this place, have a peculiar claim upon my gratitude, for their kind and unwearied attentions.

June 22nd, 1823. Though indisposed this morning, as I had been for some days, I was unable to perform a Divine Service on deck. It was a very fine day, which allowed all to be present. It was the scene to me as novel as interesting, having no other pulpit than a cask, no walls but the atmosphere, and no canopy but the heavens. All the men seemed remarkably attentive. I cannot sufficiently blessed God for having so much on my side the countenance of the Captain, as from the peculiarity of my situation, I should have been exceedingly cramped without it. In the evening I gave some tracts away among the sailors; and had caused to bless the lord for having spent the Sabbath to my comfort and satisfaction.

June 26th, 1823. Lat 56.53; longitude 19.46. Thermometer Fahrenheit 45. Every day now displays to us the wonderful works of God; as we continue to see whales, blank, immense shoals of porpoises, and many other descriptions of fishes common to the North Atlantic. My time is principally taken in reading Bishop Halls polemical works. I've happened at times to mislay it after perusal, and it has been taken up by some who did not like the words, "No peace with Rome, and who strongly remonstrated with me for reading such works. I am inclined to think that his pen has been it too deeply into the venom of controversy, myself.

June 28th, 1823. I fine breeze this morning, which carries us on very fast. Feel very much

indisposed. Coldness and deadness of heart, I have still to complain of. I am inclined to attribute it to the want of privilege &

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convenience of retirement on board the ship, but, alas! I am blank blank causes, while the root of all evil lies in the corruption of an evil heart, which I carry with me wherever I go. " create in me a clean heart, O God, and renew right spirit within me!"

June 29th, 1823. Sunday. Rather indisposed this morning; but, blessed be blank was unable to perform Service on the quarter deck, and felt a tolerable day of Liberty: subject, psalms cxlcii.7. May the blessing of God accompany blank sown in weakness! In the afternoon when on board the " Eddiestone", our blank consort, and performed service on the deck. There I enjoyed much of the presence of God, and I have reason to say that it was a season of some refreshment to many present. Spent the evening pleasantly and I hope profitably with Capt. Bell, who I believe is a follower of the Lord Jesus and it is but just as to say that I never saw Crusoe steady in their general demeanor, as those of the Prince of Wales and the Eddystone. Some exceptions there are; but the majority of them walk, apparently, in the footsteps of the Lord.

July 4th, 1823. Thick fog weather. In the afternoon it experienced a rapid transition from key to cold: the thermometer fell, in the course of a few hours, from 52 to 40 degrees. We are now off Cape farewell, the southernmost part of Greenland.

July 6th, 1823. Sunday. Very cold and boisterous. Had service below in the cabin, which is not so comfortable as on deck, from the confinement. In the afternoon went with Captain Davison, and Captain Pelly on board the Eddystone, and had service on the main deck. We of cause for gratitude to God, for such weather as enables us to go from one ship to another in a small boat in the middle of the Atlantic's ocean. Our God " layeth the Calf of his chambers in the waters, and maketh the clouds his chariot, and rideth upon the wings of the wind."

July 12th, 1823. Long. 56.41; lat 61.43. Most of the last week we had a calm, and gained but a very few miles. Employed principally in reading Dr. Owen on communion with God. It is indeed a treasure, a feast to my soul. I cannot be too thankful to the friend that put it into my hand.

July 13th, 1823. Sunday. Fine weather permitted us to have Divine service on the quarterdeck of both the company's ships. Preached in the morning, with unusual freedom, from Jer.IX.23,24. my situation is very peculiar on board the ship. The Highlanders are all decidedly pious, but prejudiced against our church liturgy and all manner of forms. In preaching I make a point of meeting them by speaking memoriter, with which they are very pleased. Many are Catholics, and are determined it to be displeased, although I avoid everything calculated to offend them unnecessarily. May God enable me to be faithful and wise in the discharge of my duty! My aim is to consider how my savior would have acted was he in my place.

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Saw an immense field of ice this afternoon: it was higher than our main mast head, which measures 112 ft.. thermometer eight degrees above freezing point.

July 18, 1823. Thermometer 5 degrees below freezing point. Had ice on the rigging all day.

July 19th, 1823. Off the island of Resolution: saw the land this morning at 4:00. The land appears Grand and majestic in its rugged scurrility, covered [I suppose] with the eternal snow. Our northern horizon is blockaded by one solid mass of ice, and the surrounding sea interspersed with fields and blank of the same, which are truly beautiful: the sun shining upon them forms an indescribable halo in the haze by the reflection, which makes them appear twice their real height. All the scenery around is calculated to elevate the mind, and to impress awful ideas of that being whose hands formed them all.

July 20th, 1823. Sunday. We are surrounded by the wonderful works of God, and are obliged to push on through thick masses of ice, which are continually thwarting our passage and grating against the sides of the ship, making a noise very much resembling the most thunderous thunder that ever I heard. All hands are fully engaged in the management of the ship, which renders it impracticable to have service; so that the few of us that regret it must "take counsel together". I bless God for Dr. Owen's work.

July 21st 1823. Having grappled to a large piece of ice this afternoon, went out to walk upon it, and was on till late. While on the ice read the 38th chapter of Job to more advantage than ever I did before.

July 22, 1823. Very dark and foggy, which occasions considerable apprehension among our officers, lest we should, by and warily approximating it to the land, fall on some sunken rocks. The sky clearing up in the evening, we had the satisfaction of observing a total eclipse of the moon, coming at 9 and terminating at 2:00. It was very different in its appearance from any phenomenon of the kind that I ever witnessed in England. "the heavens declare the glory of God, and the firmament sheweth forth his handy works."

July 27th, 1823. Sunday. Cont'd at grapplings since yesterday morning. Had divine service below in the cabin at 10:00 a.m.; and in the afternoon walked across the ice to the Eddystone, and, at 4, preached in the cabin. This day has been comfortably and profitably spent, compared with last Sunday. Felt at tolerable liberty in speaking to the men.

July 29th, 1823. Wind still contrary. We have now been detained 11 days off Resolution, in the most dangerous spot of whole way that we have to go; and there is every probability of its being late in the season before we can get to our journey's end. But Lord knows what is best for us, and I hope we shall be enabled to leave all with him. The cold is very severe this morning: thermometer 6 degrees below zero. The sails were all glassed

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With ice, which falling upon the deck, when the sun shines blank blank blank walks. Saw two icebergs this morning, the largest I have seen, both upwards of 200 ft. in height.

July 31st, 1823. Blessed be God! We took leave of Resolution of this morning, a Fine breeze starting up from the east. In the morning made large islands.

August 1st, 1823. Saw Terra Nivea this morning covered with the eternal snow. In the afternoon we were apprised of the approach of the Esquimaux Indians, by hearing their shouts at a distance of three and 4 mi.. They came presently all along side of us, vociferating with all their strength "Ah, ha! Ah ha! Chimo, chimo! Pillata, pillata! I cannot express my feelings in viewing this degrading representation of fallen humanity. From the food it upon which they subsist, appear of plethoric habits, and although stout, far from looking healthy. After we had traded some time with those alongside, we descried the log boats approaching, in which were the women and children; and here my feelings were shocked beyond description, in witnessing among the Esquimaux women the total absence of that natural and maternal affection so common even to the brute creation. When they had bartered away almost all their trading articles, consisting chiefly of whale blubber, sealskins, whalebone, seahorse teeth, &c no sooner was a piece of iron hoop exhibited to their view, than the inhuman blank forgot her sucking child and had not compassion on the son of her womb, but lifted up her innocent babe, with tears running down his sallow face, and would I doubt not, have parted with it without the least hesitation, had there been any body to received: nor was this the force of a momentary temptation at the sight of the wished for article, but was observed to be repeated several times in the course of the afternoon.

This novel scene was calculated to give rise to a peculiar train of reflection in my mind. The question naturally arising in the mind of a Christian at such a spectacle, is, " Can there be nothing done for the Esquimaux?" The affirmative is proved from the Labor of the United Brethren on the Labrador Coast. "Whose duty is it to inquire into their condition, in order to open the door for the introduction of the Gospel among them? It must, doubtless, be replied, "Of those whose right and prerogative it is to trade in these desolate regions." There seems to me to be no serious obstacle in the way; for, from what I have seen of them and from I have been able to collect from the Hudson Bay ships; they are friendly, docile, and tractable. Why then have we not an Interpreter, to ascertain their habits and customs of life? After having given way to such reflections as these, I could not but turn with joy and satisfaction to the 11th chapter of Revelations 15 verse ____ " And the seventh Angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." The blank wretched Esquimaux shall then be found under the standard of the cross;

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The voice that is now lifted up only to disgust the ears of a civilized being, shall be heard celebrating the riches of redeeming grace and dying love.

"Amen, even so come Lord Jesus."

August 10th, 1823. Sunday. Felt very unwell this morning, and was hardly able to perform service; but God enabled me to get through with more comfort than I expected. Spent the evening in reading Brainard's life. I'm going to the same people: oh for a skirt of his mantle to fall upon me! I am continually told of the impracticability of doing any good among the adult Indians; but God's arm is not shortened that it cannot save; and if I shall be enabled to learn their language, I shall preach "Christ crucified" to them, and leave the consequence with Him.

August 16th, 1823. Came to anchor in the flats last night, and at 11 this morning the Governor sent boats to the ships for the passengers. At 4 in the afternoon landed at York Fort, thankful to God for his protecting care of us during a very perilous voyage. On landing I was distressed at the wretched

appearance of the Indians and Half breeds around the factory; wandering about in idleness and misery. This place certainly ought not to be without a School. Learnt on my arrival that the Rev. J. West was gone to Churchill to visit the Esquimaux.

Aug 17th, 1823. Sunday. Had service at the Long Room in the Fort, when most of the Company's Servants attended. I was very much delighted at the attention and decorum that was observable among them.

August 19, 1823. Mr. West arrived this morning; and thus, like the apostle when drawing near Rome, "I have found friends and taken comfort". I have to Indian boys to take to the Mission School at Red River. We are waiting for boats from the colony before we can start a, which I hope will be soon.

REV. JOHN WEST'S JOURNAL FROM JUNE 10TH, 1821 TO OCTOBER 24TH, 1823.

June 10th, 1821. Anxious as I am to get on with my building, I meet with but little willing assistance. Few possess any active spirit of public improvement, and the general habits of the Settlers appear to me to be those of lounging and idleness. Smoking is almost universally and constantly practiced; and the hired Labourer does but little work during the day.

The Saulteaux boys, whose parents were scalped by a war party of Sioux Indians, were wept over by their Relations on reaching Pembina; who earnestly begged that they might have them, and it was thought best to deliver them to their care.

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June 20th, 1821. Received some letters from England, by blank from the blank greatly rejoice my heart with the information that my dear family were well. Surely it becometh one to be thankful! Before I left England it was my wish that they should have embarked with one, but circumstances prevented it, and while I have courage to encounter privations and blank upon my blank attempt to promote the object of my profession in this country, I can find courage to write for Mrs. West, who is superior talents in farming would greatly aid meat, to come out to the settlement with an infant family, situated so far from the coast, so difficult of access through a journey of blank miles or more probably by the courses of the Rivers, and without Government Protection, I hold it to be an imperative duty to seek all the good that can be effected, and to be active, zealous, and laborious discouragements, but I am not sanguine in my expectations that the colony will rise to blank prosperity, under existing circumstances.

The soils of Red River is uncommonly fine, and holds out every encouragement in produce from cultivation. Labour, however, is very expensive which operates against the employment of capital in seeking improvements and farming to any extent. The Labourer and 100 per cent, and frequently more, for goods of English manufacturer, and colonial produce been also a very dear, his the Laborers general request is a Dollar a day, finding his own provisions. A circulating medium would no doubt reduced the price of labor, and operate beneficially through the Settlement. Why it has

been so long withheld, it is not easy to comprehend, as it is generally requested by the Colonists, and would relieve them from many unpleasant circumstances arising from barter and payment by Bills. Fires are very frequent in the spring and fall of the year, and agriculture has made so little progress hitherto as scarcely to impede their course, sometimes threatening and destruction from whole of the Northern and Western horizons. It is much to be regreted that the woods in the immediate neighborhood of the Colony, which afforded fuel to the Settlers, should be destroyed it as they are by this devouring element.

July 2nd, 1821. And agreeable change has taken place in the appearance of the place. The trees are breaking into leaves and many plants are in bloom, where but a short time ago, everything bore the aspect of winter. But this almost sudden and pleasing change has brought with it an increasing torment. Night and day we are perpetually persecuted with the mosquitos, which afford you no rest, but in the annoying respiration of a smoky room. But domestic cattle gallop to the fires which are lighted for them, that they may find relief in the smoke from this ever busy and tormenting insect. The weather is extremely equal to the West Indies.

July 4th, 1821. Sturgeon, from 60 to 100 lbs. each, are caught in great abundance

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At the Forks during the month of May; and also in the fall of the year, a little below the Rapids towards the mouth of the river, but they are not at this time so numerous. The oil of the Sturgeon is used by the settlers as lamp oil. The blank, when carefully and quickly dried in the shade, by hanging it upon a line in a good breeze, forms blank; the simple solution of which in water makes a good jelly, and may be seasoned by the addition of syrup and wine, or the expressed juice of any right fruit. The roe is often cooked as soon as taken from the fish; but, when salted and placed under considerable pressure until dry, it forms the very nutritious article of food named caviar. When the Sturgeon of leaves us, there is generally caught a good supply of Cat Fish, weighing about seven or 8 lbs. each; and which are taken in greater or lesser quantities during the Summer months.

The Scotch Settlers complaining that the proposed charge for each child at the school for the year was more than they were able to pay [and which would by no means support a School Master with anything like a respectable salary], a subscription was entered into by the principal Settlers to aid the education of their children, at the charge of 20 lbs. each per annum.

July 20th, 1821. Vegetation is now making an astonishingly rapid progress, and the grain in its luxuriant growth presents to the eye of the fairest prospect of a good harvest. But the Locust, an insect very like the large Grasshopper, is beginning to make sad ravages, as it has done for the last three years, by destroying the Crops at the Settlement. They multiplied so rapidly, that they soon overspread the land, or rather the whole Country; and had not a wise providence limited their existence to one year, they would, no doubt, soon destroyed the vegetative system of the world. They seemed to devour, not so much from a ravenous appetite, as from the rage of destroying everything that lies in their way, and their work of destruction is so regular in a field of corn, as to have the appearance of having been cut by a scythe. Where their eggs are deposited in the earth and they breed, they stop the months of April, May, and June. Towards the end of July they get stronger and have wings, when they rise together, sometimes so numerous as to form a black cloud darkening

the rays of the sun. Their first direction is against the wind; afterward they appear to be driven by its course and fall as they become exhausted by flight. So terrible are they in desolation where they alight, that they stripped the trees of their leaves, and sometimes their bark, as well as destroy the Corn and Grass. " The land and may be as the garden of Eden before them; but behind them it is a desolating wilderness."

The late Earl of Selkirk having suggested that " in the course of each Summer it would be proper that the Minister should visit the Hudson's Bay Company's Factory at Norway House, and also perhaps at York Fort, as a great number of their servants are assembled at those places for a few weeks

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in Summer, and have no other opportunity for public religious instruction. I left the settlement on the first of August for York Factory, and arrived at Norway House on the August 6th. Here I met one of the Directors of the Hudson Bay Company and a gentleman of the North West Company, on their route from Montreal to York Fort, to arrange matters relative to the future trade of the Country, in consequence of a coalition having taken place between the two Companies; a circumstance which I could not but hail, as highly engaging in the attempt to better the condition of the Native Indians.

August 12th, 1821. Performed Divine Service; afterwards baptize between 20 and 30 Children. Two of the Company's Officers were also married during my stay at this Post.

Marriage I wouldn't force upon all who are living with and have children by Half-caste or Indian women. The Apostlic injunction is decisive against the too common practice of the Country, in putting them away or deserting them to be taken by the Indians, with their children, on the parties who have cohabited with them leaving the Hudson Bay company's territories . 1 Cor, viii.12. And if a Colony is to be organized and established in the wilderness, the moral obligation of marriage must be felt. Some form or religious right in marriage, is also requisite, and has generally been observed by enlightened and civilized Nations. It is a Civil Contract on Civil Society; but the sanction of Religion should be superadded. The ancients considered it as a religious ceremony. Their imaginary gods were consulted before the marriage was solemnized, and their assistance in implored by prayers and sacrifices. The gall was taken out of the victim, as the seat of anger and malice; and thrown behind the altar, as hateful to the Deities who presided over the nuptial ceremonies. According to its original Institution [Gen. ii.24], marriage is and the nearest of all earthly relations; and, as involving each others' happiness through life, it surely ought to be entered upon by professing Christians, in religious adoration and ceremony, invoking Heaven as a party to it, while the consent of the individuals is pledged to each other, ratified and confirmed by a vow.

Incestuous cohabitation is common with the Indians: but so far from adapting the custom of others in presenting their wives as a mark of hospitality do to a stranger, the Chipeways, or Saulteaux tribe of Red River, appear very jealous of them toward Europeans. There is something patriarchal in their manner of first taking them. When a young man wishes to take a young woman as his wife, he may perhaps mention his wishes to her; but generally he speaks to the Father, or those who have authority over her. If his proposal be accepted his admitted into the tent, and lives with the family generally a year bringing in the produce of his hunting for the general mess; or, he may not separate till after

an increase takes place in his new connection by the birth
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of a child. When a European takes an Indian girl to live with them, it does not appear that her wishes are at all consulted; but she is obtained from the lodge generally, through that irresistible bribe to Indians, Rum Keg; and they have been greatly corrupted in their simple and barbarous customs, my conduct more barbarous on the part of those, who of born in no other mark of the Christian character, than the name.

Childbirth is considered by the Indians as of a trifling nature; and it is not an uncommon case for a woman to be taken in labor, step aside from the track of the party she is traveling with, and overtake them in the evening at their encampment, with the newborn infant at her back. The custom of separation for 40 days at the birth of a child, the putting up part of the Female in a separate Lodge at peculiar seasons, and forbidding her to touch any articles of common use, bear a strong resemblance to the Laws of uncleanness and separation commanded to be observed relative to Jewish Females, and strongly corroborate the idea that they are of Asiatic origin, and have descended from some of the scattered Tribes of the Children of Israel; come over in some ancient transmigration by Hamschatka, into these wild and extensive territories. In baptizing their children and calling them after some animal, some place, or object in nature, it is common to make a feast, smoke, and address the Great Spirit, asking him to protect the child and making a good hunter. The women generally suckle their children till they have another, and I have seen children of three and 4 years old at their mother's breasts. In burying their dead it at the Forks, the axe, the kettle, and the property of the deceased are put into the grave with the corpse; if any remain, it is given away, as not liking to use anything belonging to their deceased relations. They frequently arrange some Bark with short sticks, over the grave very neatly; and the scalp of their enemies is sometimes affixed to a long stick, and placed at the head of it.

August 14th, 1821. Proceeded on our way, and arrived at York Factory.

August 27th, 1821. Where I found a considerable number of Swiss Families, going as Emigrants to the Red River Colony. The manner in which they had been recruited, by an incorrect prospectus circulated in the Swiss Cantons by a Gentleman who had been in Canada but had never seen the Settlement, led me to fear that they would experience much disappointment in their expectations of the Country. It appeared to me that the colony was not sufficiently advanced to received such a description of Settlers as these were, consisting of Tailors, Watchmakers, and Mechanics. The party Husbandman, who would work his persevering way through the thickets, clear the surface, and spread cultivation of around us, was the character we wanted; and who would not easily repine if a storm overtook him in the wilderness.

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August 30th.1821. Having waited for a favorable opportunity to propose the establishment of an Auxilary Bible body, I was happy to find in a conversation with the director on the subject, that such a proposal fully accorded with his wishes.

September 2nd, 1821. Immediately after Divine Service in the afternoon the Director took the

Chair, and under his Liberal patronage this Society was formed, designed "For Prince Rupert's Land and the Red River Settlement." God be praised for the liberality which was shown at its formation. More than 120 lbs. was immediately subscribed in aid of an Institution [the British and Foreign Bible Society] which justly challenges the admiration of the world. Pure in its principal, and simple yet mighty in operation, it is diffusing blessings through the four quarters of the globe. Europe, Asia, Africa, and America are partakers of its bounty; and the tide of its beneficial liberality is flowing towards all nations, hundreds, tongues and complexions of our fellow men, that they may be able to read in their own tongues the wonderful works of God.

During my stay at York Factory several marriages and baptisms took place.

September 13, 1821. We cheered Mr. Garry, on his stepping into the Boat to embark in the Prince of Wales for England; and immediately afterward I set out on my return to Red River.

September 20th, 1821. We overtook the Swiss Emigrants, slowly proceeding and greatly harassed by tracking the boats with a line against the strong current of the river. One of the Swiss was drowned soon after they left the Factory, and several Children died on the passage.

October 10th, 1821. The weather was occasionally very cold, with heavy snow storms and one of the men got his feet dreadfully frozen, from the careless neglect of not taking off his shoes and socks at night. In crossing Winnipeg Lake, one of the boats was wrecked, but providentially no lives were lost. In consequence of this accident we were detained at our encampment six or seven days without any other subsistence than grain.

October 23rd, 1821. The first division of the boats with the Swiss had probably arrived at the Colony; but we were suffering privations and were apprehensive that the river would be frozen over before we reached the Settlement, on account of our being so late on the passage.

November 2nd, 1821. We arrived at the mouth of the river with the Second Division; and found our friend Pigwis, the Saulteaux Chief, at his encampment. He received us with hospitality, giving us a good supply of fresh and dried Sturgeon. The liberality of the Indians was put to the test by our numerous and hungry party; but it did not fail us, as I believe, it seldom does in their improvidence of tomorrow.

November 4th, 1821. I could not but recount the mercies of God on our arrival in
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safety, at Fort Douglas. They have followed me through many a perilous and trying scene of life. May a sense of a continual protecting Providence, in the mercies of Redemption, ever actuate me in what ever things may tend to the happiness and promote the best interests of my fellow men, in the journeyings of my life through a disordered and wilderness world!

In landing at the Fort, it was a matter of regret that there was no building erected for the reception of the Emigrants. The sailor naturally anticipated repose, after having been buffeted by the pitiless storm, on reaching the desired haven; and persons who have been floating on the waters for four or

five months, resting in tents by night, or line by the side of a fire in every change of weather, on the way from York Factory to the Colony, naturally expect on their arrival, to be accommodated under some roof until they can erect or obtain a habitation of their own. It creates much disappointment, and makes an unfavorable impression on the minds of the parties, when obliged to pitch their tents at their first landing outside the Stockades of the Fort.

November 7th, 1821. Married many of the Swiss to Germans, formerly of the De Meuron Regiment discharged in Canada. They received with wives some of their parents and Swiss families into their houses. Many of these Germans being Catholics, made application to the Canadian Catholic priests to marry them, who refused because they're intended wives were Protestants; and such was their narrow bigotry on this matter, in refusing to marry a Catholic to a Protestant, that they thought a Catholic could not be present as a witness "sine culpa" when I performed the marriage ceremony, "inter Catholicos et Hereticos".

November 9th, 1821. The Locusts having again destroyed the Crops, the greater part of the Swiss Emigrants and some of the Settlers are gone to Pembina, as fears are entertained that provisions will be obtained with difficulty during this winter.

During my absence in the month of August, a party of Sioux Indians, to the number of about 50, came to the Colony, in expectation of receiving presents from the Stores: if granted them, they would return peaceably to their own Country; but if not, they threatened to use force and take them, saying they were promised presence by the Great Chief, the Earl of Selkirk, when he passed through their Country to the United States, on his return to England from the Settlement. Though they might have received a present as mentioned to them, by the direction of his Lordship, yet they expected something more; and it is not perhaps sufficiently considered, that the Indians expect promises to be fulfilled to them by the parties themselves who makes them, and not by the hands of agents. It was thought advisable to promise them some goods on their return, and they manifested no other
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than a peaceable disposition towards all parties. The Saulteaux Indians of Red River, however, between whom and the Sioux Nation a hostile feeling from time immemorial, became very irritable; and three of their young men set upon a small party of the Sault; as they were gathering and eating some corn in one of the Colony on the Point below the Colony fort. They killed and wounded a third; and immediately on discharging their guns in ambush of them swam the river, while the other two fled along the bank, and came to Pigwis & his party, who were at a short distance below. Strangers to blank warfare, they glory in stealing upon their enemies like foxes, attacking like tigers, and then flying like birds. No more therefore was seen of the Saulteaux during the stay of the Sioux, for about a week after this unpleasant affair. They left the Colony without doing any mischief to its inhabitants, to return to their own lands; and leaving their dead and buried near the stockades of the Fort, The Saulteaux, in their savage fondness to exhibit the scalp in the war dance and to obtain the toes and fingers of the slain, made several attempts by night to disturb the graves; but were prevented by a watch that was kept.

November 11th, 1821. The winter is again set in with severity. We have Divine service at the Fort which formerly belonged to the North West Company, and which is now called the Fort Garry. I

have also removed my school to this place; but few are able to attend it, from its being situated so far from the body of the Protestants. I had earnestly hoped that the building of would have been so far Finished, ere this, as to have a, dated the School Master with a residence, as well as to have afforded a place for Divine Worship; but have been greatly disappointed in my expectations. The difficulty of obtaining provisions and the way of obtaining them, have formed the character of the Colonists principally in to that of Hunters and Fishermen; so that stipulated labor is not very readily performed, nor our Laborers generally procured but at a high renumerating price.

November 25th, 1821. In the Liberal supply of the Sacred Scriptures in many different languages, by the British and Foreign Bible Society, I have been enabled to circulate copies of the Bible among the Servants of the Company especially among the Settlers, in English, Gaelic, German, Danish, Italian, and French. The Catholic priests, I'm sorry to find, are opposed to the few Catholics among them who can read having the scriptures. One of them who had asked me for a Bible upon been requested by the Priest to give it up, put a very pointed and pertinent question to him, as I was informed: "From whence, Sir, do you get to your knowledge of religion?" It is from the Bible and the Bible alone, that we derive all true sentiments on religious subjects; and surely the exercise of private judgment in the possession of the Bible, is the birthright privilege of Everyman? Here in is contained in the great charter of salvation, and the awful code of Divine communication to the human race. A bible then to every man in the

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In opposition to such priestly objections so contrary to the liberality and conduct of more enlightened Catholics, and manifestly opposed to Scripture examples and the Divine command of the Founder of Christianity itself. The eunuch was reading the Bible, searching for an inquiring after Divine Truth, when Philip was commissioned to "join himself to his chariot". The savior gave an authoritative command to the Jews to "search their Scriptures". They are the means of affording that instruction which man's wisdom cannot teach, well they bear every mark of a Divine Revelation in a manner worthy of God, and yet plain to the meanest capacity.

December 25th, 1821. Christmas is again returned, and appears to be generally known among us, as a season of rioting and drunkenness. Will not the very Heathan rise up in judgment at the last day, and condemn such gross perversion of the supposed period of the Redeemer's birth, the knowledge of whose name they have hitherto been unacquainted with?

January 1st, 1822. Oh thou God of mercy! As thou hast brought me hitherto, be pleased to support and direct me in the wilderness. "Order my footsteps," and make my path acceptable to thyself. "Hoping all things," may I "endure all things," in the desire of usefulness as I proceed on the journey of life; and be blank with "a spirit of love and of a sound mind," as year after year revolves over my head.

January 16th, 1822. A great scarcity of Provisions is felt in the Settlement. Very little Buffalo meat has been obtained from the Plains, and our principal subsistence is grain boiled into soup. This also it is difficult to procure: a very few meet with either pepper, salt, flour, or vegetables.

January 28th, 1822. The Swiss who got his feet badly frozen on the passage from York Factory,

died at Pembina; and another was frozen to death on the plains: others have lost their toes in the severity of the weather, and all are suffering severe privations. One of the Settlers also perished, as he was returning from the Plains with a Horse sledge.

February 14th, 1822. Times do not yet where a more favorable aspect; and the Buffaloes having kept at a long distance from Pembina, it is not probable that they will come nearer, as the season is now so far advanced. A few fish are occasionally taken with net this from under the ice, such as Pike, perch, white fish, suckers, and a small fish called Goldeyes. for these and for a few Sturgeon which are sometimes caught, and exorbitant price was paid. Most of the Settlers are upon an allowance of a pint of wheat blank a day, and fears are entertained that there will not be any grain left for seed.

February 20th, 1822. Left the farm in a Cariole for Pembina, and was sorry to find, on my arrival, that the Swiss and their families were suffering from

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want, as no regular supply of provisions could be obtained from the Plains. On the whole, they were worse off than those who were below at the Forks: they got an allowance of grain, while those above had to depend entirely on the fugitive supply of the Chase. They gave in barter watches and almost every article of clothing which they had brought with them, as well as a good deal of the supplies they obtained from the Colony stores, for meat, and that frequently at an exorbitant rate, to who could afford them. A few families went and pitched with the Hunters on the Plains, and some are preparing dried provisions to leave the Settlement for the United States in the Spring. A report is in circulation, upon strong growth of suspicion, that a deliberate and barbarous murder has been committed by one of the Half-breeds, on the Canadian Freeman. There been no criminal nor civil jurisdiction established within the Territories of the Hudson's Bay Company crime goes unpunished; and every vice which degrades and degrades Society generally escapes with impunity.

Had Divine Service at the Company's Fort the two Sundays I was at Pembina: The last Sunday many of the Swiss attended; some two psalms, and read two chapters to them from the French Testament.

Having had an opportunity of witnessing the chase of the Buffalo on horseback, by two very expert Hunters, I was highly gratified in seeing them kill one from a herd that was passing on the Plains. As soon as the Horses saw the approach of the Band, they were all life and gallop towards them with as much spirit as the English Hunter follows the Fox Hounds. When they reached them, the hunters separated a bull from the rest and shot at it. It chased them as soon as wounded; and while the horses kept galloping ten or twelve yards before the enraged animal foaming vengeance, the men charged their guns; and breaking out of the line, shot it through the heart as it came opposite to them. The tongue was taken out, and when the hunters had cut the huge carcass into quarters, it was left on the plains to be devoured by the wolves and ravens, which soon collect upon such a prey.

March 14th, 1822. The thaw has come on unexpectedly very early, which has caused many of the Hunters to come in from their hunting grounds. Returned to the farm much fatigued, from being obliged to run by the side of the Cariole nearly the whole of the way, on account of the bad track from the softness of the snow.

March 25th, 1822. The thaw continues. Most of the Hunters are returned, and provisions are extremely scarce. Every precaution appears to be used to preserve a sufficient quantity, or at least as much as possible, the grain for seed. The tame buffaloes are slaughtered, and the grain is given out with the most rigid economy. Should it be late before the river breaks up and is clear of ice, so as to allow catching Sturgeon, it will be scarcely practical without the horses and dogs are killed for food, to retain a small quantity of any Corn to sow.

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Saw two geese, the sure harbinger of spring. Immense flocks blank swans, ducks, and a variety of wild fowl, now bend their course to the North, as in the fall of the year they do to the South. They are birds of passage at Red River, as very few tarry with us during the Summer, and none in winter. Of the feathered tribe, we hear only, and that but seldom, through a long winter, the croaking of the Raven, the chattering of the magpie, and the tapping of the woodpecker. In summer a beautiful variety of small birds are seen in the woods, among which are the hummingbird and the whippoorwill. The black bird and a small Pigeon, come in large flocks and seed time, are exceedingly troublesome and destructive to the grain.

April 5th, 1822. One of the chief officers belonging to the Hudson Bay Company having arrived at the Colony, our minds have been relieved from some anxious fears relative to the grain, by the promise of assistance in seed corn from the company's Post at Bas La Riviere.

April 20th, 1822. Information has been communicated to the above officer, that a party of Sioux Indians are on their way to the Settlement. It is in contemplation to meet them at Pembina, as further mischief is to be dreaded should they come down to the Forks.

April 28th, 1822. I am making an effort, with the influence of the Chief Officer among the Settlers, to forward the Building intended for a school and Place of Worship.

May 6th, 1822. It been now open water, it is resolved upon manning two of the boats and proceeding to Pembina, with two pieces of cannon, to meet the Sioux Indians, whose intentions in coming to the Colony is not precisely known. A wish having been expressed that I should accompany the expedition, under the declaration that its object was the protection of the Settlers and not to commit any act of hostility upon the Natives, I consented to go; agreeing in the opinion that it was far better to present an imposing force to the Indians in the appearance of friendship, than to put ourselves in their power in are scattered habitations, should they come down in a body among us.

We started for Pembina; and in a day or two after our arrival, the party of Sioux Indians came. They marched in some order as they approached the Colony Fort, with several colors flying. A Saulteaux, who happened to be there immediately stripped himself naked and rushed towards the band as a proof of his courage, as they halted at about 500 yds from us. The Sioux received him with a cold Reserve, and some of them I observed pointed their guns close to his body. He then mingled with the party, as we all did who went from the fort to meet them and conduct them to it, as is customary when Indians are supposed to visit with peaceful and friendly intentions.

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Here is something like a military discipline among the Indians. They had no sooner entered the Fort, than they placed two sentinels at the gate, one armed with a bow and arrow, and the other with a gun. All bore arms, either long knives, tomahawks, guns, or bows; and with these in their hands they immediately encircled as a guard, the chief of their party. After a short time they became very restless, and searched every corner and out house, as though suspicious of some treacherous attack. A few of them then crossed the creek to the Hudson Bay Company's Post opposite, and no idea was entertained, but that they would conduct themselves peaceably. They got liquor at both posts; and about 8:00 as I was standing within the stockades of the Company's Fort, a chief named Wanaton came in, apparently intoxicated. He wrestled with an Indian for his gun, and getting it from him fired it with ball through the stockades. Going out of the Fort, he snatched another gun, and fired it in the air; and then went to the Colony Post where they had taken up their quarters. We retired to rest but were disturbed about 11:00 with the cry that the Sioux had shot and scalped an Assiniboiner, who with two others had traveled some distance to meet them, and sat drinking with them in apparent friendship, till he was called out and shot by the above Chief, as he was crossing the creek to go to one of the Settlers houses for the night. As soon as this bloody deed was committed and the scalp taken, the Indians fled, and nothing was seen of them at daylight the next morning. Wanaton, as a considerable Chief, has made himself notorious by shedding the blood of 10 or 12 Indians and Americans before; and took the life of the Assiniboiner, because someone, or party of that nation had, some time previous, stolen of horse which belonged that shoe to him. The second day after the departure of the Indians, a party of Half breeds, with horses and carts, went to the plains for Buffalo meat, taking the same course; and we returned to the Forks with the boats. In about a fortnight afterward, the news reached us, that the Half breeds had been fired upon in their encampment in the dawn of the morning [the time when Indians generally make their attack]; and that two were killed, a third mortally wounded, and all their horses stolen. It was strongly suspected that this savage deed was committed by the Sioux who recently left Pembina, but it was not accurately ascertained as a fact. A short time afterwards one of the Company's Servants was killed within a mile of the Fort, as he went with a horse and cart to fetch wood and the horse was taken, without its been known who perpetrated the murder; but suspicions fell upon the same party.

The Sioux are a great nation, spread over a vast tract of Country between the Mississippi and Pembina, along the Banks of the Missouri, and towards the Saskatchewan; subdivided into numerous Tribes, called Sisatones Yanktons, Wasatones, &c., with the Assiniboines, who are recognized as descendants or blank, by a similarity of language and customs. On the banks of the Mississippi

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and Missouri rivers, they have small villages, where they grow Indian corn, pumpkins, and watermelons. Most of them, however, live principally on the Plains in the chase of the Buffalo; and parties of them are considered dangerous to fall in with, as notorious robbers. A coincidence is said to be found between the Sioux and the Tartars, with similar superstitions, ceremonies and customs; which greatly strengthen the idea that they are of Asiatic origin. The Sioux, like the Tartars, offer water as a symbol of peace and safety to a Stranger, or of pardon to an Offender. Some time ago, a Sioux Indian was doomed to die, for an offense which he had committed. Standing before his tribe, he was about to draw his blanket over his face, in expectation of the fatal shot, when the Chief stepped forward and presented some water to him as a token of pardon and received him among

them again. They likewise, with the Tartars, consider it as a very bad omen to cut a stick that is burning with fire; and also consign their property to destruction, as polluted, though it be their Canoe, if sprinkled with urine: and it is a remarkable fact that the Laws of Separation and uncleanness observed by these Indians, exactly correspond with the Levitical Law imposed on the Jews; been 40 days for a male child, and 80 for a female.

The Sioux, like the Indians in general, are truly barbarous toward their captive enemies. A war party, a few years ago, fell upon four lodges belonging to the Saukteaux near Fond du Lac, containing the wives and children of about 18 men, who were absent hunting. They immediately killed all the women and children, except one woman with child and two or three little ones. They practice the most wanton and horrid cruelty, particularly in killing one of the boys. They burned him for a short time close before the fire, then cut off one of his arms and let him run, then caught him again and cut off the other, and cruelly tortured him and others till they died. It does not appear that Cannibalism is practiced by any of the North American Indians. The eating of human flesh appears to be held in great abhorrence by them, and is never taken as a repast but through dire necessity, when they have been known to eat each other and their children. The party driven to this sad necessity is generally shunned by other Indians when they know it, and they will sometimes murder them secretly. It is not uncommon practice, however, for the Indians to cut flesh from their captives and, when cooked, to eat small bits of it and give it to their children; as also to drink a little of their blood; no doubt, under the idea of its giving them courage and exciting enmity in the breasts of their little ones against their enemies. What can calm these ferocious feelings and curbing the savage fury of the passions in the torturous destruction of defenseless women and suckling children, but the introduction of Christianity? The best civilizer of the wandering native of dreary wilds, and the most probable means of fixing him in the pursuit of

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agriculture and those social and advantages and privileges which this blank blank blank

May 21st, 1822. By the arrival of the Boats from Qu'Appelle I received another Indian boy for the school. Not knowing of what patronage and what arrangement blank are received from England in maintaining and educating Indian Children her, I was not desirous of receiving any more until I have obtained further information on the support. It was blank to me that the interest I was taking in the education of native children, had already excited the fears of some of the Chief Factors and Traders, as to the extent to which it might be carried, and that I might be the means of introducing others into the country, through some Missionary Society, for the same object. My candid reply was, that, were practical on my part, so desirous was I to spread Christian knowledge by means of education among the Indians, I would extended to the Rocky Mountains; and from thence to the North Pacific; the full conviction of my word, that it would best promote the honor and advantages of the Hudson Bay Company.

May 28th, 1822. The settlers have been busily employed of late in getting in their seed corn; and much more has been sown than we had expected from the prudent management of the grain by the Charge d'affaires, and by assistance rendered us from Bas De we will La Riviere.

A plentiful supply of Sturgeon is taken, which has somewhat brightened the circumstances of the

people, who of passed a long and severe winter with the sound of millstones and the light of the candle.

Had an opportunity of conversing with one of the Company's Servants, who had been living with the Tribe of Assiniboines nearly a year-and-a-half, to learn their language as an Interpreter. He assured me that during the whole time he was with them, he never knew them quarrel but when drunk [and then they frequently killed each other], except once, when two of them fell out about a rabbit, and as one of them was going to pick it up, the other shot him through with a arrow. They were very partial to him, as understanding their language, and he was received by them with great kindness and hospitality. He usually lived with the chief in his tent; and had, generally, a good supply of buffalo meat, either fresh, or dried and pounded. A few of the men were strong and athletic, and generally they were well proportioned: Some of the women would be considered handsome by Europeans. The Buffalo supplied them with food and also with clothing, the skin of that animal being the principal and almost the only article of dress they wore. They were well supplied with horses, of which they are notorious thieves, and often make predatory excursions to the Mandan Villages on the Missouri to obtain them, sometimes they visit Red River for this purpose; and at times they have swept off nearly the whole from the Settlement. Such indeed is their propensity for this theft, that they have fired upon and killed the Company's Servants for their horses. They run the Buffalo with them in summer, and in the winter they fasten them to sledges, which they drag over the snow, while the dogs carry burdens blank

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their blank, like Packs upon the packhorses. It does not appear that chastity is much respected among them: they take as many wives as they like, and blank with them for a season, or permit others to cohabit with them in their own lodges for a time, for a gun, horse, or some article they may wish to possess. They sometimes, however, killed a woman, or cut off her ears or nose, for being unfaithful without her husband's knowledge or permission. With such blank cruelty and degradation is the female treated, that the lowest and most laborious drudgery is imposed upon her: she is not permitted to eat with the men at their feasts, nor at other times; till her Lord has finished, who, in the burden some toil of life and wandering existence, will only undertake to carry his gun, take care of his horse perhaps, and hunt as wants compel him. During the time the Interpreter was in the Tribe, the Measles carried off between 80 or 90 of them, and prevailed generally among the Indians. They expressed a very low opinion of the white people from whom they got the disease, and often said they would kill them all; at the same time observing a that they would not hurt him, but send him down the Mission Home. When their Relations or children [of whom they are passionately fond] were sick, they were almost constantly addressing their Kami___ we will, drumming and making a great noise, and at the same time sprinkling of the sick with water where they complained of pain. They mourn bitterly for the dead, and sometimes cut themselves with knives, or pierce their bodies with points of instruments; and when they passed the spot where the bodies are staged or buried, though it be a 12 month afterwards, they will sit down and weep, smoke an offer of the best that they have in sacrifices to the dead. Suicide is common among them. When the Interpreter was sick, they were perpetually wanting to drum and conjure him as well; and when he spoke to them of that God and savior whom white people adored, they called him a fool, and said that he never came to their country, or did anything for them. " So vain where they in their imaginations, and their foolish heart was darkened!"

June 14th, 1822. The Chief Officer has left the Colony for York Factory, where a council is to be held annually for the management and conducting of the trade throughout the Northern Factory, which comprises Lac la Pluie and all the posts upon the waters of the Rivers of Winnipeg, Wyoisky, and Severn, and all the country to the westward of a Albany Country, embracing of the Columbia, the Caledonia; and the country west of the Rocky Mountains, as well as in Mackenzie River. An annual council is also to be held at Moose factory; under another Chief Officer or governor, for the Southern Factory, which comprises all the Country Eastward of the above line, including Fort William and the country on the bank on the northern shores of Lake Superior, Huron, Temiscamingue, the Ottawa River, Seigneuries, and the Kings posts,

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while the Lease of these latter Districts may be held by the Company.

June 20th, 1822. Received letters from England by the light canoe from Montreal, no one ever receive news from a far country which more gladden the heart, than these letters did mine. My family all are well! And a liberal provision made for a missionary Establishment at Red River, for the maintenance and education of Native Indian Children, by the Church Missionary Society! In conveying this information to me, one of the directors of the Hudson's Bay Company observes, " I hope a foundation is now laid to extend the blessings of Christianity, Religion, Morality, this, wherever the Representative of the Company may set his foot." God grant that it may! And that the light which first sprang up in Judea, may break forth upon every part of these vast territories; dissipate the present darkness of futurity to the Natives, and lead them to the enjoyment of the Gospel of Christ!

July 10th, 1822. A director of the Hudson's Bay Company and one of the executors of the late Earl of Selkirk, having arrived, by way of Montreal, at the Settlement, I accompanied him at his request to Pembina. He determined upon giving no further encouragement to the inhabitants, who were principally hunters, living at this distant an extreme point of the Colony, in supplies from the stores. This determination was given, with the request that they would remove down to the Forks, as Pembina was near the line of demarcation between the British territory's and the United States; and it was judged for better that the colonists and their industry should be more concentrated than hitherto had been the case.

July 21st, 1822. Sunday. The Building intended to answer the purpose of a School house and a temporary Place of Worship, being roofed in, though not finished, I took the opportunity opening it with Divine Service today; during the above Gentleman's stay at the Colony. I, at the same time, baptized two of the boys who had been under my charge, by the names of James Hope and Henry Budd; they been able to read the New Testament, repeat the Church Catechism, and the chief Truths of the Christian Religion.

The appearance of the new sown grain promises well for crop, and great hopes are entertained that it will this year escape the ravages of the Locusts.

July 22nd, 1822. I left the Colony with the director for York Factory, taking the route of the Manitoba Lake. It is a fine and extensive sheet of water, abounding with fish, and presents to the eye

of occasionally some beautiful points or bluffs of wood. We came into Lake Winnipeg by the Dauphin River, and arrived at Norway House in about a week after we left the Settlement. In our way to the Factory, we past several boats, forming an expedition to the Bow River. When within about 50 mi. of York Factory, two Indians paddled along side the boat with a boy in the Canoe, requesting that I would take him under my charge. This I promise to do on my return; and, as the boy was almost naked, I threw him a blanket, telling them to bring him to me when on my way back.

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On our arrival at the Fort, I had the pleasure of meeting Capt. Franklin, Dr. Richardson, and Lt. Book, of the Northern Land Expedition, waiting for the return of the shipped to England. In their arduous journey to the mouth of the Coppermine River, they had suffered much from hunger and fatigue, and lost Lieutenant Hood and in 9 or 10 men from starvation.

August 12th, 1822. There accompanied Capt. Franklin two Esquimaux as guides. One of them separated from the party during the time they were suffering from the death of their Companions and Hunter, and was not seen or heard of afterwards. The other, Totansuck, or Augustus, returned to York Factory. He is a very intelligent an interesting character, and visits me every day to write, having been taught while with the Expedition; and talks English so as to be understood tolerably well. He belongs to the Tribe which annually visits Churchill Factory, from the north. He informs me that he has a wife and child with them; and frequently assures me that they want white man to come and teach them, promising to make " Snow House, good, properly, for winter", and to give " plenty Deer". I've had a good deal of conversation with Captain Franklin on the subject, who takes a lively interest in the object of benefiting this interesting people; and having mentioned it to the Governor of the Northern Factory, I have resolved upon visiting Churchill next July, in the hope of meeting a number of Esquimaux with several Chiefs, to have a talk and arrange with them, if practicable, about sending a white man to them as a Schoolmaster.

During my stay at the Factory, I'm married two Orkney men to two Half Caste women, returning by the ship to the Orkney Isles; and baptized several children.

On the last Sunday before I set off for the Colony, we held the first Anniversary of the Auxiliary Bible Society, immediately after Divine Service in the afternoon; and were warmly assisted by Capt. Franklin and the other Gentleman of the Arctic Expedition. It appeared that the amount of Donations and Annual Subscriptions for the past year, i.e. from September 2nd, 1821 to September 2nd, 1822, was £200. 0. 6; the whole of which sum was remitted to the Parent Institution in London. More than 60 lbs. was subscribed at the meeting, as the commencement of the second year.

Few persons came out this year for the Colony; among them, however, was a young woman as the intended wife of the School Master.

I obtained from an Indian tent at the Factory, a little boy and girl for the School. The features of the boy bear a strong resemblance to the Esquimaux, but there is a shade of difference between the girl and Indians of Arctic Blood, in the hair not been of that jet black common with the Indians. This distinctive mark is perceptible in many of the children belonging to Tribes or individuals who visit or are much about the different Factories. But the ignorance and

Barbarous habits of life of these, as well as of a numerous race of half caste children equally claim the attention of the Christian Philanthropist with those of pure blank Blood. I have suggested to the Committee of the Hudson's Bay Company, the importance of collecting and educating the numerous Half Breed Children whose parents have died or deserted them, and who are found running about the different Factories in ignorance and idleness. Neglected as they hitherto have been, they grow up in great depravity; and should they be led to find their grounds with the Indians, it cannot be a matter of surprise if at any time, collectively or in parties, they should threaten the peace of the Country and the safety of the Trading Posts.

September 4th, 1822. The Indians brought the boy mentioned July 22nd to the boat, and I took him with the two other children, on my return to the Settlement. In the repetition of the this, I do not find the Labor and difficulty of the passage at all relieved. Some parts of the Tracking ground may be improved by cutting away the willows at the edges of the rivers. The tract over a few of the portages, may also be made better; but to improve it materially, I think it impracticable, from the shallowness of the water and the rapidity of the current.

On clear evenings, we generally saw that beautiful phenomenon called the Aurora Borealis, or Northern Lights; consisting of long columns of clear white light shooting across the heavens with a tremulous motion, and altering slowly into a variety of shapes: at times they were very brilliant, and appeared suddenly in different parts of the sky where none were seen before. It has been observed that the Aurora Borealis is not vivid towards the North: about the Latitude 60 seems to be the seat of this phenomenon.

September 18th, 1822. On reaching Trout Fall, one of the highest we meet with, we passed the wreck of one of the Company's boats, which had preceded us a short time in the way to the Colony.

October 5th, 1822. The weather has been unusually mild during our passage. Soon after we entered Red River, we saw Pigwis and his tribe. He came with his son and another Indian, and drank tea with me in the evening. There been a good Interpreter with our party, I took the opportunity of telling Pigwis that there would be a school opened for the maintenance and teaching of Indian children; & that many, very many, in my Country loved them, and that we were come to his Country to instruct them. In the course of conversation on the subject, he told me that he would make it known to all his tribe, and would give me a two of his boys; but remarked that the Indians liked to have time to consider about these matters. After pausing a short time, he shrewdly asked what I would do with the children after they grew up. I told him they might return to their parents, if they wished; but expressed the hope that they would see the advantage of making Gardens and cultivating the soil, when they would be exposed to hunger and starvation, as those Indians generally were who had

to wander and hunt for their provisions. I observed that the children would be taught to read the Book; which the Great Spirit had given to the White People, and which they had not got; which would show them how to live well, and die happy; and added that it was right only to have one wife.

He smiled, and told me that he thought there was no more harm in Indians having two wives, than one of the Settlers whom he named. I blushed for the depravity of Europeans, as noticed by the Heathan and raising a stumbling block in the way of their receiving instruction; and our conversation closed by my remarking that there were some bad white people, as there were some very bad Indians; but that the Good Book condemned the practice. In the course of the Summer, one of his Tribe was flogged at the Colony Fort, for impertinence and seizing the Charge des Affaires. It appears to have excited considerable agitation among them, being the first discipline of the kind they had ever undergone. The next morning, as we proceeded up the river, we met an armed boat from the Colony coming to protect us, in consequence of a report that the Indians intended to stop and plunder the boats.

On our arrival at Fort Douglas, I was sorry to find that in consequence of an existing dispute between the parties directing the affairs of the Colony and the Company's Post, very unpleasant and irritable feeling had been excited among the Colonists. I felt that it was incumbent upon me to do all that was in my power in seeking to allay this feeling; and was happy to find, soon after calling upon the parties, that a reconciliation had taken place.

October 20th, 1822. A party of Swiss Emigrants left Pembina in the spring for the United States, and another party followed them during our absence at the Factory. We were also informed of another horrid massacre of four Hunters, a woman, and the little girl, on the plains beyond Pembina, by the Sioux Indians. Their bodies were barbarously mangled. It is not a little singular that the woman formerly lived with the Canadian murdered last winter, as his wife, and afterwards cohabited with the Half Breed suspected to be his murderer. The frequent butchery of the hunters by the Indians, and the constant alarm of the Settlers, from reports that the Sioux are hostile to the settlement and intend to visit it, call for some military force for protection. Even a small party would no doubt have the best effect upon the Indians at large, and give that security to the Colonists in his habitation, which would stimulate him to make improvements and to more active industry upon the soil. Scattered as the inhabitants are at present along the banks of the river, it would be no very difficult matter for a small party of Indians determined upon a massacre, to cut off nearly the whole of them [excepting those within the Stockades of the Fort] in a single night.

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November 4th, 1822. A few Red Deer, or the Stag, are found at about 8 or 10 miles from the Forks and killed in the fall of the year; in the pursuit of which the Indians and half breed Hunters discover great keenness of observation. Their eyes is very acute at discerning a path a tracing the Deer over the withered leaves, which a European passes without noticing, or being at all aware that any human being or game has directed their course before him. I have often been surprised, also, at the accuracy with which they reach any destined. Through the thickest woods, without anything to direct them but the tops of the trees which bend toward the rising sun and the moss which grows on the north side of the trunk of a tree.

November 20th, 1822. The river is frozen over, and we have severe frosty weather. As some snow has fallen, many are harnessing and trying their dogs in sledges with a view to trip to Pembina or to the Hunters Tents for Buffalo meat. The dogs strongly resemble the wolf in size and frequently in color, with long bushy tails, sharp noses, small sharp ears, and savage aspect. A doubt can no

longer exist, but that the dogs brought into the interior by Europeans engendered with the wolf and produced the dogs now in common use. They never bark, but set up a savage growl; and when numerous about a Fort, their howling is truly melancholy. They have no attachment, destroy all domestic animals and poor brutes. Lashed to a sledge, they are brutally driven to travel 30 or 40 miles a day, dragging after them 3 or 4 carts upon the snow. A Gentleman assured me that, by starting early, he once traveled 80 mi., with three dogs in his Cariole, in the course of a day. When fat, the Canadiens esteem them a great delicacy; and the Indians generally use them in their feasts.

Many of the Settlers are threshing out their corn after a good harvest, which affords a criterion to judge of the produce of the soil at Red River. The wheat which was sown has, from the best information I can obtain, yielded from 20 to 25 bu. per acre; and barley may be stated, at the same produce. When sown in small quantities and under particular cultivation, 30, 40, & sometimes 50 fold has been reaped; but taking the average of the general crop, I think it may be fairly stated at the above increase. That useful article of food, the potato, thrives well and returns, upon an average, 30 bu. for one. Indian corn grown, and every species of garden vegetable [when spared by the Locust] comes to great perfection. Watermelons and pumpkins also grow very fine. The Tobacco Plant has been raised, but a fair trial of it has not been given, nor of Hemp and Flax. I tried the sowing of some winter wheat which I brought from England, but failed in the experiment, as it perished during the winter, though the plant was remarkably fine and strong before the severity of the weather came on. I regretted this failure, from the shortness of the season for sowing the grain, and the additional quantity which otherwise might be sown in the autumn. We have no fruit trees; but if obtained, they would probably thrive at the Colony. There is a wild plum, which I have heard spoken of but have never seen, that grows

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in the woods, about Pembina, and might be transplanted to its improvement. We get a few raspberries in the woods and strawberries from the plains in summer, which also might be cultivated in the Gardens to advantage. On my return from York, I found some very fine black currants: gooseberries and cranberries are also met with on the route. At the Settlement there is a root called generally by the Inhabitants the Indian Potato, which strongly resembles the Jerusalem artichoke, and is found in spots in large quantities. It is eaten by the Natives raw, and when boiled it is not badly tasted. The Indians have many resources in the common productions of the earth, when driven by necessity, even to the collecting small roots in the swamps and eating the inner rind of the Poplar tree.

December 25th, 1822. Christmas. The return of this season of the year brings with it its usual criminal indulgence in habits of drunkenness; though I have not witnessed so much general intoxication among the Settlers as in former years, from the circumstances of the enhanced price of spiritous liquors, which is now charged at the rate of 40.s per gallon for Seward Island Rum. Some, however, will obtain it, giving a bushel of wheat being 10.s and of Barley 7.s/6.d per bushel, as allowed at the Colony Stores to the Colonists in the discharge of their debts. Should future years bring with them a succession of good crops, a reduction in the price of grain will of course take place, and the question will be where shall we meet with the consumption or find a market for the corn.

In adding a Table of the state of the weather for the two past years, the climate of Red River is found to be remarkably healthy. We know of no Epidemic, nor is a cough scarcely ever heard. The only cry of affliction, is breathing a sharp pure air creating a keen appetite, is "I have nothing to eat;" and death has rarely taken place, except by accident and extreme old age. It is far otherwise, however, with the Aborigines. From the hardship and incessant toil they undergo in seeking provisions, they look old at 40, and the women at a much earlier age, while numbers die at an early stage of their suffering existence, of pulmonary consumptions.

Thermometer: A.D. 1821										
	Day	A.M.		NOON		P.M.				
Month	Day	below	above	below	above	below	above	below	above	Remarks
January	23	24		16		26		22		The coldest stat of the weather
February	2	30		26		28		28		
March	17	5			13	5			1	
April	9		10		18		17		15	
May	8		50		77		77		68	The warmest state of the weather
June	3		72		84		88		81	
July	28		76		90		99		85	
August	3		70		84		88		84	
Sept	4		58		68		70		65	
October	25		45		62		65		27	
Novm	26	5		16		16		12		The Coldest state of the weather
Dec	27	38		15		16		33		

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Thermometer: A.D. 1822										
	Day	A.M.		NOON		P.M.				
Month	Day	below	above	below	above	below	above	below	above	Remarks
January	28	34		25		26		28		The coldest stat of the weather
February	3	32		19		23		25		
March	13		7		25		10		14	
April	8		5		18		21		15	

May	28		65		77		78		73	The warmest state of the weather
June	9		68		76		76		73	
July	21		75		87		81		81	
August	8		74		83		84		80	
Sept	13		59		79		78		72	
October	4		54		72		71		66	
Novm	29	24		2		15		14		The Coldest state of the weather
Dec	14	49		25		28		34		

I have selected the day in each month when the thermometer was at the lowest or highest degree of zero, which will give a pretty general idea of the state of the weather throughout the year, though I have been informed of the thermometer having been several degrees lower than here stated. The climate is very nearly the same as that of Montreal. The winter sets in and breaks up almost at the same period. The frost is rather more intense, but we have less snow and a clearer air. During the winter months, the wind is mostly from North to NW, and occasionally blows with great violence. In Summer it blows from the South in heavy Gales at times, accompanied with a violent torrents of rain and thunder. From the beginning of November till the end of April, there is seldom any rain; and in the year 1822, not more than 6 cubic inches [as a gentleman informed me who made the calculation] fell upon a square inch, from the beginning of May till the end of October.

January 1st, 1823. Once more I have to record the goodness of God in preserving my life and granting me the invaluable blessing of health throughout the past year.

"God of my life! To Thee belong,

The thankful heart, the grateful song."

May my days be spent with renewed ardor and watchfulness in my Christian profession, never yielding to supineness and discouragement in seeing little or no fruit of my Laborers in the toils of the wilderness!

January 4th, 1823. Pigwis and a small party dwelling in two Lodges, called on me on their way to Pembina to hunt for provisions. He told me that they were starving. I gave him a little Indian rice and a few potatoes. He seemed much pleased. To prevent him and his party coming to my room in the evening, I sent some tea and sugar and drank tea with him in his wigwam. I took

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the occasion to remind him of his promise of some of his children for Education. He renewed the promises, and said I should have them in the spring. He told me he was master of the Country, and would go through it to tell the Indians what I had said about taking care of their children. As soon as the pipe was lighted, the stem was pointed to the heavens and the first whiff given by the Indian who lighted it to the "Master of Life". after we had finished our tea, Pigwis delivered what I understood was an address or prayer to the "Great Spirit", and the party seated around him used an

expression apparently of assent at the middle and conclusion of the address. Though addressing an unknown God, what a reflection does his conduct cast upon multitudes who profess Christianity and the consequent knowledge of the True God, in not only partaking of the bounties of His Providence without any expression of gratitude, but violate His laws, reject His counsels, and blaspheme His name, in his goodness towards the children of men.

January 6th, 1823. Pigwis came regularly to breakfast with me; and seen me take some butter, to which he was very partial, he often remarked that he would do just as I did and be "Shagganass" (English), at the same time helping himself to a plentiful supply of that article. In the evening he came with his sister, who was living with a very lazy bad Indian; and at her request, though I was not very well prepared to receive any additional number at the School house during the winter, I consented to admit her eldest son into the School, as his father was dead. Pigwis took leave of his nephew very affectionately, by kissing him up on both cheeks; and remarked "he was sure I would keep him well." The party left for Pembina, and I had the boy comfortably clothed. He appeared well satisfied with the rest of the boys, and had begun to learn the Alphabet, when I was surprised to find his mother and the Indian she was living with were returned from Pigwis, assigning, as a reason, that they had heard that the buffalo were very far off. The boy, who might be 12 or 13 years of age, was permitted to go to their tent, some distance from the School house, with little or no restraint; but I soon had my suspicions excited, that they would entice him away with his clothing and blanket. I therefore determined to take them from him, and accordingly went, with one of the elder boys from the School as an Interpreter; and found the boy, and his mother, and another woman with the Indian in the tent. I took the blanket and made the boy deliver me his Clothing I had given him. The Indian and the boy's mother were angry. I told them that it was right to act as I had done, and that I would speak to Pigwis on the subject when I met him: If his nephew would live at the School house, he should have his clothing again; but that it never would be allowed for Indians to bring their children to the School entirely for the purpose of getting some clothing and blankets, and then to entice them to leave it.

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January 28, 1823. I have not received much buffalo meat from the plains hunters blank blank from the Cattle been at a long distance from Pembina, but have blank blank plentiful supply of fish for the Mission School Establishment. Last fall 300 head cattle arrived at the Settlement from the Illinois Territory; and many of the cows having calved, the milk is found of great assistance; particularly with large families, in keeping them from leaving the Forks in chase of the buffalo.

February 3rd, 1823. It appears that I have given great offense, by refusing to baptize an infant born of fornication and cast away by the mother now living in adultery. My determination has been formed upon mature deliberation, and from the conviction that the profligacy of the case called for an example, which might prevent others among the Swiss from acting in a like manner, and, at the same time be a public of all on my part against such unnatural conduct and blank depravity, in the eyes of numerous young people growing up around me. Unless chastity be considered as a virtue, what hope can be entertained of forming any organized society? Without it, " is vain and every exertion to accomplish this desirable object fruitless. The people at Red River are a compound of individuals of various countries, collected, hitherto, without magistrates, civil law, or military protection. Many have brought with them the corruptions & vice of the most depraved people. They

have met with no barrier, and, in the corrupt tendency of fallen man, they are verging to a point of degeneracy which is alarming, in a civil point of view, to every observing and reflecting mind! And, while they fearlessly commit crimes because they have stepped over a center line of Latitude, and lived in a wild profligacy as beyond the curb of civil restraint, the Settlement can hold out but faint hopes of answering in any way the expectations of its patrons. Till morality and religion form its bases, disappointment must follow. Nor can I imagine that the system taught by the Canadian Catholic Missionaries will avail anything materially in benefiting the morals of the people. They appear to me to teach Christianity only as a dry system of the Ecclesiastical Statutes, without a shadow of spirituality; multiplying holidays to the interruption of human industry; while they lightly regarded the Sabbath, by sanctioning the evening of it to be spent at the Card table or in the Dance. In their tinkling service of worshiping the elevated host, as the very God himself, they fall down in adoration to the Virgin Mary, as "Reine des Cieux, Interceder pour nous, Mere de Dieu"; and proudly arrogate for the Church of Rome, the absolute interpretation of Scripture; forbidding the people to examine whether she does it right or not. I thank God I'm a Protestant to such Idolatry & Ecclesiastical Tyranny! The able and enlightened remarks of that renown General and eminent Statesman, Washington, in his farewell address to the people of the United States, relative to the well-being of a nation, are equally applicable to the existence and the prosperity of the Colony - "Of all the dispositions and habits which lead to polite prosperity (he says), religion and morality are indispensable supports. In vain

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would that man claim the tribute of patriotism, who should Labor to submit blank great pillars of human happiness, these firmest props of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume would not trace all their connections with private and public felicity. Let it be simply asked, where is the security for prosperity, for reputation, for life, if the sense of religious obligation desert and the oaths which are the instruments of investigation in the Courts of Justice? And let us with caution indulge the supposition that morality can be maintained without religion. What ever may be conceded to the influence of refined education on minds of a peculiar structure, reason and experience forbid us to expect that national morality can prevail in exclusion of religious principle."

February 10th, 1823. A few days ago, to families of Indians called upon me, in a state of starvation. They had eaten their dogs, and were dragging their sledges in a most wretched and emaciated condition. One of the men seemed to be reduced to the last stages of existence. I gave him a fish and a few potatoes, and was much pleased with his affectionate manner of dividing these morsels among his children, who from their appearance, seemed to have partaken individually of by far the largest portion of that little food he had lately been able to obtain in hunting. They pitched their tents at a short distance below in the woods; and as the man was very ill, I took him some medicine. On calling one morning, I found that they had collected the remains of a dog that had died, with part of the head of horse that had been starved to death in the severity of winter. The head of the dog was boiling in the cattle, and the horse's head was suspended to take the smoke of the fire in preparation for cooking; while the children were breaking some of the bones they had picked up with the axe, and sucking them for their moisture. This was the suffering extremity, not of a lazy bad Indian, but of a man who bears the character of a very excellent hunter; and is, I fear, the case with many more, from the exhausted state of animals in the neighborhood, and the frequent fires that occur on the

Plains, and the destruction of the woods. Did not an idle prejudice exist among the civilization of the Indians, as detrimental to the mercenary views of the fur trader, I think a successful attempt might be made to fix a considerable number of the Saulteaux Indians in the cultivation of the soil. The voice of a humanity claims this attention to them, under their almost incredible privations and sufferings at times; but fears may be entertained, that it will be slow of practice in a Country, where little appears to be known of reciprocal kindness, sympathy, or friendship, on the part of Europeans.

February 15th, 1823. I find from these Indians, as well as from some adult natives from the Bay who are married to Europeans and attend the Church Mission School

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on a Sunday blank and receive religious instruction, that blank blank blank the Flood and the Creation of the world prevail among the Indians. They say that when the world was destroyed by water, a great man, Wiesakachack, made a large boat, and took an otter, a beaver, a deer, and all animals with him, and floated upon the waters; that after some time he put out an otter, with the long piece of shagganappy, or leathern cord, tied to its leg. It found no worse, and continued to swim till it was drowned. He then put out a Beaver, which was equally unsuccessful and shared the same fate. At last he threw out a muskrat, the dive to and came up a little bit of earth in its mouth; which he took, and placing it upon the palm of his hand, blew on it, when it greatly enlarged and formed a good piece of the world. He then turned out a Deer, which soon return, and this led him to suppose that the earth was not large enough; and blowing upon it again, he sent out a Loon, which gave him to understand that it needed no further increase; whereupon he and all the animals came out of the Boat: and the Indians pray to Wiesakachack to protect and keep them alive.

Sir Alexander Mackenzie, in speaking of the Chipewyan Indians who traverse an immense tract of Country to the North East of the Rocky Mountains, Says that the notions which these people entertain of the Creation are of a singular nature. They believed that the globe was at first one vast and entire ocean, inhabited by no living creature except a mighty Bird, whose eyes were fire, whose glances were lightning, and the clapping of whose wings was thunder. On his descent to the ocean and touching it, the earth instantly arose and remained on the surface of the waters. They have also a tradition among them that they are originally came from another country, inhabited by very wicked people and had traversed a great Lake, where they suffered great misery, it been always winter with ice and deep snow. At the Coppermine River, where they made the first land, the ground was covered with copper. They believe also that in ancient times their ancestors lived till their feet were worn out with walking, and their throats with eating. They described a deluge, when the waters spread over the whole earth, except the highest mountains, on the tops of which they preserved themselves.

The Bible shews me the real origin of these wild notions, as well as those which prevail in other parts of the Heathan world upon these subjects. They are founded upon those events which the Sacred Scriptures record, and which have been corrupted and fable by different nations scattered and wandering through the globe as the descendants of Noah, without a written language. The Hindoo, therefore, in his belief that the earth was actually drawn up at the Flood by the blank of a boar and rests to this hour on the back of a tortoise, and the North American Indian in his wild supposition that Weisakask (whose reputed father was a snake) formed the present beautiful order of Creation

after the deluge by the help of a muskrat, afford knoll in considerable proof that the Bible is of blank
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greater integrity than any other record extant in the world, and is of divine origin. While its sacred page informs, my judgment by the earliest historical information, may its principles influence my life in all Christian practice and joyful expectation of the world to come, through faith in Him whom it records as the Redeemer of mankind, and in whom believing that "there is neither Barbarian, Scythian, bond, nor free."

" One song employs all nations, and all sing
Worthy of the Lamb, for He was slain for us.
The dwellers in the Vale and on the rocks,
Shout to each other; and the mountain tops
From a distant mountains catch the flying joy;
Till nation after nation taught the strains,
Earth and rolls the rapturous 'Hosannah' around."

February 20th, 1823. When in England I remember hearing the remark that there was not one of a hundred among Christians fit for Missionaries I thought at the time that the remark was rather harsh; but experience in the Missionary field has convinced me that there are but few among a thousand qualified for the arduous work. If that eminent Missionary Saint Paul, abounding in zeal and in all the graces of the Spirit, it needful to solicit the prayers of the Churches that "the Word of the Lord might run and have a free course"; how earnest ought are entreaties to be of all friends to Missions to pray for us, who, if we feel aright, must feel our own insignificance, yea nothingness; in our Laborers among the Heathen, and services to the Christian Church, compared with the labors of the Apostle, or of a Swartz, a Brainerd, or a Martyn.

In abiding by my determination not to baptize the Child under existing circumstances much prejudice has been excited against me, to the speaking of much evil. A rumor prevails that the child is dead.

February 22nd, 1823. An Indian came to the Settlement with his wife about a week ago, and calling upon me gave me to understand that for 20 days they were without food, during which time they lost their three children from starvation. I had my suspicions at the time that they had eaten them; and from subsequent information which I have received, there appears to be little doubt upon the subject. It is said that two of them died and that they killed the other; and that that hand of one of the children was found with the bones near some ashes, where it is supposed they cooked them. I asked the Indian whether, from having suffered so much, it was not better to do as the white people did, and cultivate the ground. He said yes; and that he would do it, if he had tools, seed wheat, and potatoes to plant. I regret exceedingly that some regular plan of encouragement and superintendence is not afforded them, in this desirable object. There was a time when

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blank blank attempt of themselves at something like an Establishment, blank blank in a Letter to the Gentlemen in England who takes a lively interest in seeking to better their condition, by a deceased chief officer, who, had he lived, would no doubt have greatly aided civilization and the cause of

Christianity among the party he observes, under the date of December 20, 1815, that "towards the north of Red River the Indians had begun to collect into a kind of village, had cultivated fields, and had even the erected a kind of Lodge for some religious purposes, and to which the Indians of all the surrounding country were accustomed at certain seasons to repair. The agents of _____ in this quarter were alarmed at this dawn of improvement. They asserted that the Natives would be diverted from hunting furs to idle ceremonies; and by means of rum, that irresistible bribe to Indians, an effectual stop was put to all further improvement. An inundation of the lower banks of the river soon afterwards, scattered the members of this infant nation, which had now no common tie; and it is only within these few years that they have begun again to collect under the same Chief, and perhaps with the same views. This appears to me a valuable dawn of the future civilization, & shall meet all my support without any vulgar and idle fears of thereby endangering in the interests of the Company. Whether we should not endeavor to plant in the same soil the seeds of Christianity, is a great question, which you can best resolve who have so many means of judging from the history of past attempts in so many quarters of the globe. Surely the plain and simple rights of our own Church may be substituted for the blank ceremonies of ignorance and heathenism. At all events the presence spot is within an easy summer day's journey of the Colony and our post here. We can at all times render every necessary assistance, give any local information that may be required, & rectify any mistakes that might arise from ignorance of the language and the habits of the Indians.

March 17th, 1823. Left the Forks in a Cariole for Bas La Riviere, and arrived there the next day. After spending two days at this Post, pleasantly situated by a fine sheet of water, by which the Canoes take their route to Fort William, Lake Superior, and Montreal, I set off on my return to Red River about 2:00 in the afternoon [Friday]. The guide to mistook his way, and we wandered for two days and two nights upon Lake Winnipeg in a bad track, till the dogs were nearly exhausted through fatigue and hunger; Wind providentially we recovered our track, and reached Netley Creek on Sunday afternoon. I suffered from thirst as we had no kettle to dissolve the snow; and often thought what a wretched wanderer was man in a guilty world without the light of Christianity to guide and its principle to direct his steps. Infidelity draws a veil around him, and shrouds him in darkness as to a future life: all, all is uncertainty before him; as the tempest tossed Mariner without a compass, and the wearied wandering traveller without a chart or guide. Let me then prize the Scriptures more, Pager 47

which have gone for their author and salvation for their end. "They are the Fountain of interminable happiness, where he who thirsts may be satisfied; and when received in principle and in love, are a sure and inerring guide through a wilderness of toil and suffering affliction to the habitations of the blessed; not made with hands, eternal in the heavens."

As we approached the Company's Post near the entrance of Red River, we met an intoxicated Indian, and concluded that he had been drinking at the grave of a child that was buried last fall. The snow and the grass I observed to be removed from the place where the body was deposited; and a number of Indians, with Pigwis, in circled the spot, when he addressed the Creator, or Master of Life, asking him to keep alive the other children of the family the deceased belong to, &c. They then smoke their pipes, wept [as is their custom], and sacrificed a little of what they professed to the departed spirit of the child. The Indians generally bury the body dressed in the best clothes of the deceased, under the idea that they will arrive in the other world in the same attire; and it is very affecting key hear

the plaintive and mournful lamentations of the mother at the grave of her child, uttering in pitiful accents, "Ah! My Child, why did you leave me? Who will nearest you, and feed you, in the long journey you have undertaken, and take care of you now you have left me? The strains of natural affection will sometimes lead them to commit suicide, that they may accompany the spirit of the deceased. While they are totally ignorant of the resurrection of the body, it cannot be denied but that they have some belief in the immortality of the Soul. They have a common notion that at death " they arrive at a large river on which they embark in a stone Canoe and that a gentle current bears them on to extensive lake, in the center of which is the most beautiful Island in the sight of which they receive their judgment. If good, their land and upon the Island where there is to be no end of their happiness, but which they believe will consist in an eternal enjoyment of sensual pleasures. If bad, the stone canoe sinks with them, leaving them up to their chins in water, eternally to behold the happiness of the good, and to struggle in vain to reach the happy Island. I never have discovered that they have any thing like an object of adoration. The Sun, the Moon, nor Stars, do not appear to catch their attention as objects of worship; nor do they bow down to stocks and stones. Their religion consists in the belief of two powerful spirits, one the cause of all good, called generally the Great Spirit, or what is synonymous with them, the Great Medicine, which is a name also apply to every thing they do not understand. The other the cause of all evil: to avert his displeasure they drum, and dance, and make a most inharmonious noise in singing that can be possibly be conceived, when any of them are sick or dying. It is worthy of remark that like the Patriarchs of old, who were both priests and princes, the Chiefs of Tribes officiate

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in their religious rites, and address the Master of Life at their feasts of sacrifice.

March 24th, 1823. It has been intimated to me, that the Catholics are extremely jealous of the Native Indian School Establishment, and I have to encounter many prejudices and those difficulties which have tried the faith and patience of Missionaries in parts of the Heathan world. The attempt is made to prejudice the minds of Indians against giving their children, insinuating that I wish to collect them with the intent of taking them to England. An Indian brought his boy the other day and told me he would leave him with me if I should not go home, and he was not satisfied with my telling him that when I went away my brother ministers would come and love the Indian children as I did. The Indians do not yet understand the benevolent and useful intention of the Missionary establishment, and it is my wish if practical to address them upon the subject, with the aid of an interpreter, when they are all assembled in the Spring.

March 30th, 1823. A widow with five children came to the Church Mission House just before Divine Service commenced and asked me to take two of the boys, which I immediately did, one of whom is about 7 and the other probably 6 years of age. I endeavored to prevail upon her to leave one at least of 2 girls she had with her but she would not consent to the proposal. The father of these children [A Saulteaux Indian] was killed at Swan River in a drunken affray with some of Muskegoes who had obtained liquor from the Fort. This information I received from Mr. Garriock, who gave me a copy of his journal relating the melancholy circumstances: "Swan River September 21st, 1816. A few Muskegoes arrived and I engaged one of them as hunter for the ensuing winter and according to custom gave him a big keg of Indian Rum [i.e. mixed liquor] with which himself and companions embarked, and went down to the Duck Carrying place, distant about 12 miles or more: here they

were joined by 3 Saulteaux, who had been at the North West Fort, and knowing that I had given out a keg followed it close in hopes of sharing its contents: they were not disappointed for on arriving at the place of rendezvous they were invited to a free participation: on the following morning 3 women arrived at the Post with the distressing news that their three husbands were killed the night before by the Muskegoes, and that one of the latter was supposed to be mortally wounded. The Muskegoes had very lately come from the Bay and were almost unknown to the Saulteaux, it cannot therefore be pretended that they had had any previous quarrel to produce the present fatal effects. No! The cause was contained entirely in the ten gallon keg which I gave out yesterday and the sad effects I truly deplore.”

Alas! How many children have been deprived of their parents and by a most savage butchery, and how frequently is a melancholy tale heard of some Indian or other, being stabbed through the exciting cause of the Rum Keg. When shall this dreadful practice cease of bartering with the natives through the means of spiritous liquors!

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April.1st, 1823. Saw two swans. A General Shout amongst the Settlers at the exhilarating sight, as the harbingers of Spring and as preceding a vast number of Geese, Ducks, and Wild Fowl, many of which are sometimes killed as they pass us in their flight to the North.

April 20th, 1823. The two last Saulteaux Indian boys have given us a little trouble in disciplining them to the school; from the mother living constantly about the settlement and occasionally visiting them when they have run off with their sisters to the wigwam: sometimes they returned to the School house of their own accord but frequently obliged to fetch them. It has convinced me that is far better to obtain the children from a distance, as those who are in the school and at a distance from their parents soon become reconciled to the restraint and happy upon the establishment. This desirable object might soon be obtained, if prejudices should subside against the school at Red River and the different officers at the Company’s Posts, could be led to feel and interest in the amelioration of the condition of the Indians.

I rejoice in having met with the Courier Newspaper of the date of April 4th, 1823, containing the following paragraph relative to the Russian American Company, and which proves beyond all controversy, how much may be effected towards the introduction of Christianity among the North West American Indians under the patronage and general assistance of a commercial body of Gentleman who have obtained an Establishment and profess influence in an uncivilized and barbarous country. The paragraph states, “This Company, the privileges of which have been recently confirmed by the Emperor Alexander, is in a most flourishing state. It was established by the Emperor Paul in 1797, and has extensive Factories in Irkutsk, Yakurtsk, Ovtutsk, and Moscow, besides agencies in Kasan, Tomsk, & Kamtschatha, the Company has also formed Establishments on the North West Coast of America on the Baranov Islands, at Kudjacun, and in the new Russian colony of Koss, in Romanoff’s Bay. Before the existence of the Company there were only some private trading houses on the Aleutian and Kurile Islands amounting altogether to 44. It’s exportation in peltry has been great and successful. The Company was founded by shares, 8000 of which were inscribed at 500 Rubles each. An excellent port called New Archangel has lately been formed by the Company on the North West Coast of America and more than 10,000 savages of the

Polar Regions have been converted to Christianity. The Company has allotted 57,000 rubles to the building of an Hospital on the Island of Inka.”

May 2nd, 1823. And irritable feeling and much prejudice again prevade the minds of the Chief Officers at the different Posts of the Settlement. It is a lamentable circumstance that no cordiality and cooperation on the part of
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the Company and Colony can exist for any period to the good of the settlement at large. These disputes have of course an unpleasant effect on the minds of the people generally. My path of duty is clear, to enter into no party disputes, but to seek peace and ensure it: all attempts to effect a reconciliation between the parties appear at present hopeless.

May 23rd, 1823. The Settlers have been very industrious in sowing grain, but the weather has been, and continues very cold with a strong North and North East Wind, so that scarcely any vegetation appears, and the woods wear the dark hue of winter. Sturgeon are caught in abundance.

All the Saulteaux Indians in the neighboring country with a strong band of Assiniboines are assembling at Pembina, to make war upon the Sioux, who are expected there, and who are coming in is generally reported, to the Settlement; should this be the case many scalps no doubt will be taken. A considerable number of families of Half breeds are come down to the Forks from Pembina, but will probably return in the fall to their hunting grounds, as averse to the cultivation of the soil and thinking it long before they get back again to hunt Buffaloes and breathe an animal existence in the plains.

May 24th, 1823. Pigwis has set off with his tribe for the purpose, he says, of joining the Assiniboines to make war upon the Sioux Nation. This circumstance has prevented my addressing them generally upon the subject of educating their children, as I had intended.

Whether the mother of the two Saulteaux boys I received a short time ago, might think that the Sioux perhaps would come down to the Forks and scalp them, or whether, as I think is more likely the case, she has listened to an idle report circulated, that I would cut off the ears of one of them for leaving the school without permission, when I met with him, she has taken them away as she passed down the River the other day in a clandestine manner. Oh! What faith and patience, and preserverance, are we necessary lest the mind should grow weary in the arduous task of seeking to evangelize the Heathen. It is said the word difficulty, is not known in the English Military Dictionary, and surely it ought not to be found in that of the Missionary.

June 5th, 1823. I expect to leave Red River next week on my way to York Factory, and then proceed to Churchill to meet the Esquimaux Chiefs as was proposed with Captain Franklin last fall. I have thought it advisable to address the Governor, and the Gentleman forming the Council held at the Factory on the subject of educating the Indian children: the following is a copy.

Red River Colony, June 5th, 1822.
Gentleman,

It would afford me much satisfaction to have your united or general opinion on the subject of civilizing and introducing the knowledge of Christianity among the Indians of the Hudson's Bay Company's territories. I must

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candidly confess that my ardent wishes are towards so desirable an object and the letters of instructions which I have received from the Hon. Committee in London, and from the Church of England Missionary Society, breathe such a spirit of benevolence and good will towards the Natives as greatly to encourage the attempt to ameliorate and better their wandering condition. But whatever liberal sentiments may be expressed at home I am convinced that the truly Christian design of raising the standard of civilization and unfurling the banner of the cross in these vast wildernesses will be slow indeed without your active cooperation and cordial assistance in the Country.

“A difference of opinion, Gentleman, may exist, under the apprehension that such a measure will come in contact with the prosperity and success of the Fur Trade; but I trust that the enlightened policy which the Russian American company has pursued on the North West Coast of this continent, in the statement [under the exportation of an increased quantity of fur] that more than 10,000 savages of the Polar Regions where have been converted to Christianity will be considered as a practical argument against all fears that raising the Indians in the moral scale of human beings will injure the fur trade, and as affording the encouraging hope that the gradual diffusion of Christian principles among them will tend to promote the interests of the Hudson's Bay Company. There is an infant establishment at Red River for the maintenance and education of Indian children and supported by the Church Missionary Society, and should the benevolent designs of affording Christian instruction among the Natives be extended, there appears to me from the best information I can obtain, more immediate facilities and more encouraging prospects of success among the northern Indians and those west of the Rocky Mountains, than from most other quarters, from the circumstances of their having more respect for white men and living in a way bordering on civilization.”

John West

June 6th, 1823. I have at length succeeded in finishing the buildings at the Church Mission Establishment, and the wish so feelingly expressed by the late Mr. Semple who fell mortally wounded near the spot where the buildings are erected, is now accomplished. In a letter dated in the year 1815, he observed “I must confess I am anxious to see the first little Christian Church and steeple of wood slowly rising among the wilds, and to hear the first sound of the first Sabbath Bell which has tolled here since the Creation.”

As I was returning from visiting some of the Settlers about 9 or 10 miles below, yesterday evening, the length and shadows of the setting sun cast upon the buildings, and the consideration that there was now a landmark of Christianity in this wild waste, and an asylum opened for the instruction and maintenance of Indian children, raised the most agreeable sensations in my mind and led me into a train of thought, which awakened a hope that

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in the Divine compassion of the Savior it might be the means of raising a special Temple in this

wilderness to the honor of his name. In the present disorganized state, and wild profligacy of the people, a consider it no small point gained to have formed a religious establishment. The outward walls, and spire of the church even, cannot fail of having some effect on minds of all wandering people and the population of the Settlement.

June 11th, 1823. I left the Colony for York Factory with regret that more had not been effected during my residence among the inhabitants, and with the conviction on my mind that a new order of things was essentially necessary for its establishment and prosperity. Mike congregations consistent latterly, up to an average of 100 to 130 persons. In the Sunday school opened for gratuitous instruction from 40 to 50 scholars including adults, generally attended. Four of the Scotch Settlers sent their children to the day school, though I gave public notice that the charge would be only 20/. a year for each child without any additional expense for books, &c. on the Church Mission Establishment were six boys and two girls.

July 2nd, 1823. Arrived at York Factory Where I had the pleasure of meeting the Gentleman from most parts of the country, and obtained information relative to the climate and natives of the Columbia, Athabasca, and various other quarters of this extensive territory. Little doubt remains upon my mind but that under the protection of the different Company's posts, and with the active cooperation of the officers, education and religious instruction, may be promoted and gradually extended among the natives.

July 11th, 1823. Left York Factory with non-Indian and one European Servant, [accompanied by two Indians on their return to Churchill] to walk to Churchill Factory a distance of about 180 mi. north of York; to meet the Esquimaux Indians. In rowing around the point of marsh about 7 mi. from Factory, to cross Nelson or the North River, we saw floating ice in the northern horizon, ended been low water the boat could not approach the breakers, so that we were obliged to walk the distance of more than a mile through the mud and water to the shore for encampment for the night.

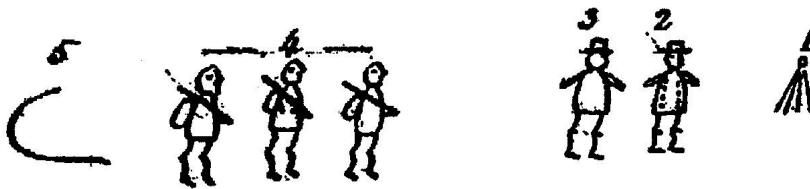
July 12th, 1823. Left the encampment early, and for several hours had heavy walking nearly ankle deep in water through a swampy Country: saw plenty of wild fowl and several Deer driven by the Mosquitos from the woods to the sea. The Indians killed two -- were dreadfully tortured with the mosquitos throughout the day.

July 13th, 1823. Have had an but little sleep, from the wetness of the encampment & perpetual annoyance of the mosquitos during the past night: The walking is better today -- one of the Indians killed another Deer, and we saw the track of the polar bear. In the afternoon we forded Stony River.

July 14th, 1823. The morning very cold from the wind blowing off the ice in the
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Bay, which has kept down the mosquitos and oblige me to put the blanket over my shoulders as I stood by the fire at breakfast time.

July 15th, 1823. Forded Broad River and came to an Indian tent: the Indians were clothed principally in deerskins, and as they were going to the Factory, they propose to accompany us. The old man having two of his sons off hunting, left the following sign on a stick:



- 1 to intimate, That the family were gone forward.
- 2 “ That there was a chief of the party.
- 3 “ That there was an European Servant.
- 4 “ That there were three Indians also in Company.
- 5 “ That they should follow.

July 17th, 1823. The signs left upon the stick yesterday brought the old man's sons to us this morning, having walked probably the greater part of the night. We travail, I think about 20 or 25 mi. a day. The men at have heavy knapsacks and we are obliged to hunt for provisions as we proceed.

July 18th, 1823. Passed Cape Churchill and came to a tent of Chipewyans or Northern Indians, they received us as they commonly do strangers, with great hospitality and immediately cooked venison for our party, consisting now of eleven. These Indians joined us in our way to Churchill and as the whole party moves along with the old man ahead with a long staff in his hand, followed by his five sons and a daughter, and the rest of us in the train, it suggests to my mind the patriarchal mode of travelling.

July 19th, 1823. The night has been so cold that I was obliged to sleep with my tent wrapped around me instead of pitching it: our track has been very bad Mohole of the morning through a wet swampy ground. Past the beacon which created an association of ideas pleasing to my mind as wearied with 10 days walking. Two of our Indians left us this morning to take a circuit through some islands by the sea to hunt for provisions.

July 20th, 1823. Might have reached the Factory today but stopped for the hunters: they returned without much success having killed a few ducks and a white fox which they eat. In the evening the Chipewyan sent his sons to my tent with some dried venison and duck.

July 21st, 1823. Arrived early at Churchill Factory.

July 27th, 1823. Assembled the Servants twice on the Sabbath for Divine service.

August 1st, 1823. Visited the old Factory standing on a point of rock at the entrance of the River; it appears to have been strongly fortified and it must have been a cowardly act on the part of the Governor to have suffered

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Perouse to destroy it A.D. 1784, without firing a shot. The walls and bastien are still remaining, strewn with considerable number of cannon, spiked and rendered useless for future destruction.

August 2nd, 1823. A Northern Indian leader came to the Factory and cheerfully gave me his son to educate at Red River, and I obtained an orphan boy with difficulty to accompany him.

The Servants again assembled and attended divine worship. The Esquimaux Indians to the number of 42 came to the Factory bring seahorse teeth and the horn of Sea Unicorn about six feet long -- Musk Ox skins, fox skins, Deer skins and the skins of the wolf and the wolverine.

August 3rd, 1823. I got one of the Esquimaux to draw with a pencil sketch of the coast and the Chesterfield inlet, with which he appeared to be well acquainted. I visited an Esquimaux family, tented at the back of the rock -- was much pleased at seeing them live in the exercise of social affection. The Esquimaux treated his wife with kindness and there was a constant smile upon her opposite to that oppressed dejected look of the Indian women in general. Having an Interpreter with me I obtained the following information. Observing that the woman was tattooed, I asked when this operation took place? Answer, when girls were marriageable or espoused to their husbands -- that most of the Esquimaux had one wife, but good hunters sometimes two: that they never left the sick and infirm, and the aged, like the northern Indians to perish, but always dragged them on sledges in winter, and took them in their canoes in summer, till they died: that they never burnt their dead, but always buried them: did not know who made the Sun, the Heavens, the Waters, and the Earth: did not know whether the person who made those things was dead or alive -- they knew that there was a bad spirit among them -- made them suffer -- and they prayed to him not to hurt them: When a bad man died the bad spirit took him and put him in hole under ground where there was always fire: but when a good man died, the moon took him up to a happy place where he lived as he did below only he had less to do. The Esquimaux was fond of saying that formerly they were as white men, like me -- I encouraged him in this idea, but observed that white men now knew a great deal more than Esquimaux and that many in my Country wished them to be taught who made the world &c. Asking whether they would like to have a white man to live among them to clothe and teach their children? The Esquimaux and his wife appeared to be quite overjoyed at this question, laughing heartily and saying "that they wished to know the Grand Spirit," adding, that if I came to live among the Esquimaux they were sure that they would treat me well -- never need be afraid of them, as they would be much pleased in having their children taught what white men knew, and would bring provisions, as there was plenty Musk Oxen,

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Deer, and salmon. The name of this Esquimaux was Achshanorerck, and we parted cordially shaking hands, at the same time observing to him, that if white men came to live in his country, it

was not because white man's country was not better than his, but because white men loved the Esquimaux & wished to teach them to live and die happy.

August 5th, 1823. The harpooners in the whale boat employed to kill White whales in the Churchill River during the summer, killed one today which measured 14 ft. long and 8 in girth; and weighed probably near a ton.

As some of the Esquimaux were returning to Chesterfield inlet I assembled them and had the following talk previous to my giving them a few presents: standing in the circle, I observed "I speak true, I love the Esquimaux, and many in my Country love Esquimaux, and wished me to see them -- as a proof that I loved them-- I came very far across the Sea [where the Sun rises] to see them -- not to make house and trade with them, much to ask them [and they must speak true] if they should like white man to make house and live in their country, to clothe and teach their children to read white man's book, and write, and to know the Great Spirit. They all simultaneously expressed a great desire that he should, laughing and shouting Heigh! Heigh ! Augh ! Aug!!

Would they treat white man well? Shouted Heigh ! Heigh!!

Would they bring him provisions ? Heigh ! Heigh!

And added that they would not steal from him in their country -- a vice they are sometimes guilty of at the factory. I then shook hands with them, giving to each individual, a clasp knife, a little tobacco, and a few beads to take with them for their wives. These Esquimaux reported that they had seen Esquimaux at Chesterfield inlet, who came from the North who said they saw Discovery Ships Captain Perry, last Summer when there was no ice, and that they ran away from the coast over the rocks through fear of them. The Esquimaux Interpreter who accompanied Capt. Franklin in the Northern Land Expedition, was very anxious that I should see his countrymen conjure and immediately after I had given them the presents, he got a blanket and a large knife, and told me that one of them would put the knife through his body and not die, or fire a ball through his breast leaning upon a gun without being injured -- I objected to the deception and told him that if his countrymen could really conjure, they should conjure the whales to the shores which were then appearing in the River opposite the Fort; it was with difficulty however that I prevented the exhibition.

August 7th, 1823. Accompanied Mr. Leslie, Master of the Fort, to Seal River, about 50 miles north of Churchill, to meet the Esquimaux who had engaged on their return to their country, to spear White Whales there for the Company

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Company. They harpooned about 40: the Chesterfield inlet party had gone on, and there might be about 25 remaining, who traverse the coast with their tribe in the neighborhood of Knapps Bay. We pitched our tent with them for two days -- never knew Indians behave so orderly, and with so little trouble as they did -- never once came into my tent without being asked -- they eat the tail and fins of the whale, raw, I observed but boiled the skin. They killed a few seals, the flesh and fat of which they esteemed more than the parts of the whale, and partook of their meals with great cordiality and cheerfulness. I invited to my tent seven of the oldest men among them repeating to them the questions I had put to the others; and they appeared quite overjoyed with the expectation of having

white man among them, to make house, and teach their children, promising to him plenty of provisions and not to steal. I gave to these also a knife, with some tobacco each, and some beads to take to their wives. In parting with these Indians to return to Churchill, I felt a lively interest for their eternal welfare, and shall greatly rejoice if any plan can be devised to accomplish the object of seeking the education of their children. They are an interesting race of people and appeared to me to present a fine field for missionary labour and with the hope of much success. They strongly resemble each other in likeness, were dressed in Deer skins, are low of Stature, have small eyes, and are very broad set. There was one or two men amongst them however rather tall and of a robust make, with fine bronze complexions. The woman at the tent was very thick made and did not exceed 5 ft. in height. These Esquimaux appeared to live in a state of perfect freedom without anyone having the superiority over another -- or acknowledging the least subordination to another.

August 10th, 1823. Returned to Churchill. Whilst I was staying here I frequently saw some Indian women around the Factory in an infirm state of health and lame, begging for a little oatmeal for a subsistence and not able to follow the Tribe they belong to. I found upon inquiry that it was a common custom among the Chipewyans or Northern Indians to leave the aged, the infirm, and the sick [when supposed in capable of recovering] to perish for want!! " One half perhaps, of the aged die in this miserable condition." Vide Hearn's Journal. The common feelings of humanity suggest the question, could not some Establishment be formed as a hospital for the reception of the aged and infirm to relieve them from this most deplorable state a human being can be placed in? When they leave them they plead necessity and self preservation and give them a little tobacco if any, and a little food, with some would cut, then tell them the way they are going, take their leave and walk away crying. A practice so shocking, as to leave the aged, the sick and infirm when they are incapable of following the camp, and that in an hour when all other periods of their existence

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they most need attention and support, surely challenges and inquiry into an amelioration of this their sad condition. If the Establishment was not formed near the coast, might it not be on the borders of their country, in the Athabasca, where grain and Indian corn might be raised, and perhaps the Indians as the friends or relations of those received upon the establishment, might be induced to give every tenth thing in the produce of their hunting towards their maintenance.

August 12, 1823. Killed plenty of wild fowl. Past several large holes scratched in the dry ridges by the Bears to live in: towards evening saw the impression of the Paw of one on the sand, apparently of a tremendous size.

August 17th, 1823. Came to a tent of Indians who were in camp on the shore for the purpose of killing bears. They had lately killed one, and as we passed along saw the tracks of several.

August 18th, 1823. Came to the beacon. Saw the ship lying at anchor on her arrival from England. Saw a boat which took us to the ship [Prince of Wales] and we slept on board.

August 19th, 1823. Arrived at York Factory early in the morning, having walked the 180 mi., the supposed distance from Churchill in seven days. Rejoiced to meet Mr. Jones, my fellow labor on

his arrival from England -- and may a gracious God abundantly blessed his labors, as entering upon the field of anxious and laborious toil I have just left, to visit to land at of mine Nativity, after an absence of more than three years.

August 20th, 1823. Governor Simpson gave me the following letter in answer to the one I wrote to the Council relative to the Indians, of which I sent a copy.

Rev. Sir,

Your valued communication of the fifth of June has been laid before the Council, and was considered with that attention which the importance of the subject demanded.

Anxious to ameliorate the condition of the Indians, and to render our best assistance and cooperation towards the propagation of Religion and Morality among them, certain regulations embracing that benevolent object were passed previous to the receipt of your Letter and a resolution of Council has been passed directing that they be carried into effect. A copy of these regulations and the resolution passed and thereon I beg leave to enclose for your information, and trust the prepatory measure thus adopted towards this truly desirable object will meet your approbation. No difference of opinion it exists between us on the propriety and importance of the object and as connected with the fur trade, we conceive is highly beneficial in every point of view, but from the vagrant disposition of the Natives and extreme poverty of the country in general, we apprehend much difficulty in falling upon any practical mode of carrying our views and wishes into effect

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so as to ensure early success, but shall with much attention consider any plan you may have to propose, or suggest for that purpose.

Signed, Governor Simpson

September 10th, 1823. Left York Factory to embark on board the Prince of Wales on her return to England. Left the Anchorage next day.

September 14th, 1823. Sunday. The weather been moderate we have enjoyed the privilege of two full services today. In reading Mr. Wilburforce's pamphlet " An appeal on behalf of the Negro slaves," yesterday, I was led to consider that the Resolves of Council in Hudson Bay relative to the amelioration of the condition of the Indians and promoting moralization and religion in the country, were like the Acts of the West Indian Legislature passed professedly with a view to the promotion of religion among the slaves, worse than nullities. The general practices is opposed to that solicitude expressed for the moral and religious interests of the Natives and others.

"I have seen [Says Mr. Burke in his letter to Mr. SECRETARY Dundas in 1792] what has been done by the West Indian Assemblies, after the passing of the celebrated consolidated Slave Laws of Jamaica and of the other Islands -- It is errant trifle they have done little, and what they have done is good for nothing for it is totally destitute of and executing principal."

September 21st, 1823. Sunday. Off Cape Charles. Thermometer 34. Occasionally snow storms, and the land as we passed along the Straits, is covered with snow. It being nearly calm today, we

had two full services, beginning in the morning at 10 and in the afternoon at 4 o'clock.

September 24th, 1823. Encountered a heavy gale of wind the whole of yesterday, with a short and angry sea; the ship was covered with waves, and all were reeling to and fro, and staggering like a drunken man -- about 8 o'clock in the evening it blew of Hurricane followed by a snowstorm and at midnight the wind subsided to calm. Self examination is at all times profitable and incumbent upon the Christian, but when dangers press around him, his mind is peculiarly impressed with the necessity of knowing [for his consolation] that the sheet anchor of his hopes is well grounded -- and upon examination into my principles, and the general tenor of my life, I find great consolation from a conscious integrity, in devotion of heart to the Savior who sitteth upon the circle of the heavens and directing the course of the elements and preserveth me, as they rage and foam about us. It was well said by the wife of a missionary in her last moments, when it was observed to her that she was dying a sacrifice in the cause of missions, " I would rather [said she] die a penitent sinner at the Cross of Christ."

September 25th, 1823. Becalmed off the Upper Savage Islands, with snow. Several large icebergs are seen in different directions from the ship.

September 27th, 1823. Off Saddle Back. Encountered a heavy gale of wind throughout yesterday, and about 8:00 p.m. It blew a hurricane breaking the mizzen top sail yard

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on which were 9 sailors providentially it slung with the ropes or every soul must have perished. On more strong, and rough night with snow, the chief mate informed me this morning, he scarcely blank endured, and what makes it peculiarity hazardous sailing in rough thick weather, through the Straits, is the number of large Isles of ice that are floating around you, this striking against one of which would be inevitable destruction.

September 28th, 1823. Sunday. All around us calls for gratitude and thanksgiving to God. Praise the Lord Oh my soul, and forget not all his benefits! At midnight we passed a Resolution Island and are now proceeding on our voyage with a fine favorable breeze; yet at times squally, which has prevented us having two services today, the ship rolled so that I only read prayers.

October 4th, 1823. Off Cape Farewell, South Greenland; with strong gales of wind. From reading the Missionary Register I find that the United Brethren have a Missionary Establishment at Lichenau, where God has blessed the labors of pious, simple, and devoted men; to the conversion of many of the Greenlanders.

October 5th, 1823. Sunday. Sailing with a favorable breeze at 7 or 8 knots an hour: from the rolling of the ship read only the prayers morning and afternoon. I know that God who made heaven, and earth, and seas, is not confined to forms of prayer, any more than two temples made with hands, but as a formality, I feel an increasing attachment to that of the Church of England, when the prayers are prayed; they are sublime and well adapted to express the feelings of the mind; humbled, penitentially exercised, yet exulted in hope though devotional exercises at the Throne of a Covenant God in Christ Jesus. They are full and comprehensive: They are scriptural, and as sprinkled with

the blood of martyrs, they ever challenge my attention and devotional esteem.

October 8th, 1823. Having had a stiff Gales of wind for several days past from the West, the sea rolled today with the majesty and grandeur that I never witnessed before. I stood some time on the Quarterdeck admiring the wonder of God in the deep, as wave rolled after wave, occasionally breaking its mountainous top into a roaring and foaming surge; but while they roar and the winds howl around us I am born in safety through the mighty waters towards the desired haven. What a fit emblem is this experience, of my spiritual and eternal safety in Christ Jesus; amidst the foaming billows of affliction; the wind of temptation, and every storm of trial by man in a fallen and disordered world branded with so many marks of its Creator's and displeasure.

October 12th, 1823. Sunday. For the last 24 hours it has blown of hard gale, and we had no service today.

October 15th, 1823. Through a kind of protecting Providence anchored in Stromness harbor.

October 24th, 1823. Landed from the ship in the Thames. Praised be the Lord God of my Salvation!

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**REV. JOHN WEST'S REPORT TO THE HON. COMMITTEE OF THE HUDSON'S BAY COMPANY
CLOCK HOUSE IN FARNHAM, SURREY, ENGLAND
DECEMBER 3, 1823.**

Gentleman,

Agreeably to your request that I would give a brief narrative of my proceedings as Chaplain to the Hudson's Bay Company, and a faithful statement of the leading circumstances connected with my missionary obligations and labors among the North American Indians during three years residence in North America, I have penned the following.

I had no sooner landed at York Factory August 15, 1820; that I felt the obligation of seeking to afford moral and religious instruction to numbers of Half Breed Children running about the Factory; and consequently true a proposal for collecting from the company's different Posts 100 of them to be clothed, educated, and maintained at the Red River Settlement. This proposal I submitted to Governor Williams who was pleased to signify his approbation of such a measure and the plan was forwarded to London for the consideration & approval of the Honourable Committee

I felt that I had also an immediate duty to perform relative to the Indians and with the aid of an Interpreter; and Indian cheerfully promised me two of his boys [one of whom embarked with me for the Red River] to be educated and maintained by the appropriation of charitable funds for the introduction of Christianity among them: and on my arrival at the Company's Post, Norway House, I obtained another boy, reported to me an orphan, the son of a deceased Indian and a half breed woman, for this important object.

On the 14th of October we reached the Settlement consisting of a number of miserable looking huts

widely scattered along the margin of the River. In vain did I look for a cluster of cottages where the hum of a small population at least might be heard as in a village -- and saw but few marks of human industry in the cultivation of the soil. Every inhabitant you passed generally bore gun upon his shoulder and all appeared in a wild and Hunter state without arrangement or tending towards improvement, and the comforts and advantages of civilized life. There was an unfinished building as a Catholic church and a small house adjoining, the residence of the Priest, but no Protestant church or school house, which obliged me on my arrival to take up my residence in the Colony Fort with the School Master and the Indian boys. Here I had divine service every Sabbath day and my ministry was generally well attended by the Settlers. I soon afterwards got a log house repaired about three miles below the Fort: among the Protestant Settlers, where the Schoolmaster took up his abode and began teaching from 20 to 25 of their children.

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In January 1821, I visited the company's two Provision Posts, Brandon House and Qu'Appelle, and on visiting some Indian tents on my return to the Colony I obtained another Indian boy for instruction.

My residence was now removed to the farm belonging to the late Earl of Selkirk about 3 miles from the Colony Fort and 6 from the School. Though more comfortable in my quarters than at the fort, the distances put me too much inconvenience in my professional duties; I resolved therefore in the Spring of the year to yield to no difficulties in seeking to erect in a central situation a substantial building which should contain apartments for the School Master; afford accommodation for the Indian children; be a day school for the children of the Settlers; and fully answer the purpose of a Church for the present, till a brighter prospect arose in the Colony, & its inhabitants were more congregated: I became anxious to see such a building arise as a Protestant landmark of Christianity in a vast field of heathenism and general profligacy of manners; and cheerfully gave my heart and hand to perfect the work. I anticipated a willing cooperation from the Scotch Settlers in this undertaking, and particularly so under their obligation to give three days labour each in Spring and three in Harvest to the officiating Minister, but in this expectation I was disappointed for upon application to them for their stipulated days of labour, the greater part of them gave me only three days instead of six during the year and that with reluctance, repining at their situation, and observing that it was a Gaelic Minister they expected and not a minister of the Church of England -- and from the time labour was required of them, till the time I had nearly finished the building [there been no convenient place for Divine Worship] their attendance on my ministry was not so regular as before. My motto however was Preserverance, and the pleasing information reached me in June of a coalition between the Hudson's Bay Company and that of the North West, a circumstance I could not but hail as highly favorable towards correcting those dreadful evils which had resulted from a violent opposition in the country in the free use of the Rum Keg, through the medium of which the natives were exorted to quarrels that often terminated in murders, while a demoralized the European and Canadian Servants to the most unprincipled and degraded character. Acting under the conviction that in seeking to propagate the Christian Religion in a heathen land, it was of the highest importance to correct the infidelity and vicious habits of resident Europeans, it afforded one no small encouragement in my ministerial labors to meet Mr. Garry [one of the Directors] in the month of August at York Factory. I consulted his opinion and cordially cooperated with him in the Establishment of the Hudson's Bay Auxiliary Bible

Society for circulating the Scriptures, with a view of promoting this most desirable object -- many copies of the scriptures have in consequence been distributed in several different languages among the Colonists at Red River and many of the Servants in the actual employed of the Company.

I left the Factory in September for the Settlement with a considerable number of Swiss Families who appear to me to be a different description of Settlers to what the Colony in its infancy of improvement was prepared to receive: they consisted principally of Watchmakers, and mechanics, while party Husbandman who would work his preserving way through the thickets, clear the surface, and spread cultivation of around us, was the character we wanted, and who would easily repine if a storm overtook him in the wilderness -- much disappointment followed and the grasshoppers having again destroyed the Crops, we passed a long and dreary winter, without the sound of millstones, and the light of the candle.

In the Spring of 1822, Governor Simpson arrived at the Settlement and relieved our minds from much anxiety by the promise of assistance in seed corn from the Company's Post at Bas la Riviere. At this time a report was in circulation that the Sioux Indians were coming down to the Forks, which excited considerable alarm among the Settlers, as a similar report had done in former years by unsettling their minds and leading them to express their want of security and protection. They were met at Pembina by the Governor and the Charge' d'Affaires of the Colony with the boat manned by a party of de Meurons, and soon after their arrival Wanatoo the Sioux Chief, excited by liquor, killed and scalped an Assiniboine.

I had been led to expect that the Company's Post at the settlement, or the one lately belonging to the North West, would have been given up to me as a residence, as the subject had been mentioned to the Company's Resident Officer at the Colony, but my expectations were not realized: I obtained however a room at Fort Garry for the residence of the School Master and the Indian boys, in which I held Divine Service every Sunday, but the distance been so great from the Protestant part of the population, few children attended the school, and but few adults my ministry during the winter. I felt greatly the want of accommodation, having received another Indian Boy, and resolve to make another effort in hastening the building designed as a Missionary Establishment: through the influence of Mr. Simpson principally, the Scotch Settlers gave me three days more labour each and by hiring Carpenters and Labourers, and purchasing boards the building was greatly forwarded. In June I received the gratifying information that a liberal provision was made for a Missionary Establishment at Red River for the maintenance and education of a number of Native Indian children by the Church Missionary Society. I took the first opportunity of telling Pigwis the Saulteaux

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Chief of the Indians near the Settlement, of what my countrymen had done for them and how they wished with me to have their children taught to read white man's book and which would make them happy in the right knowledge of the Great Spirit. He said, it was good, and promised to send some of his children and once told me that he could go through his country to tell the Indians what was to be done for their children.

It was gratifying to me also to find that the Honourable Committee had determined upon educating and providing for the numerous half breed children whose parents had died or deserted them; and requested in an official communication bearing date Feb. 27. 1822 that they might be put under my care and superintendence at the Colony. This subject was again mentioned to me by Mr. Halkett, [a Director and one of the Executors is of the late Earl of Selkirk] who are arrived at the Settlement in the beginning of July; I accompanied him to York Factory and When within a day's sail of that place, an Indian paddled his canoe with his wife and a boy of about eight years old to the side of the boat, requesting me to take the boy, this I promised to do on my return, and as he was almost naked threw him a blanket: upon enquiry I found that the boy was the son of a deceased officer by the Indian woman in the Canoe, and would probably be murdered if I did not take him under my protection. This side did, concluding that he was a proper subject for the benevolent intentions of the Hon. Committee in the proposed Companys School Establishment at the Red River. Finding however that the recommendation of the Hon. Committee to educate and maintain the Half Breed Children had not been followed up by any formal resolutions by the Council held at the Factory about a month before Mr. Halkett summoned a temporary Council soon after his arrival at the Bay, when the subject among other points was again mentioned and the request had been made to the Chief Officer at Red River that one of the Company's Posts should be given up to me as a residence and an Establishment for the half breed orphan children. On my return to the Settlement in October, I was again disappointed in my expectations and though anxious to have collected some children in compliance with the request of the Hon. Committee that a small Establishment at least might be formed, no children were obtained and the orphan alluded to remains at the Church Mission School.

The building 60 ft. by 20, being sufficiently advanced, I opened it as a place of divine worship on the Sunday previous to Mr. Halkett's leaving the Settlement and that the same time baptized two of the Indian boys who had been under my charge, as able to read the New Testament, repeat the Church Catechism, and the chief truths of the Christian Religion. All expenses incurred in maintaining and educating

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these boys for the year 1820 with two others I obtained _____ and allowing the School Master L50 per annum and his provisions from the time she embarked with us for Hudson Bay till he received a salary from the Church Missionary Society was paid by remittance from Mr. _____ L100 advanced _____ from England by that Society to aid to the attempt of educating the children of the Natives.

In the beginning of October 1822 there were six boys, two girls, and a half breed woman to take care of the children upon the establishment, and two Chipewyan Indian boys were added to this number shortly afterwards, the whole expense of which has been charged to the Church Missionary Society from that period.

In January 1823 I saw Pigwis who brought me his nephew about 1? years old, who repeated to me what he had often promised, that in the Spring he would give me some of his own children to educate; the boy is not in very good health and though of too great an age I admitted him into the school. He appeared very happy in and began to learn the English alphabet, till his mother [Pigwis'

Sister] came to the Settlement with a lazy bad Indian she was living with. I soon discovered that they were often visiting the boy from the School and for the purpose I apprehended of getting his blanket and some of his clothes from him -- I went soon afterwards to the tent and told them that it would never be allowed for Indians to have their children clothed at the Schoolhouse and then take them away, and that the boy it must give up his clothes [which he did] or return with me and continue at the School. My taking the clothes from the boy rather offended them and the woman remarked that they had bad medicine for those they were angry with.

A short time afterwards a widow woman brought to of her children [whose father was killed in a drunken affray at Swan River in the year 1816] and requested that I would take them; which I did, but as she was always living about the Colony, the boys gave us a good deal of trouble and after a few weeks were taken by her clandestinely from the School in consequence of her mind having been prejudiced by the Catholics, who persuaded her, among other objections that it was my intention to take her children with me to England. These circumstances, and knowing the interruption of Indians constantly visiting their children when near to them, convinced me, that it would be far better to have the children of the Natives from a distance, than those immediately in the neighborhood.

The Scotch Settlers having given me three days more labour each, principally towards building a parsonage house, and having contracted and to hire Carpenters, I had the happiness to see in June, the wish so feelingly expressed by the late Mr. Semple who fell mortally wounded near the spot where the building is erected, accomplished. In a letter dated 1815 he observed, I have ____

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____ of houses, ____, a mill, a Fort, and sharpened Stockades, and none of a place of worship even upon the smallest scale; I blushed to say that in the whole extent of the Hudson's Bay Territories, no such a building exists: it is surely high time that this reproach should be done away from among men and belonging to a Christian nation. I must confess I am anxious to see the first little Christian Church and steeple of wood are rising among the wilds, to hear the sounds of the first Sabbath Bell which has tolled here since the Creation.

During the winter the severity of the weather is such, as sometimes to preclude the Settlers from assembling for Divine Worship, but from the beginning of March till the middle of June, when I left the Colony, my congregations on the Sabbath consisted on an average from 100 to 130 persons. The afternoon ____ instruction of all who would regularly attend; and was had usually some 50 scholars, including some adult Indian women married to Europeans, besides the Indian children upon the Missionary establishment.

Thus, Gentleman, have I given an abstract of my proceedings, labours, and difficulties in the wilderness, and in speaking of its inhabitants generally, congregated at Red River, they may be said to be a compound of individuals of various countries, collected hitherto without Magistrates, Civil Law, or Military Protection; many brought with them the corruptions and vices of the most depraved people, these have met with no barrier, and in the corrupt tendency of human nature there are verging to a point of degeneracy that is alarming in a civil point of view. The accession of numbers which the colony has received during the last summer in many discharged servants retiring there with Indian or Half-breed wives and families, further calls for the necessity of obtaining influence

over the people through British Authority and Civil power; till this be the case my hopes are faint in forming an organized Society, or that the Settlement will answer in any way the expectations of its patrons.

With respect to the Indians they appeared to me to be generally of an inoffensive and hospitable disposition, but spiritous liquors, like war, infuriated them with the most revengeful and barbarous feelings: there are acknowledged difficulties in the way of introducing the knowledge of Christianity among them, but this object might be promoted by educating the Half Breed Children, who generally grow up in a sad state of ignorance, degradation, and Heathan immorality, while the existing impediments, it is supposed might be gradually overcome by act of kindness towards the Indians and well conducted Missions among them. The Missionary needs the cordial cooperation of the Resident Officers, and free intercourse with Tribes of Indians as opportunities occur, with the liberty of promoting

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Civilization in the cultivation of the soil where it may be found practical -- as civilization has vast advantages in aiding the comprehension of Christianity.

I was induced to visit in my missionary engagements the Esquimaux Indians last summer that I might ascertain their disposition, were it found practical to send a teacher among them. I met between 40 and 50 of them at Churchill Factory when they had in circled me I observed to them that I spoke true -- that many in my Country, with me, loved Esquimaux, and as a proof that I loved them, I came very far across the Great Lake, [where the Sun rises] to see them, not to make house and trade with them, but to ask them -- and they must speak true -- if they should like white man to make house and live in their country to teach their children white man's book, which would make them happy in knowing the Great Spirit: They all simultaneously expressed a great desire that he should -- laughing and shouting, Heigh! Heigh! Augh! Augh! promising him good treatment and provisions.

On another occasion I directed their attention to the heavens, and the Sun then shining in his glory -- with the question, if they knew who made this beautiful part of Creation? The reply was, they did not know whether the person who made it was dead or alive -- and upon assuring them that I knew -- and that a white man if he came to live among them, would teach their children, of the Great God who made the world -- they again shouted Heigh! Heigh! saying, [as the Interpreter expressed it] "we want to know the Grand God".

[Signed] John West

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MEMORANDUM AND ACCOUNTS OF THE CHURCH MISSIONARY ESTABLISHMENT, RED RIVER SETTLEMENT, HUDSON'S BAY, NORTH AMERICA FROM OCTOBER 1ST. 1822 TO MAY 31ST. 1823.

In the autumn of 1820 two Indian boys were received for Education -- one also in the Spring of 1821, and another in the Spring of 1822, by the Rev. John West and the expenses attending the Clothing, maintenance, and educating these four children till October 1st, 1822 were defrayed

through the kind assistance of Benjamin Harrison, Esq. one of the Directors of the Hudson's Bay Company. Two
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Of these children having read the Four Gospels through the teaching of Mr. HARBIDGE, and knowing correctly the Lord's Prayer, with the chief Truths of the Christian Religion were baptized July 1822.

Regulations

For conducting the Church Missionary Establishment at Red River, for the Maintenance and Education of the Indian Children; the expenses of which are charged to the society from October 1st, 1822.

1. Fifteen Indian boys and Fifteen Indian girls, shall be admitted into the School [including the four boys who been under the charge of Rev. JOHN WEST] as soon as they can be obtained from the Indians, and accommodated at the Church Mission House, now completing.
2. The Children of the Company's European Servants cannot be received as free scholars on the Establishment, but, as the Committee of the Hudson's Bay Company in their dispatches to the Governor in the Bay, dated Feb. 27. 1822 say that " the Church Missionary Society allow other children to be educated in the same school with the Indians on payment of a moderate fee." The Officers of the Company and the Principal Settlers whom they send their children, shall pay 40/0 per year for each child, and the Servants of the this with Common Settlers 20/0 a year for each child as day scholars -- books and slates being found them gratuitously.
3. The severity of the winter being such as greatly to prevent the inhabitants attending Divine service for several months during the same, the establishment of a Sunday School is only practicable for the summer months, when one shall be opened at the Church Mission House [where Worship is held] for the gratuitous instruction of those children and adults both male and female, who may regularly attend. The Superintendent or Assisting Missionary, or both, attending regularly for the catechization of the Scholars.

John West, A. M. Superintending Missionary
George Harbidge, Schoolmaster
Elizabeth Harbidge, schoolmistress

October 1822.

In October and the beginning of November 1822 the following girls with a half breed [widow] woman, speaking only the Indian language, to make clothes, wash, cooked, &c for the Children were upon the Establishment: viz.

Agathus	the widow woman
Nehowgation	Four Legs, an orphan girl
Tackaquation	A Great Noise, an orphan girl

BAPTISMS

Pemutwithenew	Baptized July 1822	--	James Hope.
Sakachuwescum	do	--	Henry Budd.
Pemutuithinese	Baptized June 1823	--	Joseph Harbidge

Askinooutou	do	--	Charles Pratt
Nakeekessicoithinese	do	--	Harry Sinclair
Kananugusid	do	--	John Hope
Nehowgation	do	--	Sally Budd
Tackaguation	DO	--	Harriet West

Mem: There is a shade of difference in some of these children from the Indians of entire blood which appears in the color of the hair, not been of that jet black common amongst them; but were received from the Tents of the Indians and distinguished only in the way alluded to, being of the same features, ignorance, habits of life, and talking only the Indian language.
[Signed] John West.

Mem: 2 Girls
6 Boys

& 2 Northern Indian Boys -- accompanied the Rev. David Jones from York Factory to Red River settlement, September 1st 1823.

Which 10 are supported on the Establishment with a half breed woman.

[Signed] John West.

Boys upon the establishment October and November 1822

Pemutwithenew	Walking Indian	
Sakachuwescum	Going Up the Hill	An Orphan
Askinooutou	A Bird	An Orphan
Kananugusid	Just Coming In Sight	
Pemutuithinese	Walking Indian	
Nakeekessicoithinese	Stop Day Indian	An Orphan

This last Boy -- was brought to me when in a boat with J. Halkett Esq. [one of the Directors of the Hudson's Bay Company] near York Factory, by an Indian and his wife in a small canoe. At the pressing request of the Indian I promised to take the boy, who was in a low, emaciated, and miserable condition: on further enquiry about him I was informed that he is the son of a deceased officer in the Company's Service by the Indian woman in the Canoe, who living with the Indians, the boy was greatly neglected by them, almost to starvation. I was also informed that 40/0 per annum was left to the boy; if so this sum will of course be paid for his clothing while he is upon the Missionary establishment.

Should the Hudson's Bay Company have [as has been mentioned] an Establishment for the maintenance and education of those half breed children whose parents have died, or desert them, this boy, I conceive, should be removed to it.

[Signed] John West.

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The depository of the Auxiliary Bible Society formed at York Factory, September 1821, is kept at the Church Mission House, where are bibles and testaments supplied by the Parent Society in London, in the following languages: English, French, Danish, Swedish, Portuguese, Italian, German, Gaelic, Irish, Esquimaux, Welsh.

John West, Secretary
George Harbidge, assistant secretary

September 2nd, 1822. The sum of L200.0.6 was remitted to the Bible Society in London on account of the Hudson's Bay Auxilary, been its annual receipt.

September 2nd, 1822. When the Anniversary meeting was held at York Factory, resolutions were moved and seconded by Capt. Franklin, D. Richardson, and Lt. Back of the Northern Land Expedition, and the sum of L60, was collected towards the Donations and Subscriptions for the second year.

The Farm -- Attached to the Church Mission House

Samuel West will live and the house adjoining the Farm Yard, take care of the milk and provide pay for the two cows, draw with his horse all the firewood necessary for the year at the Establishment, and go with the cart for the Fish caught by the Fishermen in the River within 50 miles of the Schoolhouse. To be allowed L25 per annum finding his own provisions. He will break up and farm the Land, or part of the same, belonging to the Establishment, and sell the produce thereof for the supply of the School at Colony price of grain.

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Memorandum Dec. 11. 1822.

A boy of about 12 years of age, a nephew of Pigwis [Chief of the Tribe of Saulteaux Indians about the Settlement] was received upon the Establishment, and after he was comfortably clothed left us on the 24th of the same month, being as we supposed enticed away by other Indians that they might obtain the blanket and other articles of his clothing; but Mr. West went to the Tent and obtained the clothes again.

March 30, 1823. Two other boys [of the Saulteaux tribe] were received, one about 6, and the other about 7 years of age, and we have reason to believe they would have continued with us, and have done very well [after some time] if they had been left alone to our care; but upon some false report been raised that Mr. West intended to take them to England with them, the mother was prevailed upon to take them away again, notwithstanding all that was told her to the contrary; they left us at the beginning of May: their clothes were returned. Of these two cases Mr. West will be able to give you further particulars.

Report of Schools

Owing to the severity of winter, and the scattered state of the inhabitants, there are very few indeed [if any] that are able to attend either Sunday or Day School for about four months.

The Sunday School, is open from 2 o'clock till 4 in the afternoon for the gratuitous instruction of Children and Adults, both Men and Women.

Average attendance from the first Sunday in March, to the last Sunday in May 1823, inclusive,
Boys from 12 to 20 regularly
Girls from 10 to 20 regularly

Adults from 6 to 10 regularly
TOTAL from 28 to 50 every Sunday

Day school attendance from March to May exclusive only - 7 children [besides those on the Establishment]. This small number is not because there is a scarcity of children, or that they are unable to attend at this period of the year; but chiefly because the moderate sum of 20/0 per annum for each child, is charged, which they are unwilling to pay. [this is spoken of the Scotch Settlers] [On this subject Mr. West will be able to give further information]

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Progress of the Children upon the Establishment

With respect to the two eldest boys receive in Fall 1820, it may be said they are capable of reading in any part of the Bible correctly, and are advancing in writing and arithmetic -- having learned by heart the Church and Watts Catechism the Chief Truths of the Christian Religion -- and many hymns which they learn in their play hours to say on Sundays: and are able to talk English in proportion.

The other children also are making progress in proportion to the time they have been with us. They are all reading and learning to write: The two girls also can read &c and are being talked needlework and other habits of Industry.

[signed] George Harbidge, Schoolmaster.

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REV.D. JONES TO D. COATES, ESQ.

FORT DOUGLAS, RED RIVER SETTLEMENT, OCTOBER 30TH, 1823

My Dear Sir,

God has conducted me hitherto through a toilsome and perilous journey without any material inconvenience either in body or mind.

I forgot to mention in my letter to Mr. Pratt, an accident which happened at York when the goods were landed: the long boat was stranded when most of my stock happened to be in it, and four of my trunks were drenched in water, two of them contained my books which were, of course, very much damage.

The difficulty of getting anything up to this place is indeed very great, and I was able to bring only five pieces of 22. I am now obliged to take such utensils as are indispensably necessary from the stores at an exorbitant price, owing to this inconvenience, and I believe that I am not judging uncharitably when I express my opinion, that we, who have been considered as unwelcome visitors must wait some time before we shall have these obstacles to our comfort removed and things otherwise much facilitated: I hope however that much proper understanding of the general course of things will take place from Mr. West's visit to England.

I must beg of you to send me two pair of shoes by the first opportunity [I imagine that Mr. Clark

knows my measure from the last supply he made for me] -- let me have also a box of portable pens. I suppose a small parcel with the above articles, as well as the registers and the numbers of the Gwillidydd [Watchman] together with my letters may be sent in the spring by the Montreal Dispatch, at any rate it is advisable to have it as small as possible, otherwise I shall not see it perhaps for years.

My parsonage will be habitable next week; though I expect it will be excessively cold, as it is of very inferior workmanship. You will settle with Mr. West how the expenses of it are to be defrayed, as they are to be charged here to his own private account, from there being no stipulation made previous to his departure for England.

I shall wait with great anxiety to here in the Spring of the arrangements made subsequent to Mr. West's statements relating to our future plans: as everything in regard to Missionary exertions, is, I may say in a state of stagnation at present, with the exception of attending our little school, in which I take great delight.

I shall now, my dear sir, cast myself upon your prayers, as well as upon all those who assemble on the Saturday evening to pray for Missionaries, & remain.

Faithfully and affectionately in the Lord,
David Jones.

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REV. D.T. JONES TO REV. J. PRATT
RED RIVER PARSONAGE, JULY 24TH, 1824

Rev. and Dear Sir,

Having given all that I can at present collect which is likely to interest you, I shall not have occasion to say much more than to refer you to the pages in close. I would not however dismiss the last communications which you can expect from this almost inaccessible wilderness until this time next year without stating that, All Things considered, our prospects wear as bright an aspect as might be reasonably expected, difficulties, privations, and trials surround me but, adored be the name of our Covenant -- keeping Jehovah, my mercies and encouragements more than preponderate, and I think that the eye of faith may discern among the clouds the dawn of that day when this wilderness shall rejoice and blossom as the Rose.

Our church is going on; and I hope will be so far Finished before winter sets in, as to admit of public worship. I know not whether we may expect any assistance from you in defraying the expenses; the settlers have subscribed liberally considering their means, as we have already enough to put up the shell of the

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Building. This church cannot be said to be connected with the Mission, but has a strong collateral influence with it, as the most part of the Settlers in that vicinity have Indian families, who cannot

attend worship at the present church and they are as much bereft of the means of religious instructions as when in their Native forests. When the building is completed I propose to establish a Worship for the more immediate benefit of this interesting, but, long neglected and injured class of fellow beings. Gov. Pelly under whose immediate patronage this measure was adopted has pressed the subject upon the Hon. Committee at the Hudson's Bay House.

There are a few points, upon which, I would be thankful for your advice by the next communications. The first is upon the legality of those marriages solemnized by Laymen before a Clergyman came to this Country. If their marriage be legal, am I not doing wrong in solemnizing the contract the second time? I mean, do Inst. effectively illegitimize their former progeny?

My next difficulty is in regard to Baptism. My predecessor, Mr. West always baptized the Half breed and Native Indian Women before he married them; and according to my present views of that solemn ordinance my conscience will not allow me to pronounce the strong language of our excellent Liturgy, over individuals of whom I am confident that they are as ignorant of the nature and end of the institution as the chalice which I hold in my hand. Persons who want an excuse for living in sin, begin to say that they will not marry Heathens -- by which they mean females who have not been baptized.

My last question is, how far and I justified in withholding the sacrament from a dying man, who may be desirous of it, but very ignorant concerning the rite?

I hope you will excuse my troubling you with these questions, as I have no one to consult, and I moreover trust that the difficulty in which I find myself placed on these heads will be the means of instructing others before they find themselves in similar circumstances.

I am sorry to enter now upon a subject which I'm sure will give you pain, concerning my fellow labourer, Mr. HARBIDGE. If Mr. West did not fully communicate with you upon this subject, I must think it a dereliction of duty, as he mentioned several things to me at York, which if laid before the committee would have led to his removal; however this unpleasant task now devolves upon me, and I shall frankly do that which I consider my duty to the cause which I serve, and whose interest, I trust, lies near my heart.

Mr. Harbidge, during the interval between Mr. West's departure and my arrival, he saved with such austerity to all on the Establishment

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that had our boats been delayed a fortnight longer I should found the place deserted by every person connected with it. During the same period, contrary to Mr. West's positive injunctions, he assumed the power of baptizing and marrying for which he had been called to in account by the officer in charge of the Company -- his abilities are not sufficient to maintain the respectability which his situation requires, as he can neither keep accounts nor teach the boys the common rules of arithmetic. But his principal failing is the haughtiness of disposition which entirely alienates him from the affections of the Indians under his charge, a circumstance which is much to be lamented as the North American Indian will not be reconciled, unless the mind is brought under the influence

of divine grace: upon all these things I have advised, entreated, and warned but to no purpose, and my authority to interpose with the Internal economy of the school has been disputed.

After all I must give Mr. Harbidge his due: I think him a Christian but a very weak one; led astray into a disposition of self aggrandizement by the union which he formed or which was formed for him; an unfortunate union, as I believe, her knowledge of spiritual things to amount to next to nothing; I have never been able to draw her into conversation upon the subject and I have reason to believe for total ignorance to be the cause of her reserve: She takes no interest in our views and measures: She is look down upon by the Settlers on account of the rumors of her indiscreet & giddy disposition on board the ship in coming out.

I might say more, but I have done my duty and shall merely add, that I hope I may, without appearing to dictate to the committee, suggest that should Mr. Harbidge be called home, a person, who appears to me in every way calculated for the situation, lives on the spot: his name is William Garrioch, an Orkney man, has been long in the Hons. Company's service; he is a man of considerable ability, is acquainted with the Indian character, knows their language, which is a qualification next to the unction from above; and above all, I can truly say that he is a man of very great simplicity of faith, which is so indispensable a requisite in a Missionary: I had in mind to communicate with Gov. Pelly upon this as well as all my measures, but I found that I was prevented by him, as he had already consulted with Mr. Garrioch on the subject, and had written to Mr. Harrison. Should the Committee give the subject their consideration they may have further satisfaction concerning Mr. Garrioch by Z. Macaulay, Esq. writing to his brother-in-law, the Rev. Gavin Hamilton, Minister of Hay in the Orkneys; under whose edifying Ministry Mr. Garrioch had profited when in his native land, and with whom he has been ever since in habits of regularly corresponding.

There is one subject more which I mentioned with extreme reluctance;

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When it is taken into consideration the high advance upon Goods brought from England, and also that the from the accumulating duty of a minister in this place I am obliged to keep a horse, I think it will not surprise you that I'm doubtful whether I can make L150 per annum cover the expenses of my Establishment; I can appeal to him who knows my heart better than I, that I am not influenced by the love of money in making this statement: the call for charity in the hard season of winter is more than I can meet, and there is a degree of respectability to be kept up, which if neglected will generate content in the minds of those with whom I have intercourse.

I am upon the best footing imaginable with Roman Catholics, as I seldom or never meet them except at the Governor's table, and all are intercourse then consists in mutual civilities: they are touched to the quick at the aspect of things here at present and I most sincerely hope that should Gov. Pelly be removed from us, a circumstance which I much dread, that no one of Catholic creed will be put in authority.

My health upon whole is good, the extreme cold of the winter makes it necessary for me to avoid exposure. The heat is now very intense at times, so much so that I find it very difficult to use any mental application, but I trust that been used to the climate will make it more agreeable.

I shall say no more at present only to request a share in your prayers, and the prayers of all friends of our cause: I often console myself about the hour of 12 on Saturday with the thought that our cause is then advocated at the Committee room, by those who have an interest in the court of heaven.
[signed] D.T. Jones

**Rev. D. T. Jones To D. Coats, Esq.
Red River Parsonage, July 20th, 1824.**

My Dear Sir,

I trust you will find the accounts satisfactory, the only question with me is the propriety of charging the Society with my household furniture: I think however you will see that I cannot pay it out of L150 per annum, which considering the heavy percentage that must fall upon the English goods at this place is small enough to maintain an Establishment.

As Samuel West was employed on the ground upon terms not very advantageous to the Society, when I heard that the Rev. John West was not to return I dismissed him, as I wished to make the Establishment to begin to feel the benefit of agriculture. As I was not authorized to act I permitted him to sow the ground as he was accustomed to do, and now that he is determined upon leaving the country I have bought the crops as they stand for half price

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For which he will hand you a bill to the amount of L44. I confess I grudge the money _____ from the preceding arrangements I could not avoid it.

I shall have to buy two oxen and some implements of husbandry, and I'm confident that the Establishment will soon be made to support itself in a great measure. The boys are bending to the hoe as fast as may be expected, but moderation must be used in this particular, their spirits must not be broken, and their labour must for some time be partly their own voluntary contribution I have had them this week working at the hay and I am astonished at the rate they are getting on.

The expenses of the current year will exceed the last as I'm forced to make the necessary preparations for enlarging the school.

Mr. BUDD will I hope settle my accounts with you -- if the accounts are received as they are; I have had credit on my own account to the amount of L56, and a balance will be in my favor of L94 -- this will bring the accounts up to June 01, 1824.

D.T. Jones

Rev. D.T. Jones Journal From Sept. 2, 1823 to June 22, 1824.

September 2nd, 1823. Commenced our inland journey to the Colony of Red River in the Territory of Assiniboia this afternoon.

It is very trying not to be able to take the small assortment of goods brought from England further than this place [York Factory]. Out of 20 cases I'm allowed to take only five, but the Lord is sufficient for these things and I hope it will be a useful lesson to teach me how few my real necessities. Encamped at dusk on a small island in Hayes's River: this was a very new scene to me; a group of tents pitched on the Bank of River; several fires blazing and casting a pale beam over the water which lighted softly by; the coruscations of the Aurora Borealis very brilliant, together with

many other peculiarities, strongly reminded me of my being in a strange country, and now commencing a new mode of life. Enjoyed sweet meditation upon God's promise to the Father of the faithful: "Fear not Abram I am thy shield, and thy exceeding great reward."

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September 3rd, 1823. Left our encampment at 5:00 a.m. and soon had recourse to Tracking, a tedious and laborious mode of travelling in these rivers, that is, the towing of the boat by means avail long line, fastened to the gun whale of the boat and carried on where the men are harnessed like horses and ease each other at regular intervals: in this manner we went on all day at the rate of 3 mi. an hour. About 11:00 a.m. passed a place where some Indian families were buried alive some time ago by a quantity of earth falling from the bank in the night while they were asleep. Encamped at 7:00 p.m. having made about 36 mi. during the day.

September 4th, 1823. Started at 5:00 a.m. in the morning: After breakfast walk on shore with the officer in charge of the Brigade, shot a musk deer as he was crossing the river, and also some pheasants.

September 5th, 1823. Rainfall in torrents last night and the mosquitos very troublesome my face and hands are today dreadfully swollen from their bites. Breakfasted at the Forks of the Hayes, Shamatawa, and Steel Rivers.

September 6th, 1823. Frost very sharp last night. A dense fog prevented our starting this morning at the usual time. Made 30 mi. this day -- encamped at Hill River House, an abandoned trading post of the Hudson's Bay Company.

September 7th, 1823. Sunday. We are constrained to keep on our journey, which is indeed very trying. I can today enter into the feelings of Henry Martyn when he was traveling in the interior of India: walked all day before the boats for the sake of privacy and meditation, and my mind it long after the temples of the living God. Was fatigued in body and mind when the night came on.

September 9th, 1823. Started very early in a heavy rain: came to Rock Portage which we crossed in the evening and encamped at the Rock House, which is another deserted post of the Company. Pitched my tent outside the Stockades preferring to lie on the ground as to lodging in an old uninhabited house. Here we were obliged to leave part of our Cargoes, the boats being overloaded, and the rivers more than usually shallow: cirri had to knock off one parcel out of my five again.

It is to me a remarkable proof of the honesty of the Indians that nothing is stolen from this depository of goods, as there is one room full of trunks and boxes with only a glass window, without even a shutter and the door has only a padlock, the staple of which might easily be extracted from the frame with the hand. All the winter months, when necessity presses the Indians most, there is not a European within many a score of miles of the place.

September 10th, 1823. Pitched a tent last night whether happen to be an excavation in the rock and the rain falling heavily I found myself in the middle of the night in a cold bath: but having a piece of tarpaulin under my buffalo robe, I prepared remaining still till morning to the trouble of changing

my quarters.
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While the men were conveying the goods over a portage I went with my gun to the woods and killed four pheasants and several partridges, which are very excellent eating. Some Christians in England would perhaps stumble at a missionary practicing what is called there sporting; but when it is taken into consideration that it is the only resource I have for animal food [a little salt pork accepted] I should stand acquitted I hope by the tenderest mind; nature has supplied woods, lakes, and rivers with an infinite supply of wild fowl of all descriptions apparently to me for the accommodation of the destitute travelers.

September 13th, 1823. It is really painful to witness the incessant toil which the men have to undergo in this tedious and laborious journey; from morning till night they have to stretch every nerve to the uttermost, and are continually forced to be up to the waist in water, when it is several degrees below freezing point, and all this for very small wages and very bad provisions.

The monotonous solitude of these wilds together with the constant succession of shoals and cataracts with many other obstructions, render this journey inconceivably tedious. Often by way of passing the time have I ascended an eminence for the sake of a distant prospect; but alas! Of what! Of an interminable Forest, here and there intersected with lakes and rivers. No village church appears, no cottage smoke ascends, no object either of art or of nature contribute anything to enliven the gloomy landscape; often have I repeated the following lines:

I saw the valleys far and wide
but sight of joy was none
I looked oer many a mountainside
But silence reigned alone

Save that a boding voice rung on
By wave and waterfall
As in a harsh and heavy tone
Deep unto deep did call.

September 14th, 1823. Sunday. Came to Mossy Portage at 9:00 a.m. the men being engaged here for some time, the portage being half a mile in length, I retired to the woods where I went over the church service for the day and enjoyed sweet meditation without interruption. I find that the same God that was the stay of Abraham when wandering in tents without a fixed habitation, is still the help of all who trust in him; and where he is there there is fulness of joy: yes, even in the trackless wilds of America.

Found a note here left by Gov. Pelly for me, saying that he and his Suite breakfasted here in good health a week before: this was very pleasing being the first intimation that I had had of them since their departure from York Factory.

September 18th, 1823. Entered Knee Lake at 11:00 a.m. Were forced to put to shore at the old

establishment to have the boats repaired. In camp for the night at the bend of the lake, from which it takes its appellation, and owing to the thickness of the jungle where we landed, we could not put up the tents and were consequently obliged to lay our Robes in the open air though the frost was very sharp.

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Close to the bend in this Lake is the "Magnetic Island;" on our approach to it and departure from it I watched its influence on the needle and found it affected it at the distance of 300 or 400 yards on both sides, and when we came close to it, is entirely overpowered the Polar influence and the needle turn directly South.

Every object in nature is capable of affording some useful lesson. I thought the needle in this case might be compared to the Christian who is often drawn away by sin and its temptations from the point in which all his thoughts and affections should center, even the cross of Jesus Christ. All may I be found like the faithful needle ready to turn to its favorite to its favorite if permitted to be drawn away: sin may have a temporary triumph, but may I never feel at rest till I found him whom my soul ---- ?

September 21st 1823. Entered Holy? Lake this morning. The scenery here is certainly very grand, a large body of water interspersed with small islands covered with pines, bearing all the appearance of pleasure ground upon a gigantic scale; but, I should at the same time observe that the pleasure which a lively imagination is apt to draw from romantic scenery is here entirely done away with on account of the absence of these human species: on entering a lake like this, the traveler anticipates a mental feast, but his boat glides silently along-no voice is heard-No herds browse on the shores-no trace of life is seen-the heart that it exults at the beauty and wildness of Nature shrinks from the scene:

Came to Oxford House at 12 and was kindly received by Mr. McLean the officer in charge; left again at 2 and proceeded again on the lake, a tremendous thunderstorm coming on we were obliged to put to shore soon. This Sunday has been very trying to me, having no opportunity of retirement. Encamped for the night at the mouth of the Wepinapanis River.

September 26th, 1823. Came to the Height of Land and encamped at the source of the River Etchimames. Here is the "Painted Stone", which was formerly a place of great resort among the Indians, as they were accustomed to come from the distance of thousands of miles to this place for some religious observance every spring: I had been told that vermilion is still visible on the Stone, but I could find nothing But Trepe de roche.

September 27th, 1823. The river was frozen yesterday and today, so that we could not proceed till late in the day, and then the ice cut the boats dreadfully. Considerable apprehension had risen among the crews lest we should be set a fast here so far from any convenient wintering grounds.

Walked all day at a mile before the boats, often up to my knees in mud and water, I could not but exclaim in my mind, "Oh ye Missionary Candidates and Students in England weigh well the matter: you have no idea of the privations of the means of grace which you have to undergo!"

It is wonderful what a -----? we have passed from York Fort to this place not a single individual, native or European, has been seen since the commencement of our journey, the officer at Oxford House excepted; the Indians, as I understand, are all gone to their wintering grounds.

The two Indian boys whom Mr. West brought from Churchill win my affections very much, the eldest I have named Thomas Halsell?, and the little one William Sharpe. May the Lord send them back to their country men as devoted Missionaries of Christ.

September 30th, 1823. Met at canoe from Norway House, bringing us some fresh provisions and vegetables: This was pleasing as it authorized us to expect a friendly reception at that post.

October 1st, 1823. Started at daybreak and entered Play Green Lake with a strong aft breeze, and breakfasted at Kettle Islands. At 10:00 a.m. arrived at Norway House and was most hospitably received by Colin Robertson, Esq. the Chief Factor in charge. This kindness was more sensibly felt by me, doubtless, after the tedious solitude of the last month that I have been sojourning in the wilderness.

I baptized here, two adults and seven children, and married two couples. With the adult candidates I was very much pleased and surprised in the clear answers they gave to questions I put to them previous to their admission.

Heard pleasant accounts here of the thriving state of the Colony; also received a letter from B. Harrison, Esq. which came by the Montreal Despatch.

The wind becoming fair we were forced to quit this place, with regret, in two hours after our arrival; though I should have been pleased to have had a night's rest under covering: yet I would not incur the responsibility of delaying the boats; so at 12, we entered the Great Lake Winnipeg: such a body of water opening upon the view at once makes one fancy himself launching into the Pacific Ocean: put up for the night at Spider Islands, 20 mi. from Norway House.

October 3rd, 1823. Detained by contrary winds yesterday and today for the most part at the Colony point, so-called from some Swiss Emigrants having been wrecked here some years ago.

After breakfast walked on the beach and observed several things washed on shore of articles lost when the boats were wrecked. In the woods I observed an Indian grave, with some indifferent wicker work over the elevated turf to support a covering of Bark. On lifting up a piece of the Bark I observed several heads of Indian corn, some pieces of cloth, and some flints, evidently thrown in at different times by the surviving Indians. Inquiring afterwards, of a gentleman of experience in the country, concerning this custom, I was informed it that they are so deposited, not for the use of the Body, but the idea they entertain is that the soul of the deceased [for the immortality of the soul is generally admitted by them] delights to hover over the place where the remains are interred, and that it makes use of this spirit of these articles [before they allow everything it to possess an immortal principle] for food, for clothing,

----- fur, &c. the Indians had been digging at the grave and suppose had ---- its and as there were several bones lying about the place.

I could not but think, in retiring from that spot of the many millions of these wretched creatures that had been swept into eternity with their minds enveloped in darkness and also of the many millions that are at this moment hastening to the shores of immortality "Without God and without hope in the world." O my countrymen! We had been verily guilty concerning our Brethren.

October 12th, 1823. Sunday. Our passage has been very tedious in the lake, as we have already laid by seven whole days on able to stir: I fully expected it to be at Red River today, but God has taught otherwise, and it is my part to say "thy will be done." I spent the morning in the hut with some of the Boat-men to whom I read it and expounded in Chapter; retired again to the woods and was enabled to pray with ----? [where no eyes saw, nor ear heard, much those of my heavenly Father] for the prosperity of the North West American Mission, and also for my dear friends in Wales and England.

At noon, left the loon's Straits, where we had been two days, and passed the grassy Narrows at 5:00 p.m. with a strong breeze under a double crossed sail; having determined upon carrying on all night, we kept out to the body of the lake, and at twilight the wind increases suddenly to a perfect storm, and the sky became at once over cast, we had no alternative but to make straight for land, although the boat men were perfect strangers to the coast, so we pulled this sails down to the middle of the masts and were thus driven to shore and an astonishing rate; had we struck on a rock, of which there are great number in this part of the lake we must of been to pieces; but to our joy we descried an Indian fire in the extremity of a deep Bay for which we made and the which we reached in safety at 10 at night. By the time we had taken refreshment the storm passed, the sky cleared up beautifully, and the full moon of roles in astonishing grandeur over the agitated waters. It was determined that we should proceed again very soon, so we lay our Robes on the sand and slept for two hours, and were under way again at 1:00 a.m., and were driven by a fair Wind to the mouth of Red River, to breakfast at 9:00 a.m. next morning.

At Netley Creek, Pigwis, one of the Saukteaux Indian chiefs with his band came out to meet us and to beg some Rum; their appearance manifested extreme wretchedness and distress; I told them that it was not the intention of the White People to give the Indians more Rum because it hurts them; but that they would give them something that would be better for them. I gave the chief of piece of Roll Tobacco with which he seemed satisfied; I told him of his promise to Mr. West of sending his children to school, he said that must be settled in council when he comes to the Colony.

October 14th, 1823. Arrived at the Settlement about 4 in the afternoon, and took refreshment at the Church Missionary Establishment, and left the two Indian

boys with Mr. HARBIDGE. In the evening when to Fort Garry and was kindly received by Governor Simpson.

Thus after a tedious and perilous journey both by sea and land the Lord has brought me in safety to my place of destination. All may his gracious presence be in me, that I may be at least a "hewer of wood and drawer of water," towards raising the ----- which will at some period, according to the covenant engagements of God, decorate this vast wilderness.

October 15th, 1823. Called in the morning on Captain Pelly, the Colony governor at Fort Douglas; and was hospitable the invited to make his house my house till my little Parsonage should be ready for my reception. Here I was privileged with joining in prayer at a family altar, which was indeed reviving after the spiritual dearth which I had experienced. This evening was very much delighted in meeting some friends at the Church, who had been accustomed since Mr. West's departure to assemble on Wednesday evenings for Social Prayer, the number was not great but I believe the Lord to be amongst us; I encourage them to continue in hopes that the giver of all would bring more to join.

October 19th, 1823. Sunday. This being my first Sabbath here I felt in the morning much restless anxiety. At 11, went to church with the governor and his family and was a surprise to find the place very much crowded at an early hour. Was enabled to preach with Liberty from First Corinthians I, 23, 24. " We preach Christ crucified &c." In the congregation I could see every gradation of color, from the swarthy Indian to the fair European, and all seemed remarkably attentive.

In the school in the afternoon there were present in number from 70 to 80. I am not so sanguine as to expect this number to keep up, and I shall be very well satisfied with somewhat short of this number.

Blessed be God! I have enjoyed a very encouraging Sabbath, and I found that it is delightful employment to "sing the Lord's song in a strange land." Mike congregations here is made up of a strange mixture of characters: oh, for faithfulness and diligence in the service which I have undertaken!

October 21st, 1823. Engaged on the society's premises yesterday and today, several people been engaged in mudding of the church, school houses, &c &c. Mike Parsonage is now finished but is not yet dry.

November 2nd, 1823. Sunday. The church was well attended, but not so much as last Sunday; I'm afraid the severity of winter will sadly disperse us soon. The school has been on the increase hitherto.

November 5th, 1823. Attended Council at the Company's Fort in the Morning. In the evening the prayer meeting was better attended than usual, and I believe was a season of sweet refreshment to us all.

November 6th, 1823. Went to dine with Governor Simpson when I met the Catholic Bishop, Priest, and Deacon. They speak but very little English and I but very little French so that we had not much conversation. They have imbibed the very essence of Popish

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Bigotry and always brand us with the opprobrious epitaphs of "Hareticin -- acta fide alieni", &c. Their influence is very trifling except among the Canadians and Canadian Half-breeds.

The river is now completely set fast, and will be so till April. All birds are gone to the southward; the Raven, magpie, and woodpecker excepted which I believe will remain all winter: The weather is getting very cold now.

November 7th, 1823. Entered my little Parsonage today -- parted with regret from Captain Kelly's family; a Christian society is so congenial to the mind of him whose trust is in the Lord: migrate this trial now will be the want of social intercourse; but I trust the Lord will neither leave me nor forsake me, and in his presence there is fulness of joy.

Today Pigwis, one of the Saulteaux Indian chiefs, with his band, called upon me agreeably to his intimation to me when I was coming up the River. His object was to get Rum from me; and my object was to put him in mind of his promise to Mr. West on his departure. I placed no value on the interview as it would be of little or no advantage to get children from Indians that frequent the Colony as this band does, as they would always be unsettling them and probably taking them away when clothed.

After they were seated, I told them, by an Interpreter that always was glad to see them and to have some talk with them: that I wished to impress upon their minds that many of the White People beyond the great waters loved the Indians very much and that they wished them well, and were willing to do them good at a great expense to themselves -- that they have built school houses and a church here to accommodate them, and that they have sent me here on purpose to instruct them in the knowledge of the Great Spirit and to be a father to their children -- that I hoped Pigwis would not let me write to these kind friends of the Indians to say that he will not let his children learn what the White People know, and especially the book which the Great Spirit has given them to teach them to be happy when they die." He then replied nearly as follows -- "I have listened very much to what you say, and they are fine promises: We want our children to become like White People, to get plenty of Indian corn, wheat, and potatoes; for since you White People have got our lands we are very poor; before that we had plenty -- are rivers full of fish, and we always conquered our enemies; but now the White People promise much and give nothing: And now you come and want our children, but I do not know what to say, for I hear so many reports, one saying one thing, and another another thing, that I am quite distracted and know not to whom to believe: last year a new chief came, now he is gone and another is come; I do not know what to do all this changing, but I shall see how things will go on. I will call my people together when I go home and tell them what you say,

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And it is probable I shall send you a dozen in the spring when the river breaks up and as you speak of my promise to your brother I will also say that I hope he will not forget his promise to me, of sending me a Roll of Tobacco, by the ships next year."

Thus ended my conference with Pigwis, just as I expected, he is a very shrewd man, and a very harmless and inoffensive Indian, but completely spoiled by and initiated into habits of drinking in which he is more indulged than they commonly are from his contiguity to the Colony.

Whoever will read the above reply and compare it with the answer of Ethelbert, Kean of can't to the Roman Missionaries in the Isle of Thanet in the year 597 will, in my opinion see it a striking resemblance if not congeniality.

[see Milner's Church History we with V AN 6 Ch.7]

It is very surprising how these wretched creatures, pride themselves upon their independence with all the wretched appearance of Chimney sweepers in the streets of London they are full of boasting and triumph in their self dependent state and superior skill. In witnessing this I often think of the idea entertained by Missionary Students in England in regard to the ignorance of the Heathen. It is very natural for person when coming from the lecture room of a college or the study of a private tutor, to a country inhabited by a barbarous and ignorant race of beings to expect to be looked up to with admiration and applause on account of his superior qualifications of mind; but a short residence in the land of Pagans will convince him of the contrary, for he will their find himself look down upon by ignorant Natives with much more pity and contempt than he does upon them.

The conduct of Europeans in this country is certainly not calculated to enhance in their estimation the attendant blessings of gospel civilization; I have been often astonished at the amazing degeneracy which they have shown in a falling by degrees into the habits of the Indian. The Trader found the Indians with fishing nets peculiar to themselves both in structure and mode of setting -- this he has adopted: -- he found the Indian in his small birchrind canoe -- he gets into it and performs voyages of hundreds of miles in it: -- he found the Indian preparing his food in a way peculiar to himself that of making it into Pemmican -- this is now the food of the laboring class throughout the country -- in short The European follows the same track that the Indian did -- lives by the Chase -- travels in winter in the Indian Carioles drawn by Indian Dogs -- adopts the Indian dress -- with many other things that may be enumerated: nor is the Indian heedless of this, but often brings these very instances forward to show their superiority over the White People. An Indian told me lately; "tis true the English know somethings which the Indian do not, but the Indians know much more in some respects than the White People." I asked him to point me out an instance. He said " White Man goes to the woods and gets lost: cannot come

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home; when did an Indian do this? A dog will find his way home, but a white man cannot." I had nothing to say to this sharp reply but conceded and at the same time admired his adroitness in selecting an instance so much to the point.

November 16th, 1823. Sunday. I've again passed a comfortable and I hope profitable Sabbath. Preached to a very crowded congregations in the morning from Psalm XXXVI.7.8 Ch, that the quickening spirit would come among us without which we can do nothing!

Numbers of the Settlers and Half-Breeds are going off to Pembina after the Buffalo daily: yet the school is on the increase, there being present today from 80 to 90. I am more at all loss for competent teachers than anything else, of thing which I never had to complain of before. In the class to which I attend are 27 Adults: Some Indians -- some Scotch -- and for the most part half-breed Natives -- among them are the two Indian boys whom Mr. West brought with him when he came to the Country: they read remarkably well and are very quick at learning: they and two others attend

at my house every evening when I instruct them in geography and the rudiments of some other useful branches of knowledge.

November 17th, 1823. Went to Fort Garry to visit one of the Company's officers at his own request. Poor man! He has passed his life will in revellings, until he is now on the brink of the grave of with no better views of the way of Salvation than that the reception of the Sacrament will qualify him for heaven. I endeavored to convince him of his erroneous view of that solemn ordinance, and told him that his illicit connection with a native woman utterly disqualified him from the reception of it, setting aside is ignorance of the nature of the institution of the rite: left him a very low in health and spirits and promised to see him again tomorrow having placed before him one of two steps in regard to the above connection, namely; marriage or separation.

November 18th, 1823. Went to the Company's Fort in the morning and solemnized the rite of Matrimony between Mr. _____ and _____: and afterwards and made his will: was glad to find him convinced of his unfitness for the reception of the Sacrament in consequence of my having requested his perusing a part of Bickersteth's Treatise on the Lord's Supper, yesterday: he is very desirous of further instruction, and I hope of the Lord will give him a little time before he goes to the House appointed for all living. Was called from him to the Council Room at Twelve.

November 23rd, 1823. Sunday. The approach of the hour of Divine Service is announced here -- and not by the chiming of bells, but by the dissident howl of dogs -- the river being frozen up people come from the lower part of the Settlement in Carioles drawn by Indian dogs over the ice, which
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are left opposite to my house and there they yell in chorus till their release. It is truly gratifying to my soul on Sunday morning to look out of my back window see the people coming in groups, as far as the eye can reach, and my pleasure is doubly heightened when I perceive them as they pass, to be principally Half-Breed Natives and Indians. "I was glad when they said unto me, let us go with into the House of the Lord: -- Whither the Tribes go up, the tribes of the Lord unto the --- of Israel; to give thanks unto the name of the Lord."

The Church was so crowded today that it was with difficulty I could go up to the Reading Desk: I hope and pray that this influx may be the effect of hunger and thirst after righteousness. Always preached from 1 Corinthians I.30. The attention which is always paid encourages me to hope that they are in earnest.

In the School there were 78 which is very encouraging at this time of the Year. I find that a spirit of inquiry exists among the Half Breeds; they are naturally very shy and distant, but I am gaining their confidence very fast -- this I know, as some of them begin to call at my house after school, to ask for something to read in the week during their leisure hours; which familiarity I of course encourage all I can.

This evening one of them called with whom I entered into conversation, and observed in reference to some Indians from a distant past who passed on their way to the Plains with their bundles on their backs, "Your poor countrymen this morning know no Sabbath -- no Sunday school -- no God -- and

no Redeemer." He replied with great emotion; while the tears, which he endeavored to hide, rolled down his swarthy face "Sir, it was the case with me and my class fellows till the last year and this, but I hope God will never let us forget what we hear now what ever be are lot in the world." I have observed this young man very attentive at Church; and very penetrating in his remarks and replies in the School. Old that God would bless them with saving conversion: everything about them is unfavorable to their spiritual welfare, but Grace can "more than conquer all." The Half Breed Natives are to me a very interesting part of the congregation: I feel an exceeding concern in their welfare, being the offspring of persons bearing the Christian name thrown as outcastes on this immense wilderness and literally no one caring for their souls, while I shudder at the idea of a person bearing that Sacred name, showing in their conduct, that every spark of a humanity as well as parental duty is become totally extinct in their bosoms, I feel anxious to take them by the hand and say " we say " we will ."

November 26th, 1823. Went down the river to baptize a c win-win hild that was too weak to be brought to church. Weather very cold, thermometer at 38 degrees below zero. Was frozen coming against the wind but found no inconvenience as friction soon

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restores circulation.

The prayer meeting was better attended than usual.

November 29th, 1823. Was confined the last two days from pain in the chest; exposure to the air when the weather is intensely cold brings on expectoration of blood attended with very acute pain in the chest. I hope a little experience will make me better able to bear the keenness of the air.

November 30th, 1823. Having intimated last Sunday in giving notice of the Sacrament, that, being a stranger to the place, I wished to have some conversation with all who intended to partake, many called in the course of the week, some of whom I admitted and many I requested to take further time to consider of it. This morning I preached from First Corinthians XX.27.28. From the subject I endeavored to establish upon scriptural authority, the necessity of an antecedent preparation of heart and mind before one can be fit subjects to approach the Lord's table -- and also wherein does that preparation consist: And among other things I dwelt upon the necessity of our professing faith -- repentance -- charity -- hunger and thirst after righteousness, before we can partake of the elements to the profit of our souls -- the consequence was I frightened away many whom I expected to find at the Lord's Table: inquiring afterwards I found that they withdrew from conscience and send they would come and open their minds more at large on the next occasion. I consider this as an encouraging proof that the word has some hold upon their minds, rather than an occasion of regret at their absence.

I never felt so sensibly the presence of God at the altar as today, and I'm glad to find that I was not alone in the bless, indeed the effect was felt by all of us, and in singing at close.

"Alas! And did my Savior bleed &c."

Many of the bystanders were in tears; whether it was merely an excitement of the feelings or not, is only known to him who discerneth the heart.

The School was more numerously attended than last Sunday, though many who were then with us are gone to the plains. Spent the evening in catechizing some of the children who attended at my house with their parents for the sake of joining in family worship.

December 3rd, 1823. The snow falls in such quantities as I never saw before, the flakes are so thick and driven with such velocity by the wind that it is almost suffocating, and it is impossible to see at the distance of 5 yds. Towards the evening it abated a little and some friends were with us in the prayer meeting who live 9 mi. down the river.

December 6th, 1823. Came home in the morning from the Colony Fort: the
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Frost was very sharp that I had my left ear frozen, and not being aware of it first by the fire some time before I discovered it, which has rendered it very painful.

December 7th, 1823. Sunday. Weather excessively cold today and the congregation much thinner in consequence. My year and face are exceedingly painful today after being frozen yesterday.

I feel at times the want of Christian intercourse and especially on the Sunday mornings; such is the sympathy between the body and mind that being fatigued with the former I feel low and dejected in the latter, but blessed be God I'm strengthened in this respect ----- my forebodings.

December 9th, 1823. Went down the River to the buffalo Wool Company's Establishment to baptize an infant not likely to live. This was my first Cariole riding, though wrapped in two Buffalo robes, the cold was so intense that when I got to my journey end, my feet and ankles had lost all strength, and I could no more walk than a child of a week old; however I soon recovered and felt no subsequent inconvenience.

December 11th, 1823. Was alarmed at this morning at hearing that Mr. HARBIDGE's house had taken fire; but the Lord watched over us for good and no evil ensued though the fire had communicated to the shavings under the flooring Planks of the church, which had it blazed would very likely have burned down the whole building. We are kept in continual anxiety by the mud chimneys on account of the fire being liable to go through the clay to the sticks which are placed at the formation of them to support the clay when in a moist state.

December 12th, 1823. This morning an Indian, Pigwis's aid de camp, called on me to beg a little flour, saying that his chief, his wife and child were very ill and had nothing to eat. Such is the poverty of the poor wretches who pride themselves on their independence so much and who in their conversation call themselves " Masters of the Land."

I daily hear of the assiduity of the Roman Catholic ministers in spreading reports in a distorted view, in order to lower me in the estimation of the people. I always endeavor to pray for them; so it is not an easy matter at all times; one thing I am sure of, that they are my enemies at present, without a cause.

December 14th, 1823. Sunday. Another Sabbath is gone with its round of privileges and duties: great has been at the company of the Preachers on the walls of Zion this day; but what the success has been is only known to him whose the work is. Desponding on account of no visible and immediate fruit from these labors is a great want of faith in Ministers at home and abroad; my conscience accuses me of this at this moment, as I was very low and dejected this morning on this very head: and such was the boldness of my temper that this feeling was upon me while from my window I was looking at the people flocking to church.

This evening after school was over a Half Breed native came to my house with tears in his eyes, inquiring after the way of peace: I was truly affected

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With his simple statement of his views and feelings; amongst other things he said, that since last Sacrament day he had had no rest nor peace but as soon as he fell asleep he was falling into torments. He said he endured much before he could wake up his mind to come and speak to me on the subject. I endeavored to soothe his sorrow and to dissipate his fears, as I know my Savior would have me to do, and desired him to come to the prayer meeting on the Sunday that I might have further conversation with him. On going away he begged hard for a Bible saying that he used to ask for something to read but if I would give him a Bible he would not trouble me anymore for anything else; I could not but say to him, "my young friend! I hope you have discovered the Pearl of Great Price, May God enable you to sell all you have to acquire it." though my stock of Bibles was all gone, I lent him one of my own till I can have the Society's bibles up from York in the spring. My heart rejoices [though with trembling] at this encouragement in my unworthy labors; this young man has been a champion in iniquity, and I pray God that he may still bear the same character though under a different standard. Should God make the Half-Breeds subjects of grace they are the missionaries for this country; they are initiated into the habits of the Indians and are consequently more able to expose them, they speak the language; and can bear all the hardships that the Indian himself can.

The church was again crowded today, and attended as usual by both the Governors, who is example I have every reason to believe, has a very salutary effect. The school was attended by 84. The weather is very mild and favorable; often we have rough and cold weather in the week, which turns and is very moderate on the Sunday. I was delighted this night on coming out of Mr. weewee we Harbridge's House to hear the Indian children singing together --

"o'er the gloomy hills of darkness &c" will we will we

I could not but think that the time will soon come when the mountains and the hills shall break forth into singing will will &c.

December 17th 1823. The prayer meeting was well attended this evening. Had conversation with several who appeared to be seriously impressed and anxious after the way of Salvation. I cannot sufficiently I adore the goodness of God for these pledges that I shall neither run in vain nor labor in vain.

December 22nd 1823. Went to Fort Garry to have an interview with Governor Simpson, with whom I dined; coming home in the evening I lost my way in the plains and wandered till midnight when the moon arose and guided my course.

December 23rd 1823. Went down the river with Governor Simpson & Pelly, and returned at 10:00 p.m.. Weather very cold. Thermo 42 below Zero.

December 25th 1823. This been Christmas Day I could not but draw a contrast between the way it is ushered in in England and at Red River. We have

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No bells to rend the air with their clang we have no organ to peal _____ of praise -- we have none of the insignia of joyful festivity, but blessed be _____ we have a church to resort to where -- with we have our voices to raise in praise of him who took upon him the "form of a servant" -- we have our precious bibles to rejoice in, and therefore we will rejoice and be glad.

Had service in the morning and a very good congregation considering the severity of the weather, which is such that no Females can go out.

In order to comply with the terms of Mr. West's charter, we dined altogether at the school after service upon roast beef [Buffalo] and plum pudding; the young mountaineers who had never seen such a set out before manifested their delight in the expression of their countenances. After the cloth was removed they had a run out for aboy half an hour and were called in again when we sang a few hymns and closed with Prayer.

December 26th 1823. This evening another Half Breed came to me, apparently in great anguish of mine, we to ask forgiveness could be granted to a person guilty of _____. I encouraged him by setting before him the plenary satisfaction and the all sufficient merit of Jesus Christ's sacrifice upon the Cross. These instances are, I think, sufficient to encourage me to hope that there is a stir among the dry bones, and that there will be ere long in this benighted wilderness, an exceeding great army standing up to magnify the God of Israel. Before the above encouraging instances I was very much cast down and dejected as to the prospects of the society in this country. I was continually saying within myself "there must be a political change in the form of governing in this country before the Indian or Half-Breed can be evangelized." and I remember coming home one evening with my mind in despair upon the subject, and I fell upon my knees when I entered the house and said "Lord! The work is thine own - take it in thine own hands - give prosperity and take all the glory to thyself." I hope I shall not fall into the same frame of mind again. We may I be diligent in the use of the means and in prayer, and I have done all; the Lord seems to say leave all the rest to me.

December 28th 1823. A very rough and stormy morning; the snow drifting in astonishing quantities. Cleared up about 10, and the church was well attended. Administered the Sacrament; at which two joined whom I hope God has been pleased to call from the darkness to light, within the last month. I find Cecil recommends not bringing the young converts forward to soon; and I was willing to follow his rule, and requested them to take more time to consider of it; but they were so desirous and the idea of refusing them admittance seem to cast them down very much that I thought it expedient

to permit them to join. I was much affected at the close to hear the congregations - English - Scotch - Swiss - Germans - Canadians - Norwegians - Indians - Half-Breeds &c, singing with much energy and apparent interest "Crown him a Lord of all"; little did I think when I first read that hymn in Welch, in the account of the formation of the London Missionary

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Society that it should be brought to my mind was so much force and interest in the wilderness of America.

"Deep in unfathomable mines
Of never failing skills
He treasures up his dark designs
And works his sovereign will."

December 30th 1823. Went up the river to visit a person supposed to be dying. It is astonishing what erroneous views some of the people here hold of the nature and end of the Sacrament of the Lord's Supper - their notion of it is nothing better than Papal indulgence. Slept on my way home at the Colony Fort.

December 31st 1823. Came home from the Colony Fort in the morning; the weather exceedingly cold. This is the last day in the year - a year pregnant with the events that will always keep a place in my memory; and the events which I hope will often excite gratitude in my heart to God for his unspeakable kindness.

January 1st 1824. At home in the morning; had a visit from Governor Simpson and some of the Company's Agents who are to pass their Christmas with the Governor at Fort Garry.

In the evening our prayer meeting was well attended, several of the Half breeds had come the distance of ten miles to join us, while several others came the same distance to a dance.

I have reason to believe that the enemy has taken the alarm respecting the safety of his kingdom as there are numerous reports in circulation respecting our having sinister motives in being so diligent about schools &c, all which reports are only calculated to do us good on been exposed.

Being impressed with the danger of secularising the mind; as well as imbibing party spirit, I have been uneasy about being a member of Council for some time, and the more consideration I give the subject, the more convinced I am that it is my duty to resign if possible. This morning I wrote a note to the Governor and Council of which the following is a copy.

To the Governors and Council of Assiniboia.

Gentleman,

I have been for some time dubious of the propriety of my occupying a seat at Council; and reasons seem to me to make so strongly against it, that I now crave the liberty of your excusing me for the future from taking apart in the deliberations of your Assembly.

My own inexperience in the country, and consequent ignorance of the propriety of either the

adoption or refusal of any measure relating to the political affairs of the Colony, rendering presence or absence perfectly immaterial to the Court

The governors and council are moreover aware of the impracticability

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of giving present satisfaction to the public, and my taking a part in the adoption of any measure, however wise and politic in itself, which may appear to them odious, renders me implicated in the odium occurred, and I thus place af bar in my own way in the prosecution of an object, which it is my office, my duty, and my interest to pursue.

Instead therefore of taking a part in the administration of Government where we I shall feel happy in sinking to an equality with the governed, and I feel confident that I shall be happy in submitting, in common with the others to such rules and regulations as the body which I am now addressing lousis are I am persuaded so calculated to adopt.

With due respect to the Governors and Council,

I beg leave to subscribe myself

Their obedient and affectionate

[signed] D.T. Jones

Second Chaplain to the Hon. H.B.C

January to 1824. Within that most of the day the weather been too cold for me express myself, owing to the tenderness of my chest. The impossibility of hearing from home is very much calculated to depress at times; but, blessed be God! I feel much less of this than I had any cause to expect.

January for 1824. Weather very rough and stormy, and the Church much more thinly attended than usual. Preached from Joshua XXIV, 15: felt much cast down in my mind all day: I want, and I do pray for, an evenness and regularity of mind. I am one day on the top of Pisgah, enabled to exercise faith and see the distant land, but again the next in the Valley of Baca, with all my springs dry and destitute of comfort; my only consolation is that I am convinced that there is a change of desires and motives in my heart from what that there was at one time, and I am as convinced that however cahow my love is that I have a Savior who will not quench the smoking flax.

January 5th 1824. Went down the river about 12 miles always to baptize a family and to marry the parents. Employed in the evening in packing up Bibles & Testaments for some of the distant Posts of the Company.

What a machine is the British and Foreign Bible Society: its influence is comparatively felt already over this immense continent, carried, as it were, on the wings of the storms that sweep the Forests. Bibles and Testaments have dropped over the country from the Hudson Bay across the Rocky Mountains to the North Pacific Ocean, and from the Isthmus of Darien, yea, from the Cape Horn to the Mackenzie River in the Polar Sea!

January 10th 1824. Within all day much indisposed, having a very severe headache. Took up Martyor's Memoirs and read until Martyor himself [so to speak] compelled me to put it down by

blaming himself for paying too much attention to Vanderkemps amusing account; can it be that Satan will tempt us to take

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up such works as Martyor's Memoirs or Venderkemp's in order to wean us from the Bible? Before he would get but very little by it: oh, that I professed half of the jealousy over my heart that that man of God did!

January 11th 1824. Sunday. The weather was very favorable today and the Church well attended: I hope my gratification in seeing the house of God full is not because of the pride of my heart: I have a need of watchfulness up on this head.

I was enabled to plead with much affection in addressing the school this evening, and I find that this disposition wins very much upon them. May the Lord give his spirit to us all that teach, that we may be able effectively to teach them! I am delighted now while writing to hear the children sing in the school-house. May God be pleased to employ them as devoted Missionaries to their be knighted Countrymen!

January 14th 1824. Our prayer meeting was but thinly attended this evening, most part of our little circle being gone to the Plains. I feel a great desire to go to the Plains too: many of the Settlers are there, as well as freemen, Half-Breeds, and Indians; and they have no one to guide them: but again I cannot be there and here, the Church been so well attended on Sunday. I think I should not be justified in leaving it. The Roman Catholic Priest is always out there, while the Bishop and Deacon are at the Settlement.

As a Company's Chaplain I occupy a very important, and prospectively, useful sphere of action, but as I am now, I may be here 20 years and be able to do hardly anything as a Missionary to the Indians, for I never see any of them, excepting now and then one that is straggling from the Band and wandering in a state of starvation among the houses of the Settlers: however I hope in the spring to have some intercourse with them.

January 18th 1823. Sunday. Preached with much freedom today on the parable of the Pharisee and the Publican: many were in tears, and I hope the impression will be lasting.

In the school also I observed many of the Half-breeds weeping and while I addressed them from the little hymn,

"Happy the child whose youngest years, &c."

I generally find it a good plan to keep the attention fixed, to have them all together, seated, and I wait till everything is quite silent, and every eye fixed on me waiting for what I'm going to say, I then give out of hymn from the "Sunday Scholar's Companion," and speak upon it for ten, twelve, or fifteen minutes, then stand up and sing the hymn after which I close with Prayer.

January 19th 1824. When three miles up the river to see one of the Swiss who is indisposed; I find the disadvantage of not knowing enough to of the French Language to converse freely with them: I find also that they have a

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Peculiar notion of taking the Sacrament as a sign of Protestantism, and also a confirmation at 16 years of age: I am tried in regard to this institution than anything else in this place; because I find it the most holy, sacred and heavenly Institution mouldered down to a mere formal nothingness. Wrote a short address to them, and had several copies written in readiness to present them with on the making application.

January 21st at 1824. Prayer meeting better attended than usual. I always find these our set apart for prayer and praise to be seasons of sweet refreshment to me, and so I believe do many others: It draws the mind from the world and is a kind of repast for the Soul between the Sabbath.

January 22, 1824. Coming home from the Colony Fort late in the evening I noticed a Comet in a straight line between the Polar Star and Magor's Les, in Ursa Major. The Heavens declare the glory of God, and the firmament sheweth forth his handy work!

January 24th 1824. The weather very cold, which has brought on a severe return of my pain in the side and chest.

January 25th 1824. Church attended as usual: a great number went to the plains during the week. Preached in the morning from Luke XII, 32. Was enabled to plead with earnestness with those not of the flock of Christ, as having cause to fear all that I encouraged those who were not to fear. I hear several pleasing things of the effect of the seed corn sown in weakness which may not be prudent at present to specify: my sermon of the 3rd Instant on Joshua was a determination to serve God has been the means of causing several to establish family worship who had been a long time hesitating. The school was attended today by 78. I never had in England or Wales the satisfaction of a classbook so regularly marked as that of our school now is. Felt very unwell all day, but was enabled to be at my post. the prospect by which I am surrounded is indeed a very gloomy one: if I look to every point of the Compass South-East excepted, there is nothing to cheer, but one impenetrable gloom hangs over this vast continent, and not a voice but my own lifted up in behalf of the Gospel: "Oh Lord! Revive the work in the midst of the years!"

February 1st 1824. Sunday. The cold is intense today: thermometer 48 below Zero: Mercury froze in the Portice in a few minutes.

Preached to about 100, after reading only the psalms and the lessons for the day: the cold was such as to prevent attention in the greater part of the congregation. The school was well attended. I felt for those who had 8 or 9 miles to go when dismissed, as it blew a hurricane, and the Snow, which fell in torrents driven about with such velocity by the wind, as to preclude the possibility of seeing at the distance even of a few yards.

February 2nd 1824. Several Indians called on me today in a most emaciated condition, saying that they had not eaten anything for six days! It is highly desirable that some kind as should be shown to persons of this description, as it is

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Most convincing proof that can be rendered to the untutored Indian that we wish them good. The

Indian in his stale ignorance has penetration enough to see that we are not interested in the Fur Trade, and he is at present much puzzled to know why we should show them kindness. I always endeavor to impress upon them that it is the love which the friends of the Indians in England have for their souls, and their desire to make them happy that makes us treat them as brethren.

February 4th 1824. An Indian called today in a most reduced state I ever saw through starvation; he looked ghastly - his eyes sunk - and his whole frame trembling. Perceiving when he spoke, that I did not understand him, he uncovered his arm and pointed to it, which was nothing but skin & bones; I gave him a few pieces of buffalo meat and some Potatoes. What I gave him was not, I am persuaded, sufficient to satisfy the cravings of his appetite: but when he had greedily devoured one half, I observed him putting the rest under his covering; on my inquiring for what purpose he reserved it, he stood up and pointed to the Plains, and with tears gushing from his eyes put his hand again in a horizontal low position, as they always do when speaking of their children, exclaiming with much apparent concern, "Awar sis! Awar sis!" to signify that his child was in the same condition. I was particularly struck with this instance of parental affection in a savage.

I was much comforted today in hearing of the beginning made by some of the Half breeds to observe Sunday while in the Plains on the hunting grounds, I thing hitherto unknown. Thus I am encouraged to hope that the blessed the fact of the word sown in weakness will, gradually extended itself over the hitherto waste and barren wilderness!

"Come holy spirit heavenly dove &c."

February 5th 1824. Went to dine by private invitation with Governor Simpson, but found him in his bed in consequence of an injury received by a fall in the morning. Thus the strongest of men is liable to be brought low.

February 7th 1824. The weather is now mild again, and it is a dispensation of mercy to me that the very cold weather does not last long, as the least exposure to the air when the thermometer falls lower than 45, affects my weak chest; and expectoration of blood is sure to follow for some days, accompanied with excessive tenderness.

February 8th 1824. Sunday. A fine day, and the church more than full. In is very pleasing to witness the attention paid to the

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Sermon here; the congregation consisting of various Nations all of them knowing English but imperfectly; they are seen as it were, listening with their eyes as well as their ears. Preached from Acts XXVI, 26-29.

The Indian Boys at came as usual in the evening to my house to say their Catechism and to sing; and it is indeed the most pleasing part of the Sabbath to me, to join them in the simple service, and hear them singing the praises of the only true God. This evening I was more than usually interested, as it was the first time that I witnessed them shedding tears. In giving out to them the 236th Hymn of the "Sunday Scholar's Companion," - Lord while little Heathens men and &c, it was a natural that I should be led to tell them of the cruelties practiced in the ____ which are alluded to in that hymn,

and they were all much affected: and one of them, an Assiniboine Indians, asked "Sir! Is no Schoolmaster there to tell them not?" I told them that many were gone from home to tell of Jesus Christ, as I had done, to come to them. They looked at one another with smiles which indicated their inward approbation. Also thought I when they were gone, what noble feelings of philanthropy and affection, and zeal, are smothered in the mind of the North American Indian under the rubbish of ignorance; yea! What sweet strains are here mute to the praises of God through the chilling influence of Barbarity and Heathenism!!! Oh then

"Let the Negro let the Indian

Let the rude Barbarian see.

That divine and glorious conquest

Once obtained on Calvary.

February 9th 1824. Went down the river about 12 miles, to have conversation with settlers lately come into the Settlement, about living with Native Women in an unmarried state. The effect of example and of time, is astonishing in rendering the conscience callow to everything is like remonstrance and advice; vice in the shape of that would startle a person having any sense of decency in England, is here practiced it in open day, without shame or remorse. May God give me his grace to be faithful, that I may be free from the blood of all men; and that I may never through its prevalence lose sight of the exceeding sinfulness of sin! I indeed dive in Mesech, and at present my habitation is fixed among the tents of Kedar, but where is there more need of my presence than here? Let me not therefore wish myself away, but pray for faithfulness in the discharge of my duty; for soon in this moral wilderness the Fir tree shall supplant the Thorn, and the Myrtle the Briar; the seed that I am now sowing in weakness may be soon a productive of a name to the Lord, and of the and everlasting sign that shall not be cut off.

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February 22nd 1824. Sunday. The church was more crowded today than usual and the number in the School of more than has been since I came. After service a native Indian Women, who is married to one of the principal Settlers, came to me and brought the Lord's prayer written in Cree Indian and observed that it was doubtless the first attempt that had been made, but that she hoped the period was not far distant when her poor Countrymen should have the Bible in their own language. It runs as follows: -

"Nootowenan Kesheecook cahootetoninien hutawikistethetanguon keweethewen Cutieken sapicoo ethicoah wemmau wusacoonatwawe tahto quiesk cahgusepematysiguk cutiekyn Sapicoo chesoothethctumonun eh to with nuseummeek kesheekook cahikeek meetheenan Kakesica cayootah ktiscark wauwatch pucketethetah noonuctcheepematee sewynan Caheese pucketcthetumark eahmutchetootahcooyarke wauwatch acah eethynamoosynan Ketcheo mutchesaykekeeqwark maucah eheatenynan mutchepemat we y seweenik ootshe we ehkeechewayseen wauwatchech sacoothetet will we ummum caqwah eh kistethetaucoosyn wauwatch kakekay kakekay, O __ h."

February 29th 1824. The weather is again astonishingly severe. In going over to the School house this morning, though the distance is not more than 300 yds my face on the right side was frozen; friction immediately restores circulation and no inconvenience follows.

March 14th 1824. Sunday. After School in the evening, three Half Breed young men came to my house and said they should like to be present at the Catechizing of the Indian School and family worship on Sunday evening, as they wished to use their own expression, "to make the most of it as they had to come the distance of ten miles." I of course encouraged them in their resolution and at the same time pressed upon them their obligation of been at home on the Monday morning in time for their labor in the service of their employers.

March 17th 1824. Our Prayer Meeting is increasing weekly.

May 16th 1824. Sunday. I commenced afternoon service today for the first time, which I hope to be able to continue through the Summer: the length of the day would not allow its being begun sooner. The spring is very backward and snow on the ground yet, in some places since November last.

May 22nd 1824. Of Band of Indians came today with their Chief at their head to beg some wheat for seed: their appearance was truly ridiculous; the Old Chief dressed in a field officer's

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uniform given him by Lord Selkirk some years ago; they had about ____ Birch rind Canoes with a flag in the foremost, given them by the Company, and thus they proceeded up the river, beating an old Drum and shouting, and yelling; their appearance altogether was a representation of human nature in its lowest state of degradation. I reminded the Chief of his promise regarding his children on a former visit, he said: "Tis true I cannot read, but for all that I can remember, and I am not a man to throw my mouth unto the ground, my brother, but you must wait a little longer." This being Saturday, he said, "I will call for the seed tomorrow." I said, I will not give it tomorrow as it is Sunday, we keep that day holy, as The Great God has told us, and I should be very glad to see the Indians observing it to, it is time that they should know these things now. - "Well, well, my brother said he, this is fine talk now I tell you, Indians have never done so much harm to white people as they have to the Indians." I could not but feel this keen retort, and it is worthy of being recorded as a proof of the acute discernment of this uncultivated Native of the forest, as well as a proof how little impression, humanely speaking, can be made upon these Indians, until they are softened it in education and gradual introduction to the knowledge of the truth.

June 6th 1824. Sunday. Scores of people went away today for want of Rum; something must soon be done for the enlargement of the present Church, or the creation of a new one at a different part of the Settlement which seems to be the most desirable step of the two.

June 8th 1824. Left the settlement at 2:00 p.m. in company with Governor Simpson to proceed to Fort Alexander, Bas de la riviere, to meet the despatch canoe from Montreal with the letters from England, which is expected to arrive there about the 13th on its way to York Fort. Encamped below the Rapids; the tents and all the scene around me strongly reminded me of our travels last Autumn.

June 9th 1824. Had a very restless night, as it pleased God to visit me with a very severe fit of illness; I had a most violent headache which bordered on delirium. There was no opportunity of

returning and I was consequently forced to proceed though very little better, however I recovered a good deal by the time we entered Lake Winnipeg; during this uncomfortable night, I enjoyed some sweet meditation on that passage: - "Since thou wast precious in my sight." &c.

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Came 8:00 a.m. to an Indian encampment, where the Governor left some presents: so fond are these miserable creatures of show that they wasted the little ammunition they had in the firing a salute: the antic gesticulations of those who fired the guns exhibited Savage ferocity in glowing colors; they gave us about a bushel of gulls' eggs.

Arrived at the Factory, Bas de la riviere at 8 in the evening, and were very hospitable the received by John McDouell Esq. Chief Trader in charge. He had just shot a bear before we landed which was dressed for supper, which tasted more delicately than it looked found on our arrival that the Canoe was not yet come.

June 10th 1824. Within most of the day, writing Letters to England. I seem out of my element here as Mr. McDouell is a Roman Catholic, all the people on the establishment are the same except one old man, who is a fisherman from the Orkneys; he I hope is an Israelite, and I was glad for the sake of conversation to go with them in his canoe when attending his nets. There are no Indians at all at the place at present.

Fort Alexander stands very pleasantly on an eminence commanding an interesting view of the opening of Lake Winnipeg. The river before the House is about 3/4 of a mile broad, and in some places 20 fathoms in depth.

June 12th 1824. Early this morning we had the satisfaction of seeing the eight Canoe coming down the river; and received the first intelligence from England since leaving the Orkneys; and praise and gratitude is due to the name of my heavenly father that I had nothing trying from my dear friends and relations. I was much surprised in finding out that the Rev. Mr. West is not to come out as we expected, but God overrules all things upon the best plan to accomplish his purposes.

On the arrival of the Canoe, Governor Simpson ordered his boat to be ready in an hour's time to return to Red River Settlement, and we left accordingly at one p.m. and entered the Lake again with a strong wind and came to the Mouth River at sunset. After refreshment, proceeded up the river all night and came to the lower end of the Settlement at 8:00 on Sunday morning, when I left the boat and took a horse and got home in time

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For service though very unfit for it.

As the Governor was to leave on the night for York, I had to go to Fort Douglas after the duties of the day to have a conference with him and Governor Pelly together, in relation to the measures of the Society. In perfect accordance with a part of Mr. Pratt's letter, stating that education must be our main object in the way of preparation for Indian evangelization: Governor Simpson undertook on the part of the Company to forward to this place, gratis, the following number of children as soon

as practicable.

10 Muskegoes Swampy Crees
5 Thickwood Assiniboines from the Saskatchewan
5 Crees from Isle a la Crosse and Athabasca
5 Chipewyans from Great Slave Lake
3 New Caledonia Carriers
2 From the Columbia

I agreed on the part of the Society, to defray the expenses of what clothing may be necessary in taking these children from their native wilds, when in these inland districts will be perhaps 30p each, on account of the heavy percentage upon the goods.

This arrangement was entered into very cordially on the part of Governor Simpson. To use his own words "with heart and soul" and with a perfect understanding that the object in having the children educated here is that they may be at future periods useful assistants to persons situated as Schoolmasters amongst the various Tribes to which they originally belonged.

Should these children be brought, we shall have some speaking of the principal dialects from the American boundary line to the Coppermine River; and from the North Atlantic to the North Pacific Oceans. - Coming home fatigued in body and mind. I could not but mentally exclaim - "Let the Heavens be glad and let the earth rejoice: and let men say among the Natives, though Lord reigneth!"

June 15th 1824. This morning at breakfast I promised myself a treat in taking up the two numbers of the Missionary Register sent by the Despatch; but my joy was turned into mourning, in finding that so many devoted servants of God among the Heathen had been called from their labor to their reward. This indeed is one of those mysterious movements in the providence of God which human eye cannot penetrate, nor human ingenuity to develop; but which gives ample room for the exercise of faith in, both in bowing to the divine will, and in praying for more laborers to be sent forth; as well as strength for

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those left behind to follow the footsteps of these cloud of witnesses.

For several Sundays past the church has been too small to contain the people, and it becomes an object of consideration what step should be taken to remedy the evil; the enlargement of the present building might easily be accomplished but this would be but an inadequate step, as there are numbers of people between this and Lake Winipeg who never attend Church; their hearts not being vitally influenced by grace, their distance from Church affords them a plausible pretext for their absence; and even should some of the men make an effort at times to come, their families which are chiefly Indian, are still entirely destitute of the means of grace.

Some days ago I mentioned to some of the principal settlers how desirable it would be to have a place for worship at a convenient distance from these people; I was glad to find that the ____ of the project was immediately acknowledged and likewise its practicability of unanimity prevail among

the Colonists.

When this was communicated to the Governor of the Colony, he with his usual readiness to forward the Redeemers cause, drew up with his own hand a statement of the proposition and sent it round the Settlement for subscriptions; and I am now encouraged to think that we shall see a second roof pointing to the heaven in this moral wilderness, soon having under it an altar to the God of Israel.

Should the plan be carried into execution, it will be an increase of labour to me, but I am confident that if the Lord gave me strength there will be a corresponding increase of pleasure and enjoyment.

June 16th 1824. Prayer Meeting tolerably well attended, and God still continues to give us of the light of His countenance.

Two Indian Chiefs with their bands arrived this week; one Premier from the vicinity of Lac la plume, and Rob Noire from Manito Bon Lake; Premier asked me if I was as he had been told the friend of the Indians. When I answered in the affirmative, he seemed very pleased and gave me two or three hearty shakes by the hand and said, "Premier is too old now to learn the Book, and he must soon follow his friends who are dead, but we have little ones to be benefited." I did not press the subject upon him, as Governor Simpson a few days ago hesitated about the policy of interfering with American Indians.

June 21st 1825. Went to Fort Douglas to spend a few days with the Governor: at least to occupy a room and take my meals

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with the family; my avocations will not at present allow of time for visiting according to the general acceptance of the term.

June 22nd 1824. Went to see an old Indian woman down the _____ about 12 miles, who is very near her grave; she said she wanted me to do something for her which the white people do to each other to baptize her, which of course I could not do owing to her ignorance of the rite; I preached Christ unto her, and left her to the attention of an old servant of the Company; who, I hope knows the _____ and knows the Indian language likewise; In regard to Baptism, the Roman Catholics throw a sad stumbling block in the way of nominal Christians. – I am continually asked why should I make more scruples about admitting a person than the Priest and the Bishop do?

I am much gratified that the subscriptions towards the new Church go on better than we dared to expect; persons subscribe very handsomely who have not been at Church once since I came; truly the earth is the Lords and the fullness of it.

What has been stated in these few pages affords me much encouragement to go on, and I trust it will produce the same effect on the minds of those who have the management of the concerns of the Society at home; – I could say much more of things wearing a promising aspect, but I choose rather to wait the issue being as yet enabled to rejoice but with trembling.

"All hail the poser of Jesus' name!

Let angels prostrate fall;
Bring forth the royal Diadem;
And crown him Lord of all.”

David Jones

REV. D. JONES TO THE ASSISTANT SECRETARY. RED RIVER COLONY, JULY 21, 1824

Dear Sir,

This will be handed to you by Samuel West of whom mention is made in my Letter of yesterday, as having a Bell against the Society for service on this establishment, to the amount of £44.

(Signed) David Jones

MR. GEORGE HARBIDGE TO THE SECRETARY, RED RIVER COLONY, JULY 1, 1824

My Dear Sir,

I received your Letter dated March 10/24 and I was certainly disappointed to find that Mr. West does not return to a scene of labour in which he appeared so deeply interested; but his place is well supplied in the person of Mr. Jones, who, through the protecting and preserving care of our God, joined us in October last. Amidst all the discouragement attending the discharge of my important duties, I have every encouragement still to proceed; I am sometimes cast down, but the Lord lifteth me up; I am sometimes tried, but as it is for the trial of my faith it worketh in me patience and my desire, is, that patience may have its perfect work. I can still experimentally say – “Delightful task! To rear the tender thought &c.”

I sometimes think a more unfit instrument was never used, and I am persuaded a more unworthy one was never called into the Lord’s Vineyard: but I trust I can say I am not “uneasy in well doing.” Had not the Lord chosen me to be his servant I should never have chosen him for my master, nor his particular work for my own employment. It is my frequent and fervent prayer that while I am thought worthy to hold this important situation, I may receive Grace, Wisdom, and Understanding to enable me to pursue with diligence and faithfulness, and with singleness of heart the duties connected therewith. I trust my object is not merely to learn them to read the letter, but that they may know the Spiritual meaning of the “Word of God!” to this end, and for this purpose my prayers are directed to Him who teacheth to profit,” that both I and they may be temporally and eternally benefited thereby.

With respect to our School, I proceed to give you an account. We are not yet in a flourishing state. The number is still very small that attend as day scholars, owing to obstacles before stated; our number also on the Establishment is still small, but we expect an addition of 10 more this fall.

I now give you the names and an account of those at present upon the Establishment, viz: –

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INDIAN NAME	ENGLISH NAME	AGE	TRIBE OR NATION
Pemsetemithineu	James Hope	13	A Muskago or Swampy
Sakachamesham	Henry Budd	12	A Muskago Half Breed
Nakukesecoitheneio	Harry Sinclair	11	Half Breed Maskago
Chimnayarzey	Thomas Halsal	12	A Chippeway Mountain
Pemuteuithoneu	Joseph Harbidge	9	An Inland Cree
Askenooton	Charles Pratt	8	An Assiniboine
Chreckethee	William Sharpe	8	A Chippeway Mountain
Kananeequed	John Hope	7	A Muskago or Swampy Cree
Tackaquoatim	Harriet West	8	A Muskago or Swampy Cree
Nehougatime	Sarah Budd	12	A Muskago Half Breed

James Hope, is the Sone of an Indian at York Fort and was brought the Settlement by Mr. West on first arrival in the Country in October 1820; He is a very sharp Lad, and of great natural abilities and quickness of apprehension; he reads very well and can answer with great promptness any question on the leading doctrine of the Gospel. The prevailing feature of his disposition is Stubbornness , and he is very much addicted to falsehood: but has behaved well of late; he knows English tolerably well and can interpret with tolerable facility.

Henry Budd. This boy was brought to the Settlement from Norway House at the same time with Hope, and is his equal in the qualities above specified, and he is Superior in many respects: Henry is perhaps of the most amiable disposition of them all; he is remarkably still and quiet, and apparently of more thoughtful turn of mind than the rest, and a boy in whom I can confide for the hath. This boy was much attached to Mr. West, felt much on his departure, and wept on being told of his not returning. It is much to be regretted that nothing further can be stated of these two fine boys; but the seed is sown in their hearts and the result mush be left with him, who along can change the heart and renew the Spirit aright.

Harry Sinclair: is a Half Breed Native and was intended by Mr. West to be removed to the School in contemplation for such by the Hudson's Bay Company; but as that Philanthropic design has not yet been put into execution he remains here: He is very quick in learning but is the most troublesome to manage of them all being very much addicted to Sarcasm, and hatred of control and subjugation.

Thomas Halsal, was brought to the School on the 15th Oct/2? by Mr. Jones from York, to which place he came in company with Mr.

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West from Churchill. He is a very fine and promising Lad, and of a very amiable, obedient, and docile disposition, and learns very fast: it is hoped that with the blessing of God, he will be sent home as a Soul well famished for the kingdom of heaven. He is not yet baptized.

Joseph Harbidge, is the son of a fine Indian and noted hunter from the vicinity of the river Qu'Appell. This boy is very dull of apprehension and of a very furious temper when made angry; but tractable and obedient when otherwise; he understands English but imperfectly, and consequently there is yet but very little opportunity of endeavouring to soften his mind.

Charles Pratt, was sent from Inland; is an interesting boy, and upon the whole may be called a good boy: the Gentleman who procured him from the Assiniboines, informed us that he is of French extraction, his father being the Half Breed Sone of a French Nobleman. He was given up by his friends on condition of being returned when he had learned to read and write, which I hope he will, when endued with the Spirit from on high. He reads the New Testament fluently and will soon speak good English.

John Hope, is brother to James Hope; they are distantly allied by consanguinity to the Esquimeaux and this boy on his broad face and small eyes very much resembles them: he is young and knows but very little English. Until they learn to talk fluently it is next to impossible to convey an Idea to their minds; they may read a sentence fluently and even learn to repeat it, and not understand a syllable. John is docile if not irritated, but when he is, he is quite an Indian.

William Sharpe, was brought to the Establishment at the same time and from the same place as Thomas Halsal, by Mr. Jones. He is at present not very promising in his habits, but he may soon change as his mind becomes conversant with the distinguishing characteristics of right and wrong, with which he is at present perfectly unacquainted. He has since his coming to the Establishment manifested a very sullen and unsociable turn of mind, and that governed by an unconquerable disposition to pilfer; however, by correction and resolute conduct to correct him, and making an example of him before the other boys, he has manifested less of these reprehensible inclination of late: he has not been discovered to covet any thing, even articles of food, which is common to them all when they first come to us from the Indians, where no

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restraint is laid either upon habits or appetites: in William it seems to be an irresistible temptation, and to the obtaining of which, he will spare no pains. He is just beginning to learn to read: not yet baptized.

Harriet West, was brought to the Establishment by Mrs. Harbidge from York Fort in October 1822. She is of a meek spirit and tender feelings, and of good disposition; obedient and tractable when good humoured, but quite opposite when displeased, always manifesting no ordinary degree of stubbornness; she is not of a very quick apprehension, but is making progress: she can read with tolerable ease in any part of the New Testament, but as yet does not know the meaning of any sentence: Since Mrs. Harbidges confinement she has lived with her altogether, and consequently is being made acquainted with domestic usefulness: she can work tolerably well at her needle at plain work and altogether is very promising.

Sarah Budd is sister to Henry Budd; both the Children of the Half Breed upon the Establishment; she came with her mother in the Fall/22. She is rather dull of apprehension and inferior to Harriet West in many respects; both in habits and disposition, she is forward & rather bold and impudent; she is with and assists her mother in the work she has to do, and hereafter (if she continues) might be useful in that department: she reads in the Testament but badly: These are the only two girls we have at present as it is very difficult to obtain them therefore in plants and in fruit it is but the day of small things with us, but that, I hope is not dispised. I trust these once uncultivated shrubs may prove plants of the Lord own right hand planting; and through the medium of this plantation with

the copious showers of the Spirit from on high and the general warmth of the Sun of Righteousness they may and will in the Lords appointed time, bring forth fruit: some thirty some sixty, and some an hundred fold: to the praise and glory of His grace.

Since the departure of Mr. West we have established a Weekly Prayer Meeting, which at present is but thinly attended; but as it is a means of grace to us as its tendency is to lift up the hands that hand down, and strengthen the feeble knees, so I trust it will prove a source of much good to all who fall under its influence.

Mrs. H was confined on Augt 28/23 and safely delivered of a Daughter, who is still living and in health.

With much concern we heard of the ravages made among our Brethren at Africa: while it is their painful task to record the departure of so many useful and eminent labourers from the field, it is our privilege and blessing to be able to state that having obtained

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help of the Lord, we all continue well to this day. May the Lord of the harvest, send forth more labourers into that part of His vineyard where such a breach has recently been made.

According to your request; I have sent the whole of my private account for Salary: as far as I am able from my first entering the service of the Society: (Jany 1/22) to the latest period I can (July 1/24)

The Church Missiony Socy in Acct. G. Harbidge

1823

Jany 1st To Salary 100/0/0 1822 By Rev. H Budd . . . 30/0/0

1824

Jany 1st To Salary 100/0/0 By Rev. H. Budd . . . 27/10/3

July 1st To Salary 50/0/0 1823 By Rev. H. Budd 50/0/0

By Bill 18/9/0

By Bill 34/5/9

1824 By Balance 89/14/1

£250/0/0

£250/0/0

I have here given an Account of what has been received as far as I am acquainted: I don't know whether any more has been drawn on my Account since you sent me your account, which I find agree with my own.

I have given a draught in favour of Mr. Logan for £6/6/9 which I expect will come by the Ship this year. My expenses also for the year past are from June 1/23 to June 1/24 through the means of the Hudsons Bay Company are £55/13/6 which, added to the above will make £61/15/5 out of which sum £42/7/6 is for provisions only; besides £5/10/5 which I paid in goods for provisions, which

makes the whole amount for provisions £47/17/11. The large amount of my expenses in the Country may make it appear that we are living extravagantly, and in luxury; but if it be considered that for about six months we have no Sugar, without Tea, nor Butter, or any thing of that kind, besides the expenses of vegetables which I save by growing them myself; and many other things: I hope it may be easily accounted for.

Mrs. Harbidge unites with me in prayer for the blessing of God upon the labours of the Society in general, and every individual member of the same in particular both at home & abroad, that they & we may obtain grace, enabling us to be faithful in the discharge of our several important duties.

(Signed) George Harbidge

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REV. D.T. JONES TO REV. JOSIAH PRATT, RED RIVER PARSONAGE, AUGUST 31, 1824

My Dear Sir,

I gladly embrace another opportunity of writing a line though I have not much to offer more than is already transmitted: this however will tell you that all is well with us at present; and though we were apprehensive of some visits from troublesome Indians during the summer in consequence of the withdrawing of the trading establishments from the Assiniboine River, the Lord has protected us, and as the Autumn is now commencing we may, as far as human foresight can see, ___ in safety.

I am very thankful that the warmest season is past, as I felt its _____ effect upon my constitution very much, and humbly trust that I shall be hence forward more prepared for its recurrence. The effect produced upon me was not so much in regard to the body, as the mind; I was subject for the last month the most distressing inability to any mental exertion, and I assure you that distressing it was where the duties are so many and no one to sustain a part of the burden. And here I hope I may with propriety express a wish that the Committee will ere long send a fellow-labourer to this part of the vineyard: I assure you that he will find employment; one alone in such a moral wilderness as this, unless he is of an extraordinary texture of mind feels the effect of solitude, and from a combination of causes the enemy has an advantage in enervating the zeal. Do not conclude from this that I grow weary, or desire to look back; No, blessed be God for his unspeakable gift, I feel every day, more and more, the ineffable privilege of being an ambassador of Christ to the Gentile World, of proclaiming reconciliation with an offended God to the dark and bewildered Indian! But at the same time I must say that I have no stock of grace, or of strength, on hand, and I feel that having been enabled to be faithful for a month does not give me security for the second, and on this account I wish a brother to communicate with and to take counsel together.

Should the Committee give the subject their sanction, perhaps by that time Mr. Stewart will be prepared, having been in a measure instrumental in bringing him to the path of Missionaries, it would be pleasant to us both to be joined to the Yoke together.

I shall enclose some extracts of a letter from Governor Simpson to me, upon subjects immediately connected with the prospects of the Society, which, I am sure, will give the Committee joy, as I believe Governor Simpson to be sincere in his professions and his countenance and good will, will be, next to the grace of God, every thing to us here.

Every thing wears a promising aspect here at present; my hands are quite full, and it would be unwise in me to endeavour to extend the sphere of my labours while it could lead, inevitably, to the neglect of the small vineyard which

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is under my care. In a wilderness a newly cultivated spot is quickly over run with weeds if left to itself, which by constant watchfulness promises a rich harvest.

By a clause in Governor Simpson's communication you will see that the important and delicate duty devolves upon me of laying before him and his Council the points upon which I wish their assistance: you will also bear in mind that I have been sent here without the least instruction from the Committee to guide me in my pursuits. There is indefiniteness both in pursuit & extent of means which is extremely unpleasant to me, for from Mr. West at York I had no information that would in the least help in these particulars. If you will be so kind as to be as explicit upon these things as possible in your despatches in March by the Canada Canoe, I shall D.V. proceed to Fort Alexander, Bas de la Riviere, to receive your communication and then proceed by the Canoe to Norway House, to meet Mr. Simpson on his return from his Columbia; and communicate with him on the same, which will preclude the necessity of a toilsome and fruitless journey to the coast.

At Bas de la Riviere, I hope I shall have the pleasure of seeing Captain Franklin and his associates on their way again to the Hyperborean regions.

The American Cattle dealers are on their way thither; by whose return I shall have the pleasure of addressing you again.

(Signed.) D.T. Jones

GEORGE SIMPSON ESQ. TO REV. D.T. JONES. YORK FACTORY, JULY 24, 1824.

My Dear Sir,

As it is uncertain when I may have another opportunity of communicating direct with Red River, I embrace the present (though I have scarcely a moment to spare) to offer you my most sincere good wishes & to assure you of the high esteem and regard I entertain for you; and to request you will on all occasions and without reserve, command my best services.

Since my arrival at this place I have been more busily employed than at any period of my life and am now almost worn out, which is occasioned by my being under the necessity of getting through the duties of the season in less time by a month than usual in order to ensure my passage to the West of the Rocky Mountains before the Navigation is closed and on the 15th proxima whether the Ships come or not I must be off.

Our Council are most anxious to meet the views of the Church Missionary Society; and if you will only give us the hint in what respect we may further their wishes, you shall have the benefit of our best assistance.

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We shall be enabled to send you a few Native Children this season, and in the ____ they will be with you from all parts of the Country: I have written to Mr. Harrison on the subject and have assured him that you should not have occasion to attack us so fiercely as we have lately been by your predecessor.

I have forwarded all your goods, and trust they will come safely to ____ the books which were damaged in landing last year, were all dried and are in good condition.

I shall endeavour to pick up two Columbian Flat Heads for the Mission School during my voyage in that quarter.

Mr. West was very anxious to get Missionaries established among the Indians on the other side of the Mountains who live in Vallies??; I shall turn my attention to that subject in the course of my journey, and on my return let you know the result.

I expect to be at Norway House about the 15 of June next (1825) when I shall hope to have the pleasure of hearing from you or seeing you, and in the mean time, believe me to be, Your's &c
(Signed.) George Simpson

Govr. of the Northern Department
of Prince Rupert's Land.

P.S. [By Mr. Jones] The above are extracts of a Private Letter, and consequently can be made no farther use of than for private information. D.T.J.

REV. D.T. JONES TO REV. J. PRATT. RED RIVER PARSONAGE, OCT. 22/24.

My Dear Sir,

It is with joy that I again take up my pen to communicate with you concerning our welfare in this part of the Society's charge. We are all well, and I hope usefully employed in the service of our Great Master; all praise be unto Him for supporting and strengthening Grace, without which the work would soon become a burden and not a pleasure.

I hope by this time you are again in possession of the Despatches sent home by the Ship, which I humbly trust will be satisfactory to the Committee and yourself: since that time nothing particular has happened. I have to acknowledge having lately received a Letter from the Assistant Secretary and also a parcel containing Publications &c; for which I beg to offer my sincere acknowledgements. I have presented a Copy of the Report to Governor Pelly, the other directed to Governor Simpson. I shall deposit in his Library at Fort Garry, where he is expected to pass the next Winter.

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I have just received four Indian Boys from Port Nelson River by the Company's boats from York Factory. J.G. Mactavish Esq. The Chief Factor in charge, writes very kindly -- "There are four Indian Boys from Nelson River sent up with Mr. Hargrave, they are intended for the Church Missionary Society's School. I presume Mr. Charles, the Gentleman in charge of the District from which they came, has written to you on the subject. I have at the instance of Governor Simpson, to

request that you will sanction their admission: some little necessities for their journey have been supplied from our store an account of which shall be forwarded to you by the Winter Express.”

Some of the Indians of this place wish to send their children to be educated by you also, but as they are at a distance at present it will be impossible to send them to Red River before next Spring.

Thus, my dear Sir, a few are dropping in of this long expected race of the North, nmay they find the pearl of great force among us: and may the few that we have be an earnest? Of a more numerous in gathering!

It appears to me very desirable that attention should be turned to the formation of a School in the Low Country, to prevent the difficulty and expence of sending the children up here, as well as to confer a more extended and lasting benefit on the poor Indians. I am assured by many Indian women in the Colony that their Country men that would gladly receive the Gospel. If this comes to hand in time I should be very glad to know the sentiments of the Committee on this point by the Spring Dispatches. I propose to meet the Canoe at Bas de la Riviere and proceed by it to Norway House to meet the Governor on his return from the Columbia at his own request to confer on the affairs of the Mission.

My congregation is still if anything on an increase, and so is the School also, of th latter I enclose a brief report which will be, I trust, considered as highly encouraging. The Half Breeds are very attentive, and I hope, appear growingly serious: I think I expressed a wish in my last to know whether the Society consider this Class as properly within their sphere of benevolence; the New Church would be a very commodious place if a School for them be determined upon.

Mr. Harbidge being desirous of having some useless and expensive improvements in his house which I thought it my duty not to comply with to any extent, I communicated to him that I thought there was a probability of his being called home next year, whereupon he

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stated that it was his intention to apply to you by the first opportunity for his discharge, as the privations of the Country were too great for Mrs. Harbidge to bear. I am sorry to say that he seems perfectly blind to his failings, and firmly maintains that his conduct has been perfectly free from any cause of reproof or complaint, which as I have been led to believe plainly shows that he does not possess a sufficiency of jealousy over his own heart and the workings of a corrupt nature.

The past summer has been unusually wet and consequently very unhealthy fevers and eruptions have been very common, but blessed be God, we have no deaths to lament. I suffered considerably during the season from various causes but I am now perfectly restored in mind and body, and the services of my calling are again a pleasure and not a burden. Oh for the experience of the Apostle concerning these light afflictions.

I feel that I need not press you to remember me when before the Throne of Grace: by the strength of the Lord Jehovah I stand, and of all the precious promises of the Bible that is the sweetest to me as the day is &c. Though I have not much experience, yet I have had enough to see that firm

reliance, and simple faith in active dependence on the Grace of God, are as necessary to the comfort and prosperity of a Missionary, as the air that he breathes for his animal existence.

I shall add as Postscript, a list of a few things that I shall want by the Ships next year, which I should be very glad to be forwarded for me from the House, and charged to my account.

[signed] D.T. Jones

P.S. Articles to be sent to D T. Jones, by the Hudson's Bay Ships

Black Cloth and Trimmings for a Suit of Clothes

Linen for half a Dozen Shirts

Sunday School Spelling books 5 or 6 dozen

An Assortment of Tracts

It is hoped this will be contained in one case of ordinary weight and dimensions.

PARTICULARS RESPECTING THE SCHOOLS AT RED RIVER SETTLEMENT, DURING THE SUMMER OF 1824.

D.T. JONES, MISSIONARY; MR. G. HARBIDGE, SCHOOLMASTER; MRS. HARBIDGE, SCHOOLMISTRESS

In the Missionary Day School and there are at present 12 Native Indian boys, and 2 Native Indian girls; also a few Half Breed

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Children and Scotch as day scholars.

The progress that these children have made and are making is highly encouraging to proceed. I trust I can say that no pains are spared to sow in their minds the seed of the Eternal life. The two eldest speak and read English quite fluently, but they must have a grammatical knowledge of some language before they can be of much service in fixing their own, which is Cree, and to this point I propose devoting my attention this winter. I am looking forward with pleasure to the time when their number shall be increased; which I trust will be the case next Spring, as I am assured by promise and by pledge, of assistance from the Company's Agents.

Sunday School. I look upon this as presenting by far the most promising and important part of my charge. The Half Breeds are the uniting medium between us and the Indians: they speak their language and are accustomed to their modes and habits of life; and I trust I may add that they are taken collectively, a very promising part of our community. They have been very regular and attentive to instruction during the whole of the time that I have been among them, and have the encouragement that some have manifested a concern for their eternal interest.

I shall here lay before you an abstract of a Classbook kept during the past Summer; and I feel assured that the Committee will see that, even was the number much less and less regular, the day of small things is not to be despised.

The number on the boards amounts in all 169, consisting of Scotch -- Half-Breeds -- and Indians,

both Adults and Children collectively.

1st Class -- Teacher, D.T. Jones This class consists of 20 Scotch, principally Adults 20 Half-Breeds Adults and boys 3 Indians	Books read Bible
2nd Class -- Teacher George Harbidge 4 Scotch lads 14 Half-Breeds 2 Indian Boys	Testament
3rd Class -- Teacher, Joseph Spence, [a retired Offiver of teh Hudson's Bay Company] 5 Scotch lads 4 Half Breed boys 3 Indian Boys Page 120	Sunday School Spell book
4th Class -- Teachers Thomas Wishart, a Settler, and Charles Cook, a Half Breed Communicant 22 Half Breed Boys 9 Half Breed Adults 3 Indian Boys	Sunday School Spelling Book No. 1
5th Class -- Teacher, Wm Garrioch, a retired officer of the Company 11 Half Breed Girls	Testament
6th Class -- Teacher, Mrs. Harbidge 2 Scotch Girls 11 Half Breed Girls 1 Indian Girl	Testament
7th Class -- Teacher, Mrs. Harbidge 1 Scotch Girl 9 Half Breed Girls	Sund School Spelling Bk, No. 1
8th Class -- Teacher, Mrs. Harbidge 23 Half Breed Girls 1 Seaulteaux Indian Girl	Cards

Total 169

Of the total number in the proceeding detail, the average of whole year has been 102; which discrepancy is occasioned by the scattered state of the Settlement -- the severity of the Winter and the young men been employed in the Spring as Voyageurs to York Fort Hudson Bay.

Nine taking into consideration no one's horrid prevalency of or - origins in the Country, the scattered state of its inhabitants in general together with the in clemency of its seasons and many other inconveniences which the servants of the Lord have to encounter, mine under is not that more has not been done, but that so much has been accomplished. We want nothing much faith and the humble dependence on the promises of God which "all yea and amen" in that Savior whom the endeavour day and night to recommend to the notice of all around us.

Oct.r 22/24

[Signed.] D.T. Jones.

MR. G. HARBIDGE TO REV. J. PRATT.

CHURCH MISSION HOUSE, RED RIVER SETTLEMENT, OCTOBER 20TH 1824

Rev. & Dear Sir,

I have been induced to write to you by this conveyance, in consequence of a conversation which I had with Mr. Jones a few days since, in the course of which, something I said gave occasion for a question which he put to me, viz. "Did I think of returning home?" in reply to which I said, I thought it probable I should

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write to that effect next year: a variety of circumstances combined together new location so to speak. Upon which he communicated something to me, at the hearing of which I was greatly surprised & extremely hurt. He read to me and extract from a Letter from you to him; and also of one for Mr. Harrison, relative to something in which Mr. West has said of me since his arrival in England intimating that there was some inconsistency of character which shewed that my situation did not suit me; or that I did not suit my situation and that there was a general prejudice in the Colony against me, which acted as a preventative of usefulness in the duties connected with my situation the result of which information was that it seemed likely the Committee would deem it necessary to remove me from here next Summer. Mr. Jones also tells me that Mr. West told him, that I was proud it, and flippant: and that since my marriage I have been led astray, and not behaved in a manner at all becoming my Station. To these accusations, I could but reply in person. If Mr. West perceived in me anything that would shewed that I did not suit my situation, or that there was a general prejudice against me; or that I did not behave in a manner becoming my situation, I should have looked upon him as a real friend in acquainting me with it; and should have followed his advice, listened to his admonition; and received his rebuke with meekness and in love; and would have endeavored as far as in me lie to correct those evils, and remove the prejudice and objection. I am well aware that I am subject to many infirmities, kind and liable to many miscarriages, which manifest great frailty and much weakness; but I am not aware that such a manifest alteration has taken place since my marriage. Mr. West's says that before I was married he had nothing to say against me; and if since my marriage I have manifested impropriety of conduct or infirmity of temper, I should have felt obliged to him to tell me my fault, knowing that we can see faults in others when we cannot see our own. But in answer to anything he may have stated I'm better able to answer them personally, and in his presence. I do not desire to evade the truth, but desire to come to the light that my conduct and behavior may be known, duly impressed that when the secrets of all hearts shall be disclosed I must give an account.

Impressed with the importance and responsibility attached to the duties of my situation, I have

endeavored to discharge them not with eye service, but in singleness of heart fearing God. I have Mr. West's written testimony in approbation of my conduct

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and character before my marriage, and if anything has occurred which does not deserve it since, I am extremely sorry. Such is my concern for the success of the undertakings of the Society and the best interests of my fellow creatures whose salvation you are seeking, that I think if I could have foreseen that my marriage would have made such a manifest and lamentable difference, I would not have been married at all: but as all this reflects upon Mrs. Harbidge, and as it is implied it originated with her, I must say I think there is no just ground for the charge. I am sure my dress has been as plain (though decent and respectable) as possible; and of Mrs. Harbidge there is no just reason for saying otherwise; there was not then, nor is there now in her ___ any thing unbecoming her as a female in example to others; or as a Christian.

I certainly feel concerned for my character, as I am connected with the Society, and should be grieved, if in any way I should disgrace my calling or profession, as a Christian and as a Servant to the Society. If I know anything of my own heart, the same constraining principle which induced me first to leave my land – parent – brethren and friends, actuates still; the object I had in view then I have now, and am as willing now as I was then, to spend and be spent in the service of Christ. But if it appears that through some inconsistency of character I am a preventative in the way of usefulness, I submit myself to the decision, and determination of the Committee. I can but express my sorrow and sincere regret, that I should have been the occasion of adding one painful feeling in the breast of any of the Committee, or any member of the Society; for I think I can say, I sympathize with them in the many trials which they are called to meet and bear, both from at home & abroad. But I humbly trust that if I am spared and permitted to speak for, and explain myself; my conduct and general deportment will not appear or deserve to be called disgraceful or unbecoming. I hope this intrusion will be excused; and if, through ignorance, or human frailty I may have offended (though it is far from my intention) by any mode of expression, it will be forgiven.

(Signed) George Harbidge.

TWENTY-SIXTH YEAR

REV. WM. COCKRAN TO THE ASSIST. SECRETARY, STOMNESS, JUNE 13, 1825

Dear Sir;

On the 4th Instant we went on board the “Prince of Wales” at Gr___end, and in the afternoon sailed down the River about 3 Miles where we anchored for the night – early on Sunday Morning we weighed anchor and set sail with a fair breeze, but soon after the wind began to blow fresh, which made the Ship roll – then, both sick – the Child crying – the wind at the same time blowing so high as to split our main sail – the rain descended in torrents – the sea roared – all kinds were upon deck, and having much work they were frequently swearing at each other – in this situation I spent my first Sabbath.

Though it may appear discouraging, yet I who saw it and felt it, can testify that I enjoyed as much inward peace as if I had been in the house of God amongst the congregation of his saints. Yea, I was

astonished to find myself so happy in this scene of human misery, for my heart had not been in such praying frame for many a day before.

On Monday the 6th, we anchored in Yarmouth Roads and lay wind-bound in the evening we had a fair wind, weighed anchor, and set sail, and were blest with the same until we anchored off Stromnes on Friday morning the 10th June. Mrs. Cockran having been sick the whole way, was so weak, when we came on shore, that she could scarcely walk: we have taken lodgings at Stromness while the Vessel remains: Mrs. Cockran recovers very fast, and I hope that before the ship sails she will have perfectly recovered. I have been obliged to hire a servant to accompany us as far as Hudson's Bay and then to return with the Ship. I have been compelled to tempt her to go by giving great wages, for though the people of the Orkneys are generally very poor, yet they love their native land too much to indulge them to leave it for a small matter.

I have not done much for my Master, the Sailors having a great deal of work in the day time, I find it very difficult to introduce religion among them. I have found the first watch of the night (from 8 to 12) to be the most convenient time; the duties of the day being over, the Sailors are more at leisure, having only to attend to the steering of the Ship, and at this time they seem most disposed for conversation.

On Sunday the 12th Instant I preached at Stromness Church to a crowded congregation (their Minister calculated there were 2000 present) – Captain Davison, Captain Bell, and several other Captains whose vessels lay in the harbour, and as many of the Seamen as could leave the Ships, attended. Here also I met with a Moravian Missionary bound for Labrador inteh "Harmony." I have promised to preach next Sunday again, if the ship continues here. Capt. Davison has been very kind to us, and does everything in his power to make us comfortable.

(Signed.) William Cockran

REV. D.T. JONES TO REV. J. PRATT. RED RIVER PARSONAGE, AUGUST 3, 1825.

My Dear Sir,

The last Brigade of Boats to Hudsons Bay intending to start this afternoon. I hasten a line by the last opportunity, and this will be the last that I can send to the Ship: but I hope to write again by the Canadas in a month or six weeks hence. Having forgotten to enclose Mr. Harbidge's request of dismissal with the general dispatches, I beg to perform this duty now, and at the same time to inform you that Mr. & Mrs. Harbidge and two Children embarked for York Fact on Wednesday the 27th of July; and also, that Mr. Garrioch assumed the reins of the School on the ___ day the 4th of August. I am aware that in permitting Mr. Harbidge to quit his Station without orders for so doing from the Directors, I have incurred a greater degree of responsibility than is agreeable to my feelings, yet being assured that I have done our cause essential good, I am perfectly easy. IN this, as well as in every other particular, I fortified myself with the advice of Governor Pelly, and we were unanimous in regard to the propriety of giving him his choice and of seconding his determination when he applied for dismissal: should the Society think otherwise, I hope they will place my error to the side of judgement rather than principle. We are getting on as usual; all week the children going on rapidly with a variety of occupations, and in excellent health and spirits. I am in daily expectation of an increase in their number. The news from the provision Country is very encouraging. I have

contracted at a low rate, for provisions for a year to come and our crops are very luxuriant, so I hope we shall go on our way rejoicing. The hearing? continues, and some instances continually present themselves that the handful of corn sown in the face of many difficulties is striking root. I am now building a House for the Schoolmaster apart from the Church, that the partition may be knocked down, and 20 feet by 20 will then be added to our place of Worship; we have, during the Summer experienced much inconvenience from the smallness of our building: the room being crowded to excess, and the heat very oppressive. People were constantly fainting, and much disturbance thus given during services.

During the last three weeks, the heat has been so great to bring on much the same feeling as I complained of last year, but not to the same extent. I bless the Lord for not being obliged to quit
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the place; and I have the comfort to add; that the language of ____ is often presented at the Throne of Grace by many besides myself, ____ this mercy in this place.

I have taken every precaution to remove obstacles from the path of Mr. Cockran from the coast here, and I shall wait for him with all the anxiety of a lover; I hope the Lord will support him in body and mind.

I have felt the departure of Governor Pelly much, with them I had all the society I could wish for, and now they are gone. I have lost my all in that way; but I am happy to say, that I realize more than ever the preciousness of the promise "I will never leave thee" &c. Wish earnest prayer for the success of the Society's labours throughout the world.

(Signed.) David T. Jones.

MR. GEORGE HARBIDGE TO REV. D.T. JONES. RED RIVER SETTLEMENT, JUNE 10, 1825.

Rev. and Dear Sir,

Having been led to expect my removal from the situation I hold in connection with the C.M.S. and not having received any instructions or advice from them on the subject, nor heard that it is their wish or desire that I should remain another Twelvemonth; if you do not conceive that I am acting in opposition to their will, instructions or interest or that in so doing there will be any impropriety it is my wish and desire to return to England this Season, deeming it expedient and desirable on the following grounds, viz. —

A variety of circumstances having already taken place on my account, I wish to prevent a repetition of events so unpleasant and painful to my feelings, as well as unprofitable and injurious to the object of the Mission, and the cause of Christ in general. As it is left to my own choice (if I am not mistaken) whether I can go or stay, and my situation can be supplied, and an opening offer itself, it is very desirable I should remove this season on account of circumstances connected with my family, both here and at home. And Mrs. Harbidge's ill health renders it absolutely necessary she should take more air and exercise, than through unavoidable circumstances she is able to do here.

I hope, dear Sir, these few simple statements will be deemed sufficient, and likewise prove

satisfactory to you: and in
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return, should feel obliged if you would signify the same, & give me a written testimony in approbation thereof; and, (if you think I deserved it) in favour of my Character in the discharge of my duties connected with the situation I hope as Schoolmaster to the Society: as well as the faithful discharge of the trust and confidence with which I have been invested in the application of their property to their use and interest.
(Signed.) George Harbidge.

REV. D.T. JONES TO MR. G. HARBIDGE. PARSONAGE HOUSE, JUNE 13, 1825

Dear Sir,

I have read and considered your Letter of the 12th inst., in reference to your contemplated return to England this Season and, in answer to the same, I can only say that to me your reasons for the step in question are satisfactory, and I trust you will find them so to the Committee.

In regard to the approbatory document which you require, you must be aware; being fully in possession of my sentiments on this subject already, that I can only in consistency with my-self give it in a qualified sense; as at one time I considered your conduct as decidedly manifesting a lamentable want of that spirit of conciliation so essential to the character of a Missionary. At the same time, I have a satisfaction in testifying that during the last twelve months your conduct has been more worthy of approbation. The relief of body and mind, which your fatherly conduct towards our poor departed boys in the seasons of their and our affliction, afforded me has a claim upon my acknowledgement. Your care and economy in the distribution of the Society have been unquestionable.

(Signed.) David T. Jones

REV. WM. COCKRAN TO THE ASSIST. SECRETARY, YORK FORT, AUGT. 17/25

Dear Sir,

I'm happy to announce to you our safe arrival at York Fort, on Monday the 15th Instant. We were kindly received by the Governor, and he provided everything required to make us comfortable; and assured us that whatever we needed

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further should be sent us by his Servants.

We have enjoyed a very favorable passage from Stromness; the Lord has been very propitious to us, and preserved us from the dangers of the Ice and Sea. I have been enabled to preach twice every Sunday and often thrice; except to the Sunday after I left Stromness; thus, through grace, I have endeavored [by exhorting, preaching, and living according to the rule of the Gospel], to promote the interest of my Redeemers Kingdom. Mrs. Cockran has been very sick the whole passage. But this is nothing, for the Cosmopolitan, who leave their Native Country to seek after the perishable

treasures of the earth, suffer afflictions courageously in order that they may gain trifles; and surely this ought to make Christians blush if they murmur at trifles, when they have a more excellent object in view; namely, the advancement of their Redeemer's Kingdom, whose they are, and whom they ought to serve. I do not say it that we have had no troubles, no; this would have been a miracle, for all have crosses, man is born unto trouble as the sparks fly upward: but this I say, that the Lord has made our comforts so many more than our crosses, that the latter have been buried in oblivion as soon as they have passed.

Capt. Davidson was very kind to us, and made everything as comfortable as could be expected on board of ship; and was always very punctual in attending Divine Service, and exempted as many from the duty of the Ship as possible in order that they might have an opportunity of hearing the word of God.

I have not seen enough of York Fort to form an opinion of it, & if I were either to speak or write of what I have seen, every Letter would be written with a tear, in every word be the sigh of a broken heart. What God would send forth His light and truth in to the hearts of sinful men so that they may be led to that Savior who loved them, and died for them, and lives to plead their cause at the right hand of God!

I have not anything particular to relate concerning myself my Wife or Child; we are in good health and ready and willing to proceed to Red River Settlement, the leaving that as the Lord hath watched over us with more than a Parent's care and preserved us from the dangers that are past. He will continue to exercise the same goodness for the future; and bring us in safety to our destined place. All that we need to equip us for our journey, is grace, to make us as wise as serpents and as harmless as doves: both are useful to extricate us from the snare's of the Devil and his emissaries. (Piety without policy is too simple to be wise, and policy without
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piety is too subtle to be good.) What troubles we have to encounter I know not, but if God make me the instrument of conveying the knowledge of a Savior to those who are now sitting in darkness and wandering in the fields of error, I shall consider myself amply rewarded; and I hope God will give me patience, that I may sow the seed of the Gospel in season and out of season, and never be discouraged though one sermon fall to the ground after another.
Signed Wm. Cockran.

P. S. I have kept a Journal of my passage from Stromness to York Fort, which I wish to be sent to my friend J. W. Brooks. I think there is nothing in it which is worth your attention, for as you have the Journals of so many missionaries excellent for learning, eloquence, and piety, it would only be misspent time to read mine. But I think that Mr. Brooks would like to hear everything for the sake of the Missionary cause at Belfort.

REV. D. T. JONES TO THE SECRETARY
AUGUST 3RD, 1825

My Dear Sir,

This will introduce to you R. Pelly Esq. Governor of Assiniboia in North America. He will be able to answer to your satisfaction any inquiries relative to this country. ----- to our best acknowledgments, as he has contributed much to our personal comfort as well as to the prosperity and stability of this infant establishment. REST OF LETTER TOO LIGHT TO READ.

Signed David T. JONES

**REV. WILLIAM COCKRAN TO THE ASSIST. SECRETARY
YORK FACTORY AUGUST 22, 1825**

Dear Sir,

I take the opportunity of sending my Journal insignificant as it is, by George Harbidge in hopes that you will forward it to Rev. J. W. Brooks, Retford in the first parcel you send home.

I have further to relate that the boxes you may send to the Red River Settlement ought to weigh 90 lbs. for if you send

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one weighing 50 lbs. they call it a piece, and make the same for the carriage of it as if it were 90 lbs..

N.B. dimensions of the box ought to be 30 in. long 16 deep, and 17 in. wide, or what ever dimensions you make it it ought to contain 8160 solid inches and no more if it were filled with feathers : e.g. if you were to make a box 12,160 solid inches and filling it with goods weighing 50 or 60 lbs., they would not take it for piece, because they would reckon it too large for their boat.

I have Baptized 11 children, and married one couple since I came here, and performed Divine Service yesterday. I expect to proceed on my journey to Red River Settlement tomorrow.

[signed] Wm. Cockran

REV. WM. COCKRAN'S JOURNAL FROM JUNE 24TH TO AUGUST 15TH, 1825

June 24th 1825. We got under weigh at 4 o'clock in the morning from Stromness, with the wind rather against us, but we had a strong current in our favour, which carried us some ---- broadside first. I continued above deck till the pilot had left us and we had run past Hoy Head, the wind then began to blow high and there was a short Sea which made the Ship heave and roll very much; at last seasickness seized me, we and compelled me to retreat very unwillingly to my cabin where I say vomiting and enduring the most nauseous sensation. Mrs. Cockran lay in the same condition, but the kindness which the Captain and Officers showed toward us, and the humanity which the sailors accorded towards my Boy greatly alleviated our sufferings and made us give thanks to God who had mixed are bitter cup with so many good things.

June 25th 1825. There was very little wind, the ship moved on gently, and I recovered so much

so as to be able to attend the wants of my wife and boy. In the evening I went on the main deck, and entered into conversation with the sailors, preaching unto them Christ and Him crucified, observing that as we were not our own but bought with a price we ought to live to the praise of him who had redeemed us with the price of his blood. Late in the evening I left them, in the expectation that I should preach to them on the Sabbath.

June 26th 1825. Sunday. Early in the morning of the wind blew big and the ship rolled and I began to drink abundantly of the cup of seasickness, which blasted all my former expectations of spending the Sabbath in the glory of God and the good of my fellow creatures.

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As I could not teach them by precept, I endeavored through the grace imparted to me to teach them by example, for by grace I was enabled to bear my troubles with patience and cheerfulness. Yet I could not prevent myself from meditating on the difference between the present Sabbath and the past. Last Sunday I was preaching to a numerous Congregation under the shadow of the wings of Jehovah, and while I watered others I was abundantly watered, there I drank of the brook by the way and was regaled and passed the Sabbath rejoicing; but today surrounded by waves and dangers, and according to human appearances miserable; but though troubles abounded consolations also super abounded. I was much delighted with the observation of one of the sailors, which was as follows. "If the people of England knew how much Missionaries suffered when they leave their Native Country to preach the gospel to the Heathen, they would willingly part with their money to support the cause": The sailor had been out to India with several missionaries before. I was happy to find him a religious man, and a friend of them that love Jesus Christ.

June 27th 1825. The wind blew very high but favourable to our course, and carried us at the rate of 7 or 8 knots an hour. The Sea ran rather high and the waves were frequently breaking upon the main deck, which gave the ship a great deal of motion. Mrs. Cockran suffered exceedingly from it but with a great deal of patience, for I never heard one murmuring word. On the evening we had less wind and sea ceased to break upon the main deck, and I went and entered into conversation with the sailors inferring from the many dangers that surrounded us the necessity of being always ready; to this they willingly assented acknowledging that at the same time their universal neglect of the one thing needful. One of them asked me the following question. "Sir, the Presbyterians say that God has appointed a certain number to salvation and these only shall be saved and no other. What do you say to that." I answered him in the words of Christ, strive ye to enter in at the strait gate, for many I say unto you will seek to enter in and shall not be able. This seemed to satisfy his enquiry, and he took it as a hint to teach him to strive to be of that happy number that shall enter into life. I distributed several religious tracts among the sailors, to one of them, whom I knew was guilty of drunkenness, I gave a tract styled the "Advantages of Drunkenness." That is right, said he, I loves grog exceedingly well: I told him that I hoped the time was

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approaching when he would learn to eat and drink for and not for drunkenness.

June 28th and 29, 1825. We have had a foul wind as the sea upon our broadside, which made the ships role very uncomfortably. Everyone had enough to do to take care of himself. My boy feared very much from this breeze, for he would not be quiet any but upon the deck though it rained and the wind blew very keenly. Captain Davison said, that that he never witnessed anyone so much afflicted with seasickness before. I likewise was very much debilitated, and what with the affliction of my wife, my own, and the care of my boy, I dragged on very heavily; but conscience the best, the truest and surest earthly friend, stepped forth to congratulate me, assuring me that I had no reason to give way to disquietude, for as I sought not my own temporal interest but the interests of others. Khieu who is the rewarder of them who diligently seek him, would soon turn my sorrow into joy. Often did I cry to Him who first set bounds to the ocean, in treating Him, to cause the wind to blow gently and the furious waves to subside.

June 30, 1825. With gratitude did not offer up my morning sacrifice to Him who hears and answers the ones of His creatures. This morning ushered in a pleasant scene to me: having awoke early, I found myself much refreshed, my Wife a little easier, my Boy in perfect health, a clear sky a gentle breeze and a smooth sea; now did my heart rejoice in Him who had made the rough passage of life smooth, who had turned my sorrow into joy of and caused the mountainous Sea to sink into a plain by His power displayed on our behalf; now did I express that pleasure is sweet after pain, the recollection of past troubles greatly increase present pleasures.

July 1st 1825. There was a thick haze, yet the moderate breeze which accompanied it and the smooth Sea answered us passengers exceedingly well; and gave us an opportunity of recovering all little. In the evening I went and preached to the Sailors and Passengers between decks. When I went down I fought my design was frustrated by reason of the various amusements which occupied their attention; but in passing through the group, I found some reading their Bibles, others religious Tracts; these I thought were proper individuals to begin with. I told them that I had come to give them a Lecture, and I hoped that as many as had leisure would ---- to that part of the --- which I intended to address them. I was happy to see that they all found time to attend and paid the greatest attention to the subject although it was evidently at open war with many of their practices.

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May the Lord who spoke this world out of chaos, speak by His word to the heads of the Sailors, and so transform the bent of their inclinations that they may proclaim war; yea, universal and irreconcilable war against their sin and allegiance to their Savior.

July 3rd 1825. Sunday. In the morning I preached in the Cabin, in the afternoon in the Quarter deck. Great credit is due to Captain Davison, the Officers, Passengers and sailors for the serious matter in which they attended the Prayers and Preaching of the Word. May the Lord grant that His Word which was spoken may be like good seed that fell on fertile ground, may produce in their hearts the fruits of the spirit, viz. Love, Joy, Peace, Long-suffering Gentleness, Meekness, Faith and Temperance, against which there is no law to arouse or condemn!

Today I was much reconciled to the Ship, the Sea and the Sailors; it being the first Sabbath that I had spent comfortably in their company: May the Lord favour us with many more such between

this and our appointed Harbor! In the evening we had a fair wind, for which I felt thankful to God who holds the wind in his fist and makes it blow at his pleasure. Now I began to anticipate a speedy voyage to theice which was very acceptable on my wife's account.

July 4th 1825. We had a foul wind which blasted all my former expectations, darkened my prospects, and laid before me a tedious voyage, and my wife seasickness seemed rather to increase. Her afflictions were greater and she had less strength to bear them. This complication of evils called for more faith and patience than ever I possessed. I found it very difficult to be persuaded that these were among the all things which should work together for my good. Although Scripture and reason told me they were. I forgot that the Lord's ways are not as my ways, nor His thoughts like mine.

July 5th. 1825. We had a gentle breeze, although contrary to us we moved on very softly the sea being smooth. The second Mate went down into the hold to seek my Chest which contained the Bibles and Testaments to use on the voyage: he found it, and brought it up, which was a welcome sight to me, for I had almost given up the expectation of finding it until we have arrived at York Fort. Having inquired into the spiritual wants of the Crew previously, and having promised to supply them with Bibles and Testaments as soon as they found my Chest, I was happy to find that they had not forgotten the promise, for as soon as they heard that I had got my Chest they immediately came for their Bibles & Testaments without any further

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notice. I did not forget to tell them that I hoped they would be as anxious to read them as they had been to get them --- the Bibles which they had received would be --- for on them at the Day of Judgment.

July 6th, 1825. We enjoyed a fine day for which blessing I felt thankful unto God, being the first Summer's day I had enjoyed since I came from London. When health and good weather were granted I took the hint that I must not be idle, when sick the wind blew the waves roaring and the ship rolling, conscience says nothing; when these impediments being removed conscience will be no longer --- therefore: in order that I and conscience might not differ I went between decks to spend some time amongst the Sailors and to my great satisfaction, I found many reading of the Bibles and Testaments which I had given them the night before. One I found reading the dialogue that took place between Christ and Nicodemus: this served as the text and I began to show the majesty of regeneration, affirming as Christ had done, that unless we were made partakers of the new nature and a new life, unless our affections were so changed that we should love God as the greatest good and hate sin as the greatest evil, we should not enter into the kingdom of heaven. To this they listened with great attention, and when I left them they told me they should be very glad to see me there as often as they could find time to attend without interfering with the duty of the ship.

July 7th, 1825. We were becalmed in the morning, the sky was clear and I do not remember seeing a cloud the size of a man's hand at the horizon; but all on sudden the wind veered round to the North and a thick fog arose with ---. this reminded me of the fluctuating scene of human life. Raw pageantry is our anticipation of heaven devoured by the troubles that succeed it. Yes very

often when our --- are, as it were lifted up in the --- Heavens, and while we are ruminating on the joy which we by faith have realized, there is given unto us a thorn in the flesh a --- of Satan to buffet us. But thanks be to God, the wise ---- of all things, for he has never filled our cup to the brim with ---- and wormwood, he has always left room for many blessings. In the evening I distributed some religious tracts among the Sailors and Passengers which they received very thankfully and began to read. I had some very pleasant conversation with the Sailors at this time, where I spoke to them of the blessings of Christianity, showing them that the promises comforted the Christian through life, were his support in dirth, and gave him the assurance that when his strength and courage fail God will

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---- strength and --- forever. By hearing this they all seemed to --- the righteous man's death and with that --- latter and might be like his; but when I told them that they who wish to die the death of the righteous must lead a righteous life for it is impossible to live with the sinner and die with the saints God had said; and all the world could not gainsay it, that the wages of sin is death, but the reward of the righteous is everlasting life. This appeared rather to alter the case, for they love the wages of the Christian more than the race of service and suffering which he has to run. I left them, praying in my heart that the time might speedily come when the love of Christ should constrain them to forsake their sins and live to the glory of that Savior who had redeemed them with the price of His blood.

July 8th, 1825. The weather was very pleasant a smooth sea and her serene sky. Capt. Bell sent his boat on board desiring me to go and spend a few hours with him: having been confined to his bed for several days. I went on board to him and was very happy to find that he was a perfectly reconciled to his affliction. His will appeared to coincide with the will of God, he was willing either to be restored or to suffer, being persuaded that all things work together for good to them that love God. We spent several hours conversing about the mysterious providences of God, acknowledging that we only see through a glass very darkly, and the humbled on account of our ignorance, yet we were anticipating the time when we should fully comprehend those mysterious wheels which move within each other in the womb of futurity. We concluded with prayer, sincerely thanking God for his kindness which He had manifested towards us since we left the harbor of Stromness entreating him to watch over us with the same peculiar care for the future, and give us a safe passage through the ice, and land as securely in our ----haven. In the evening I left him promising to visit him as often as the wind and sea would permit.

July 9th, 1825. Sunday: A number of the Passengers & Sailors solicited me for Prayer Books; I had none under my charge but those directed to Mr. Jones, therefore I declined giving them any considering myself not at liberty dispose of another man's property.

July 10th, 1825. Sunday: performed Divine Service thrice once in the Prince of Wales and once in the Camden. In the evening I conversed with the Sailors concerning the things which belong to

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There everlasting peace, and was happy to find that all --- --- said had not fallen to the ground;

many things had lodged in their minds and conscience seemed to tell them that they were --- the discourse was intended for: this taught me not to be -- --- in forming an opinion of others from my own feelings, for I thought that all the seed had fallen on rocky ground where none would take root and grow, but the Lord's ways are not as ours, He is a better judge than we what measures will best serve the purposes of His ---. May the Lord give me faith as a grain of mustard seed, that I may preach His Word in season and out of season, and trust the secret but powerful influence of his Holy Spirit to apply His Word to the hearts of my hearers that they may perceive and feel their need of a Savior; and be led to take shelter under him the Shepherd and Bishop of their souls!

July 11th, 1825. We had a favorable breeze which carried us at the rate of 7 or 8 knots an hour. Mrs. Cockran continues sick and is very much debilitated on account of her being long confined in bed. But even this is not so difficult a case as it might have been, I might have been sick too: and this would of been an additional evil, she then would have had none to attend her, but by the blessing of God I have been able to attend her every day but one since I left Stromness. Therefore why should a living man complain, while he is in the flesh in never has judgment without mercy.

At 11:00 A.M. the wind veered round to the east and blew a heavy gale; which made the Sea run very high: the ship ran 9 knots an hour before the wind carrying very little canvas, for the ---- of the wind and the waves were sufficient to urge her on. This added affliction to the afflicted, fear and sickness became inseparable companions of Mrs. Cockran. Every wave that broke upon the deck sounded like thunder and made the ship shake, which gave her the apprehension of immediate danger; when she heard the water rolling from side to side upon the deck she expected that the ship would founder. I comforted her as much as possible, exhorting her to trust herself in the hands of God and be willing to live or die. Once more I proved that Religion is the only thing that can make a man happy. He that lives in communion with God is prepared and ready to die, for such a character to love is Christ, but to die is exceeding great gain. This gale continued 24 hours, all the ----- I felt very thankful to God, for He preserved me both from fear and sickness, and when I compared my condition with the poor Sailors who had to stand upon deck and go up masts while the ----

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Flying over them; I thought my lot had fallen in the pleasant place and I had a good inheritance.

July 12, 1825. At 1 P.M. the wind and waves had considerably increased, the sky began to clear: the wind veered to the north, and been passed Cape Farewell we found the effects of the frozen ocean: but the sudden transition from trouble to ease made the cold passed over unobserved. Now when all danger had disappeared, too many of us attributed our deliverance to secondary causes. O presumptuous man, how often dost thou attribute that praise to thyself which alone is the property of God. Thou wilt say that a they ship and well managed always baffles the storm, when it is providence that bears thee up, and preserves thee from the furious waves. O for a grateful heart to God for all his mercies! When troubles and dangers terrify we then think that God stands afar off as one unconcerned about us, when ease and pleasure come we stand at a distance from him, as if we were independent.

July 13th, 1825. We enjoyed a gentle breeze. The sea had fallen considerably and the ship guided on: This brought us again to our ordinary state. In the evening, I went with the design to speak to the Sailors; but I found them so busy in preparing their ice anchors and cables for to grapple the ship with that they had no leisure time to attend. After supper, I went again to reprove some of them for their improper conduct on Monday evening, when we had the gale of wind. I told them that their conduct betrayed the greatest weakness on that evening, and it would have been a more becoming reasonable men to have spent their leisure time in prayer than singing foolish songs and teasing each other. They ---- to the truth of what I said, but palliated their --- attributing it to long custom.

July 14, 1825. Had a favorable breeze: but very cold such as I expected to meet with when approaching the region of ice and snow. In the evening I went and spent an hour with the Sailors preaching to them the love of that Savior who died for our sins. After I had finished, one said: If that be true which you say we never can do enough to promote the glory of Christ. I told him if he would only live in the practice of those duties which I had been instructing them in, he would soon be convinced of the reality of what I said, for the religion of Christ is always best understood it when most practiced.

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July 15th, 1825. Was cloudy and a foul wind --- --- little progress toward the desired haven; and I am --- ---- that I am too much like her, every day I ought to make some --- towards my father's house, towards that better country; but today I feel so careless, that if heaven were in view I would not go --- --- procession, if Christ were to lay the crown of glory down at my feet. I feel to idle to stoop down and take it up; I tried to pray but my heart is as hard as an adamant stone; I endeavored to study, but a thousand things rush into my mind and lead it captive. Here is the zeal of a missionary of Jesus! But O tell this not in Gath, publish not in the streets of Askelon, lest the uncircumcised triumph.

July 17th, 1825. Sunday. We had a Fine breeze, which prevented me from going on board the Camden to preach. Nevertheless I performed Divine Service twice in the Prince of Wales; in the morning I preached from the parable of the Ten Virgins, and thought I was to like the foolish virgins, I had got a lamp of profession, but all my oil was burnt. Before I had crossed the Atlantic this made me cry earnestly to God for to cleanse my heart, to wash it clean in the blood of Christ and fill it with the oil of divine grace, that I might shew forth the praises of my risen, my righteous, my exalted Redeemer. In the afternoon I preached from Ezekiel XI, 19. I will take to the stony heart &c. I found much to say about the hard heart. I knew from sad experience the indocility, the insensibility, and inflexibility of the human heart. When a man investigates the real state of his heart, he may almost despair of a cure; but when he considers that God is the official cause who makes the change, his doubts subside: though man cannot concur as an agent in the work, yet he can concur as a subject capable of being received; therefore, He who first commanded light to spring out of darkness, can command light to spring up in the dark understanding of man; He who commanded the harmony of the universe to spring out of chaos, can command order to spring out of our disordered affections.

July 18th, 1825. A Fine breeze but a thick fog, which made sailing rather dangerous, because

we were drawing near Cape resolution, and they were afraid that lest they should make either land or ice before they perceive them, and involve themselves in danger which they could not be extracted from. In the evening as they fell in with several pieces of drift ice, and as they appeared right ahead they apprehended that a field of ice was not far distant and they therefore tacked the ship, and sailed Eastward. -----

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Those the natural Sun had hid his face and denied them the privilege of connecting the Ship's course by him; yet the Sun of Righteousness did shine with healing under his wings, and disseminated his souchering and life-producing rays into my frozen soul, and revived the spiritual life which was ready to expire.

July 19th. 1825 -- The fog still continued: at 6 A.M. they tacked the Ship and resumed her proper course, and at 1 P.M. they found they had arrived at the same place where they met the ice to the preceding evening, and at 1 1/2 P.M. the ice appeared to the windward of them again: the fog being thick they could not see which way to steer to ---- it; this compeled them to tack at the Ship's course. I enjoyed health of body and prosperity of soul, my wife is in the way of recovery, and my boy is in perfect health. O God give me grace that I may feel equally thankful when thou sendest adversity as when the thou sendest prosperity: And may I always consider that both my crosses and comforts are mixed by thy hands. At 5 P.M. I went with the design to preach to the sailors, but before I had collected them there was an alarm given of an iceberg right ahead of us, which brought us all upon deck to behold the majestic appearance of it. This frustrated my design. At 10 P.M. the fog was dispelled by northern wind, and when the horizon became clear I was very much astonished to see the ship surrounded by eight icebergs, their appearance seems to draw the attention of all on board, truly it was very splendid. But I saw another object which appeared more conspicuous to my view, viz. the invisible arm of Jehovah, which had conducted us safely into the center of them, when we could see none of the length of the Ship. Lord they are well protected whom thou protectest, therefore may I ever trust thee where I cannot trace thee, and rely upon thy ---word went outward circumstances seem contrary to thy promise!

July 20th. 1825 -- At 0 A.M. We had within sight 80 icebergs, some of them appeared to be about 100 ft. high. At 8:00 a.m. we discovered the inhospitable shores of Labrador and Cape Resolution. Icebergs and drift ice became so numerous their novelty vanished, for I could no longer enumerate them. Blessed are they that dwell in thy house O Lord, for they are always praising thee. Blessed are they that are in the way to thy Kingdom they have sufficient reasons to praise thee, for soon shall they be received into that better Country where no icebergs shall never molest them. At 3:00 p.m. I went on board the Camden, and spent a few hours profitably: and found that as soon sharpeneth iron so doth the face of man his friend.

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At 10 P.M. the rugged rocks of Cape Resolution, covered with snow, appeared very evident to the naked eye.

July 21st. 1825 -- We were becalmed opposite the east end of Cape Resolution at 6:00 p.m. we

had a gentle breeze; which carried us into Hudson's Strait. In the evening, I went and addressed the Sailors and Passengers; and I am happy to relate that the Sailors are always willing to attend if the duty of the Ship will permit them: and I hope that He who gives a hearing ear, will likewise give an understanding and an obedient will, so that I shall not labor in vain. At 9 1/2 P.M. we came amongst a great deal of drift ice, but having a fair Wind we urged through it, and at 11:00 p.m. We came into open water: no sooner had they cleared the ice than they were surrounded by a thick fog which cause them to lay to for the night.

July 22nd. 1825 -- At 6:00 a.m. the sky cleared, and they resumed their course with great difficulty through the ice. The large pieces of ice which the Ship turns round and urges through is very astonishing, and the various forms which the ice assumes gives me work enough for contemplation. At 10:00 a.m. saw Terra Nivea (or snowy land); the mountains that lay on each side of it were speckled with snow, but Terra Nivea was wholly covered with it. When I gazed upon those speckled mountains, I commiserated those people to whom that ---- and inhospitable shore had given birth, and felt thankful to God that I was born in a more favorable clime & fertile Country, and likewise bound to a better Country, i.e. a heavenly Country. In the afternoon they put in for land as much as the ice would permit, and fired several guns to inform the Esquimauxes that they were upon the shore. At 10 P.M. we heard the Esquimauxes on their way towards us long before we could see them. About 11 they came up to us, and the Captain bartered with them kettles, pans, saws, lances, knives &c for blubber and whalebone. I was much pleased with their appearance. I did not think that such shores could produce so many robust, corpulent men and women; there was above 30 Canoes and 6 luggage boats, and the people were all as fat and healthy as the Seals and Bears they live upon: many of them bartered their coats off their backs to the Sailors for old knives &c. and sat in their Canoes naked as they were born, and though very cold they seemed to feel no inconvenience from it. I was astonished at the craft of many of them; they came upon the deck and took up the whalebone which they had received goods for, and came to the Captain to barter it the second time.

July 23rd. 1825 -- At 1 P.M. they left us, and having received
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very satisfactory bargains, they were very well pleased when they went away. One followed until 8:00 a.m. to whom the Captain it behaved very generously; but the more he got the more he desired: he seemed to have a use for all we had. I thought I would try whether he would accept of my Boy. I brought him in my arms and held him out over the gangway and cried Chimo. i.e. i.e. barter, but he would not. I cried Pellattas i.e. I would give my boy to him, but he would not accept him as a gift. I then held out three needles and as soon as she saw them he put his Canoe to the side of the ship smiling, and crying Pellattas, Pellattas, and reached up his hand for them, and received them very willingly. At 8:00 p.m. there being a great deal of ice and little wind they were obliged to lay to for the night.

July 24th. 1825 -- Sunday. Early in the morning they ungrappled the Ship and resumed her course. Performed Divine Service three times, twice in our Ship and once on board the Camden. O that God would implant His love in the hearts of all men, then when they meet the Sabbath and bid it welcome and enjoy it as an anticipation of that nobler Sabbath, which the saints and

angels enjoy in the presence of God. At night the ship received many a hard blow from the ice which sounded like thunder to us when lying on our beds, but He who neither slumbers nor sleeps watched over us and kept us from harm.

July 25th. 1825 -- At 4:00 a.m. They were obliged to grapple to the ice, which respite was acceptable to us after having been disturbed with such an unharmonious sound. Both Ships been grappled to the same piece I could communicate from one to the other. On the evening I went with the design to see one of the passengers on board the Camden who was dangerously ill. Soon after I went on board the wind veered round to the East, and Captain Tomison? made a signal for the Camden to ungrapple. I immediately returned to go on board the Prince but with all the haste I could make was nearly left upon the ice. Capt. ____ did not know I was out of the Ship. From this I began to sympathize with the wicked on the day of Judgment. I thought how inconceivably would it aggravate their torments when they should see the Saints sitting on the right hand of God in glory and themselves carried by the frontiers of Heaven to the place of destruction.

July 26th. 1825 -- We had a contrary wind and heavy ice: which rendered our proper course impracticable. The whole forenoon was spent in steering a zigzag course, without gaining any distance. Though our
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passage may seem to be retarded by the ice and the wind yet when it is compared with former Voyages which they have made in the same Seas, it has been at both speedy and prosperous so far. The past we know and have enjoyed, the future success of our voyage lies hid in the womb of Providence, ready to be unfolded to us by that hand of Him who is too wise to err and too good to be unkind.

July 27, 1825 -- Captain Bell paid us a visit; we received him kindly as related to us by a double birth; first as a temporal friend, secondly as a spiritual friend, as a Servant of the same Master, a Son of the same Father and heir of the same inheritance. Some time after, he went on board his own ship, the wind blew gently which made them ungrapple and get under weigh; this breeze though not so favorable to our course yet it was acceptable to carry us from the Shore; for while we lay at grapple the current had carried the ship and the ice to which we were grappled a number of miles nearer an unknown, barren, an inhospitable shore, which current, if it had continued would soon have brought us within a danger. At 6:00 p.m. they grappled again a considerable distance from the shore.

July 28th. 1825 -- After breakfast, I went on board the Camden to see one of the Passengers; when I went he was insensible, and according to all human appearance contending with his last enemy death: instructions were of no use to him, all that I could do was to call the attention of the Sailors that surrounded him, to behold the indubitable end of us all, sooner or later and therefore learn the vanity of all the honors, profits, and sinful pleasures which men so arduously seek after and so much a delight in; exhorting them to lay the present scene to heart and prepare to be in the same condition, arguing how the distress our fellow creature was now enduring, that a band of affliction was a very improper time to prepare for death.

I left them at 11 A.M. and at 4 P.M. received intelligence of his death with an invitation to perform the burial Service over him on Friday. This evening I went to spend an hour with the Sailors, and from the death of the passing and reminded them of the uncertainty of life, exhorting them to seize the fleeting hours, and improve them to the glory of God and the good of their souls. After I had finished one of them told me that once when he was shipwrecked on the coast of Holland he had 70 miles to travel without any other sustenance than a chew of tobacco. In this state of extremity, said he, I prayed unto God and night and day. I asked him whether he had ever prayed

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since; he answered, that He had prayed occasionally. He is like too many of the present day, who think that one good action will preponderate many a last one.

July 29, 1825 -- We lay at grapple surrounded by ice from 6 to 12 feet thick and a foul wind. At 10 A.M. went on board the Camden, and according to the desire of Captain Bell I addressed the Crew on the subject of death, assuring them that when the Lord afflicted their messmate he threatened them, and when he sent a messenger of death to their messmate he warned them that they were mortals, and as such should soon fall by the same enemy. After the address I committed the body of the deceased to a watery grave, in certain and sure hope that he should rise at that period when the sea should receive the command to give up the dead in it. How others felt her on the occasion I know not, but this I know, that it was good of me to behold the scene, for it made me resolve in the name and strength of God to die daily so that death might not be such a hard struggle at last.

July 30th 1825 -- Continue grappled. In the evening I was very much astonished at the majestic and terrific appearance of the ice, the whole was in motion as far as I could see, it floated round and round us, and the piece to which we were grappled remained in the center motionless.

July 31st 1825 -- Sunday. In the morning I performed Divine Service in the cabin. At noon I went on board the Camden and dined with Captain Bell, and preached to his crew at 2 P.M.. In the evening I returned and preached to our own crew at 5 P.M.. Today I felt very much concerned about my own soul and the souls of the Sailors to whom I preached. I was very anxious that God would make His Word have a lasting impression upon their minds, but all in vain. The memories of unregenerate men are like grates, they let everything that is pure run through, and retain only the straw and filth. That God would send his Holy Spirit to break up the fallow ground of sinners hearts, and then his Preachers shall not sow in vain.

August 1st 1825 -- We continued at grapple being impeded by calm weather and heavy ice. In the afternoon we tried the thermometer at different depths of the ocean. On the surface of the water it stood 37 degrees. At the depth 10, 100, & 150 fathoms it stood at 31 degrees. We wished to know the number of feet an iceberg might be under water; to find out this we had recourse to the following scheme: We cut out one square foot of the ice and divided its sides into twelve

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equal parts, and we set it adrift on the surface of the water. We found that 10 1/2 inches swam below the water and at 1 1/2 above the water; therefore according to this hypothesis an iceberg -- feet high must be 700 feet below water if it is floating.

August 2nd, 1825. Another experiment was tried with three bottles. Two of them were filled with fresh water, tightly corked and bound by a cord so that the cork could neither be pressed in by the water nor fly out. They were let down 100 fathoms for ---- minutes, and then drawn up; and by tasting the water we found it was brackish. The other bottle was corked up empty, and the cork bound the same as the former and sealed over with ----; and then let down 100 fathoms and drawn up immediately and when we brought it to the top it was filled with water. The query is, how did the fresh water become brackish? How was the empty bottle filled? And whether did the salt water penetrate through the pores of the cork or the bottle? At 4 P.M. we were under way, having a fine breeze, but still obstructed by heavy ice. At night I could not sleep on account of the ice striking the bows of the ship and rubbing along the sides; but with Jesus at the helm, we were conducted safely through.

August 3rd, 1825. We had a very good run the whole day, had a fair wind and the ice much lighter than we have experienced for the last 14 days. At 4 P.M. we were opposite Charles Island and at 11 1/2 we came into open water. At night I went to bed and slept soundly, being free from the fear of evil.

August 4th, 1825. We were pestered with a foul wind and thick ice. It cleared little at 10 P.M. and we saw Cape Wodenholme near us; they then tacked and sailed N.E. In the evening Capt. Bell paid us his last visit. When he left us, he said he wished God might prosper our undertaking, and grant us the desire of our souls: and as I am sure that your troubles will abound, may God make your consolations superabound. At ---- P.M. we were near Salisbury Island.

August 5th, 1825. At 6 A.M. we were opposite Nottingham Island (this reminded us of our friends at home). We had a fine breeze this morning which gradually increased until the ship was running 9 knots an hour; this made Mrs. Cockran very sick, and brought her into the same distressed condition as in crossing the Atlantic. At 1 1/2 P.M. we were parted with our consort Capt. Bell, whom I expect to see no more in the flesh. He started for his desired port, and we for ours. At 8 P.M. we were

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within sight of the Mansfield Island.

August 6th. 1825. Had a fine breeze. This day was spent in nursing my Wife and Boy. Having had no motion with the ship while we were among the ice, Mrs. Cockran gathered strength as fast as if she had been on shore, but as soon as we came into open water she was brought into a very hopeless condition: now I have no hope of her recovery until she sets her foot on Terra Firma: all that I could comfort her with was the short distance we had to sail. I told her that she had been enabled to endure the fatigue of 3,000 miles which we had sailed, surely she would never faint with the idea of the troubles of 500 across the Bay to York Fort, where we land, if

God permit.

August 7th. 1825. Sunday. I performed Divine Service in the morning and evening, and being a fine day and well attended I found myself very comfortable. I experienced that a Christian wherever he goes, if he is in the way of duty, the Lord will make some feel at home. At 8 1/2 P.M. went upon deck, and was very well pleased to see several of the Sailors reading their Bibles. I am happy that I can relate that the Bibles and Testaments which I distributed among the Sailors, have been very diligently read by many of them. I hope that the Holy Spirit will make the words which they read like a sharp edged sword, so that many may be wounded with a sense of their sinfulness, and be led to believe and trust in that Savior for salvation whom they now lightly esteemed.

August 8th. 1825. We enjoyed a fine day, a smooth sea and a serene sky. This was cheering to us, and made us admire Him who first created and placed the Sun in the heavens, to warm and cheer his creatures while they wonder here, secluded from His more immediate presence. In the evening I spent some time among the Sailors. One who was intelligent in many things but ignorant of the one thing needful came and asked me the following question: Sir, Do you think that the Deist can be saved? I was rather suspicious of him. I thought from some expressions which he used one night before, that he doubted the reality of the Scriptures; this preconception made me anxious to throw an arrow ---- at him. I brought forth several arguments against the Deists, which I had formerly read. I showed him the sinfulness of all mankind by nature and practice: and the necessity of a price being paid down to God to reinstate us in his favor. I showed him that God had been pleased to reveal to us that He

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had accepted the service and sacrifice of His own Son as ----- for the offences of Sinners; and He had told us that there is no other name under heaven where by sinners can be saved but through Jesus Christ; therefore, we may safely conclude that those who are brought up under the light of the Gospel, and willingly shut their eyes that they may not see the way to God through Christ, if they live and die in such a persuasion; they must inevitably perish. When he had heard this, he appeared a little agitated and answered, Lord, have mercy upon many! I then produced a tract styled "The Infidel convinced by a Child." This was read aloud, to which he gave a great deal of attention: both he and all who heard it, were well pleased with it. When it was finished, several who took their Bibles, triumphed exceedingly. I told him that Christianity had been many years persecuted by two thieves, namely, Atheism and Dieism; but the time was drawing nigh when these Antagonists should expire and Christ and his Gospel should be all and in all.

August 9th. 1825. We had a Fine breeze, but very cold. I felt very much indisposed both in body and mind being near to York Fort the difficulties there began to rise in my imagination, which made me very uneasy: but when I took a retrospective view of God's dealings toward me, I was led to commit my cause to him whom I wish to serve with my whole soul, the body and spirit, in a firm persuasion that he would make the difficulties disappear as I approached them. In the evening when I was walking on the deck, the Sailors to whom I had given the tract styled "The advantages of Drunkenness," came to me. After a little conversation about the weather &c he said you have often made me blush when you have been preaching; you tell me my faults so

very plainly, but what you have said is too true. For I have seen when a sailor has come home from a long voyage and has got several months pay in his pocket, he cleans himself, and goes out strutting; then a Prostitutes casts her eye upon him; she knows from his swagger that he has got a little money about him. She comes and salutes him; well Jack my deary, I'm happy to see you, I hope you have had a successful voyage. Let us have a pot together. Jack simply believes all she says, and goes to a brothel to treat her. Then she and two or three more of the like caste, drink pot after pot with Jack, until they have made him tipsy; he then goes to sleep; they rob him of his money. When he wakes he finds his money is gone, he swears that they have robbed him; they declare, with all the gravity imaginable, that he had no money when he came in. The landlady brings her reckoning; poor Jack has lost his money,

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has nothing to pay her demands; they then perhaps kick him out of doors, and he is obliged to seek a ship and get to sea again as soon as possible. He concluded it with the following words: "I am determined that these prostitutes shall have no more of my money." Stop, said I, make the determination in the name of God and in the strength of His grace and you will be the better able to avoid the snaress of the whorish woman. He answered, "yes, I find I am far too weak to avoid her temptations." I concluded with entreating him to pray to God, that he might by His mercy pardon his past sins, and give him grace to lead a sober, righteous, and godly life for the future.

August 10th. 1825. We were again involved amongst the ice, with a thick fog and contrary wind. This reminded me of the Christians Journey towards a better Country he has always to swim against the current, he has to go uphill with the wind in his face.

August 11th. 1825. We were sensibly tossed about amongst the ice; every blow the ship had we were secretly asking ourselves, what will come next? At 3 1/2 P.M. they got to the northward of the ice. The wind blew high with a heavy sea. This made me very sick and caused me to vomit excessively. I bore this very patiently because all the while they were sailing for the desired post. At 11 P.M., being completely tired of my body for every bone of my body ached, went upon deck, and was very much entertained there with a magnificent appearance of the Aurora Borealis. It seemed to ameliorate the present lonely scene and though I felt sick, yet by gazing upon it my mind was elevated to my Father's house where there are many mansions and where the righteous shall shine as resplendent as the Sun. While this contemplation continued, I learned that a single glance of heaven would make mountains sink into plains, and heal every aching bone.

August 12 & 13. 1825. We were much buffered with the ice & on the evening of the 13th we doubled the westering point of it for which we had labored the two preceding days. At this time I felt very much indisposed, and my wife was likewise very ill, but as soon as they passed the ice and got between it and the shore, the sea was very smooth and the ship glided on. This soon recovered me; and as we had a very sanguine hope of soon reaching our desired haven, we buried all our past sorrows in the ocean of oblivion.

August 14th. 1825. Sunday. We had a gentle breeze, a clear sky, and a smooth sea; this was very acceptable to me, for I was permitted to spend the Sabbath very comfortably, and I

performed
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Divine Service twice as usual. In the evening I preached 1 Samuel VII. 12. This was very appropriate to us, for ----- She had conducted us safely through the Atlantic and he ----- had laid us under the strongest obligations to acknowledge that hitherto He had helped us.

August 15th. 1825. At 8 1/2 P.M. we anchored in the five fathom whole, 7 miles distant from York Fort; for the Governor sent a boat on board for the Packet box, into which we entered and went ashore, and the Governor received us very kindly.

O God,
Through each perplexing path of life,
Are wandering footsteps guide;
Give us each day our daily bread,
And raiment fit provide.

O spread thy covering wings around
Till all our wandering cease,
And at our fathers loved abode
Our souls of arrive in peace.

(Signed) Wm Cockran.

REV. D. T. JONES TO REV. J. PRATT, PARSONAGE HOUSE JUNE 20, 1825

Rev. and Dear Sir,

1. The Assistant Secretary's favor of March 11th came to hand on the 6th instant. Its contents rejoice my heart, and produced, I trust genuine gratitude to the author of good, whose loving kindness I have so preeminently enjoyed during my residence in this Country.
2. I'm very happy to say, that I am at present, in the enjoyment of good health and spirits; the last winter proved unusually mild and the Spring has been, thus far, no less unusually cool and pleasant, consequently both seasons have been favorable to me; I am in sanguine hopes that habit will render the change of climate more reconcilable to my constitution.
3. I am particularly thankful for the kind consideration of the Committee in consenting to my return for season, in case of ill health; and I beg to assure them that nothing but extreme necessity would prompt me for a moment to think of quitting a field so promising and interesting, and so interwoven with the best feelings of my heart.

4. The Lord is daily adding new encouragements to the friends of Religion in this Country; everything in and out of the Colony wears a very highly interesting and promising aspect. I preach at both Churches every Sunday, and, if I have no calls to visit the sick, I catechize the Indian School in the evening at my own house. I have two weekly Lectures, one on Tuesday evening at the Image Plain

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about 10 miles from my residence, and the other on Wednesday evening at the Upper Church. These together with the necessary duties devolving upon a solitary Clergyman amongst such an extended population leave me but little time to myself; and draw more largely upon my strength that I can well bear; it was therefore with heartfelt joy that I read of Brother Cockran's appointment to the Station.

5. The Almighty whose ways are not our ways thought proper to try our faith by removing two of our little Boys in the early part of the spring: William Sharpe, one of the Northern Indian Boys, that I brought with me on my arrival to the Colony, and whom I had so named as a mark of my fondness towards the child, as well as of my esteem toward my private Tutor of that name in England, died of Dysentery on the 25th of February, and Joseph Harbidge, a Cree Indian from Beaver Creek, of Pulmonary Consumption on the 23rd of March. Particulars will be found in the extracts from my journal which are in preparation to be sent to the coast to meet the ship in August.

6. Mr. Harbidge has applied to me to be permitted to return to England this season in consequence of Mrs.H's ill health, as well as that of his eldest child; in reply I told them I had not the power of dismissing him, but that I thought the Committee would feel no repugnance to the step in contemplation under such circumstances. Mr. Harbidge has suffered much during the last winter and his child is certainly in a very desperate state. I look upon this as a means of Providence to remove him, and I feel confident that the step will be attended with a decided advantage to the cause. Mr. Harbidge has shown more christian like conduct during the last twelve months than before; but still there is a estimable want of conciliation coming and of temper and pliability of disposition which are only ---- ----- by Divine Grace in the list of qualifications essential to the formation of the Missionary Character.

7. I have desired Mr. Garriock to write to the Society. I feel a decided satisfaction in stating, that my intercourse with him during the last two years has only tended to strengthen him in my estimation; he possesses a humble childlike spirit - personal comfort is but an inferior consideration with him: and he will sit down to enumerate not his difficulties and privations but his blessings & encouragements.

8. I am inclined to consider that the support of the two

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Missionary Schoolmasters for this Colony at present would be an unnecessary expense upon the Society's funds, as I hope to be able to during the summer to establish ----

Schoolmaster at the New Church who will be supported by a modest charge exacted from the parents of the children educated there: many of the Settlers, Europeans, Canadians, and Halfbreed are now well able and profess willingness to support such a charge.

9. The Assistant Secretary must have been under a mistake when questioning of my being at liberty to draw upon the Society for 200 per annum as 50 was the salary mentioned to me on my leaving England, and I was never apprised of any subsequent alteration. I beg that this may be clearly stated to the Committee, as no doubt they will be astonished at the subject being mentioned if they understood that I received 300 per annum: it was exactly double what I had to calculate upon.

10. Both our Governors, through unavoidable circumstances, are going to England this year. Governor Pelly is anxious to have an interview with you, and for this purpose I shall give him a note of introduction: he will be able to convey to you much useful information, and this information will be conveyed in language which cannot be expected from Governor Simpson: I have no doubt but that Mr. Harrison will be able to procure a conference between you and the latter, should you think it desirable. Governor Simpson is taking a much more interesting view of our plans and prospects than he did: he is the man whose interest I wish to engage, as no [temporal] difficulty stands before him for a moment. I have experienced much kindness from both.

11. Little, my dear Sir, did I expect when Governor Simpson, in a cursory manner wrote to me on his departure for the Columbia, promising to turn his attention to Missionary exertions, that he would come back fraught with such promising & encouraging intelligence. The document which he has prepared for the directors of the Hudson's Bay Company, and upon which we have communicated freely and fully, will, I feel sure, give you much satisfaction. There is a combination of circumstances of a nature so pleasing and encouraging connected with this field, that they must be regarded as a call from above and I hope cannot fail to command active exertion. The Climate is healthy - the Natives are stationary - the country is rich and productive - the Indians are not only favorably disposed, but are earnestly soliciting the boon of Christian Instruction at our hands. As Governor Simpson told me that the only subject of importance with them was, whether they should have Missionaries to teach them the knowledge of the Great Master of Life.

I confess I think there is something peculiarity grand in the prospect, and hail the opening with the motions of the liveliest joy! The exertions of the Eastern & the Western world, are hastening a to a collision with rapid and gigantic strides! The North West American Missionary may stand on the summit of the Rocky Mountains, and stretch forth his hand towards the waters of the Great Western Sea, and hail his brother Laborers in the Islands, while he may in his region and see the dawn of that happy day when the knowledge of Him whom to ---

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is less attuned shall overshadow the whole world as the mighty waters now cover the ---

--- of the ocean that separates him from them!

I have submitted to Governor Simpson my views of the propriety of either Mr. Cockran or myself proceedings thither next Summer; should the proposal meet the views of the Committee; in order to clear the stumps and bushess, previous to the arrival of laborers by the Brig round Cape Horn. A passage may be had a free of expance; but I must now leave this subject which occupies my attention day and night; I shall wait with the greatest for the next Spring Despatches to inform me what will be the result of the measure proposed.

12. I have no conception how my account stands: and not knowing how the society to settles accounts with the Company I cannot give the Rev. Mr. Budd any instruction concerning the balancing of the same: perhaps the Assistant Secretary will be able to give me a copy of it arranged next year. Please to advance 30 on my account to Mr. Budd as I have given him instructions for the application of that amount.

The insulated Missionary when his lamp is bright is the most highly privileged being under the Sun! The thought that he is embarked in a cause, the success of which is guaranteed by the to immutable things of St. Paul, makes his difficulty and privations dwindle into insignificance. I would only add my humble request that you will in your best moments remember your affectionate fellow labourer in the cause of Christ.

(signed)

David T. Jones.

**REV: D.T. JONES TO THE ASSISTANT SECRETARY
PARSONAGE HOUSE, RED RIVER SETTLEMENT, JULY 16, 1825.**

My Dear Sir,

I have now to enclose to the Secretary's address the last communication which you can expect from this Quarter during the present year unless the Cattle dealers from St. Louis be here, which we hardly expect at present.

I am sorry the opportunity of sending by Montréal as usual should have been missed. The Despatch Canoe left Norway House for Canada on the 15th of June and Governor Pelly expected that it would call at the Settlement for our letters but the person in charge was given to understand that he would find the Colony communications at Fort Alexander, "Bas de la Riviere"; and when he did not, he proceeded on his route to Lake Superior; I shall, however, send the letters I had prepared "status quo" for your perusal.

It is my painful duty to state that since I enclosed the letters of June (wherein you will find the steps which led to the determination of Mr. Harbidge's return to England) circumstances have taken place of such a nature as to make me extremely thankful that matters have taken this turn.

Mr. Harbidge

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Has fallen into a sin which is the greater obstacle against the Gospel in this land than hedonism. I do not mean to say that he is an habitual drunkard, but he suffered himself to be led astray by one of the most determined enemies of Christ which Red River Colony affords: grievous to my soul is the ----- which is made of it: nothing but his removal would ---- ---- the public here of my detestation of his conduct; consequently his place was occupied last Sunday by Mr. Garrioch, whom, according to the Society's directions I have appointed to succeed him a salary of £100 per annum. Mr. Harbidge has been very solicitous that I would not inform the Society of this circumstance; I told him I would do what I considered my duty, and I certainly consider that there ought not to be anything kept secret from the Society that transpires at their stations.

I shall be in want to of two suits of black cloth by next year's conveyances; if Mr. Bardoe continues to do business for the Society he will doubtless remember my dimensions, and it would not be much trouble for them to pass through your ---- to the ship and charge to my account.

I have not seen an Almanac since I left England; a small one might come by the Canada Despatch in the spring and it would be really a treasure. Should there happen to be published any interesting Missionary works, they would afford us here a pleasure which I am unable to describe. The climate is so cold and everything so deadening, that I wish for something of this kind to create a Missionary atmosphere around us. On the covers of our Registers I've noticed the publication of a work there denominated – “The History and Origin of Missionary Societies”; if the work be answerable to what is there stated, I imagine it would be valuable for such a library as ours, however you will be the best judge of this. Mr. Judson's account of the Burmah Mission, should have a place on our shelves, as it is, I think, a striking example of a true Missionary Spirit.

I feel assured that you pray for me, and I feel at times so comfortable in calling to mind those delightful meetings at the Committee room, that it is fully impressed on my mind that I am the subject of your petitions; Blessed be God, we are looking for happier meetings than those, in a happier and brighter world -- the Lord make us all faithful with the discharge of our respective duties!

(Signed) David T. Jones

P.S. I have given the following bills on the Secretary in favor of,
Andrew Colville, Esq. £60.
Captain Pelly £30.
Mr. G.. Harbidge £15.

The former of the above bills is for sundries included in the accompanying account of expenditures during the years 1824 - 25. The two last amounts belong to the account of 1825 - 26, that is, from June to June.

MR. WILLIAM GARROCH TO REV. JOSEPH PRATT.
RED RIVER SETTLEMENT
JUNE 20, 1825.

Rev. Sir,

Permit one who is an entire stranger to you, to intrude himself on your notice, bite knowledge and his acceptance of an appointment to succeed Mr. Harbidge, as Schoolmaster, in the Church Missionary School in this place, under the Superintendence and direction of our dearly beloved and faithful Minister the Rev. D. Jones.

Permit me, Sir, also to desire an interest in your prayers; that I may be enabled to discharge the duties, of that station to which God in his providence is now calling me; in a manner that will be calculated to promote his own glory, so that consequently my friends may not have cause to repent the choice they have made, nor the feelings of the Society be hurt by my subsequent conduct in their service.

Gone and my heart knows what I have been; my friends, as far as man can judge by outward appearances, know what I at present am, but "the heart alone knows its own bitterness; and now I feel too much, also to resemble that sad picture drawn by ----skill -- PC to fall above all things and desperately wicked. I pray God that its deceitfulness may not lead me to grieve that Holy Spirit whereby we are scaled to the day of redemption, by doing anything to injure that cause `with which I am not unworthily connected.

(Signed)

W. Garrioch

REVD D.T. JONES JOURNAL FROM JUNE 24, 1824 TO JULY 2, 1825

June 22/24. Two Indian chiefs arrived here this week, Premier from Lac Le Pluie, and the Rob Noir from the Manito Boh Lake: with both of whom I had conversation, and both seemed delighted with the idea of having their children educated by the white people. The Chief Premier, said, "I am too old now to learn to read, and I shall soon follow my friends who are dead, but our little ones will be benefited by the kindness of our friends."

These poor wretches when they come to the Settlement are bent upon

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nothing but having spirits, and generally while they stop here ----- with the yelling of their Bachenal??? ---- together with the sound of the drums and other accompaniments of ---- mirth I am glad that --- ----they now do yet so diluted as in general to prevent intoxication, and very frequently we have no quarrels and bloodshed as they used to formerly: the veneration of this article among the Indians is doubtless one step gained already toward amelioration, but I sincerely trust the ruling Authorities will not stop here: in that, in a short time this Sin of the country will be totally banished. This is a well as every other habit deeply rooted in the mind, is not to be eradicated in a day; and I am well aware that under our present system of Government the distribution of it would not in any measure be countenanced, could the --- be totally abandoned with an assurance of public safety.

June 28, 1824. Went to Fort Douglas to reside of few days with Capt. Pelly while the Carpenters are at work finishing my apartments at the Parsonage.

June 30, 1824. Went in the morning about 12 Miles down the Settlement to marry two families and to baptize their children; returned to the Prayer Meeting in the evening which was but thinly attended: afterwards I returned to the Fort.

I was much gratified today to find that the subscriptions in labor and money towards the New Church succeed beyond our most sanguine expectations, and I am now in hopes that we shall be enabled soon to commence with the building.

July 4, 1824. Preached in the morning from 1 Peter I, 12, and in the afternoon from Jeremiah IX, 23, 24. Church and School very full as usual: we were prevented in the morning from having the windows opened on account of the uncommon thickness of the Musquitos, and in consequence a great number fainted during service on account of the heat.

Being oppressed with the warmth and troubled with a violent headache I felt dull and heavy today, but thanks to God, not without comfort. I should enjoy hearing a sermon from minister now; but the master of the vineyard knows what is best.

July 8, 1824. The weather is excessively hot and oppressive, and I felt very dull and heavy; and my head so confused and disordered as to be hardly fit for anything – May the Lord revive me! At times I am in a pleasant frame of mind and willing to be devoted to God and happy in the thought of it – having no other object of ambition but to be instrumental in forwarding his work. But, alas! At other times, and that often, I am in the contrary extreme, all doubts within and without, and the most painful ideas present themselves in respect to my unfitness for the work into which I have volunteered. I feel assured that if I am not under the influence of that grace which “bringeth into captivity every thought to the obedience of Christ,” I shall not be able to stand, for surely I cannot be supported by any worldly hopes, prospects, and acquisitions. Nothing but the experience of the freedom of body and mind indisputedly connected

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--- --- of God can dispel the gloom which is so apt to collect around the isolated Missionary. Nothing but the prosperity of Zion can cheer his lonely ---- nothing but the consideration of the glory which the evangelization of the dark places of the earth, bring to the Redeemer can enable him to be joyful in all his tribulations!

July 24, 1824. Letters are now off for England. I had the greatest difficulty to write owing to the derranged state of my head. I find it next to impossible to use any mental operation; I hope that the warmest season will soon be over now, and that then I shall be restored to my accustomed health.

The rafts for the new Church went down the river, past my window today: there are encouragements mingled with chastisements continually: I am now in expectation that we shall be enabled to have service in this building next Winter.

The labor of a Minister in this place is daily on the increase: by the time a little --- decency, which can scarcely deserve the name of moral reformation is affected on newcomers, another band comes, sunk in the lowest date of degradation; these will not come to him, so that he must go to them, and his difficulty is much increased by their being scattered about at an immense distance from him, and from one another. Upwards of a hundred souls arrived here this week from the Saskatchewan River; all Europeans with large Indian families; as many more are expected soon from the coast of Hudson and James Bay.

July 26, 1824. An Indians informed me today that the neighborhood of Pembina is visited by swarms of locusts which sweep away every vestige of vegetation. Should they visit this Settlement, the scourge would be dreadful.

The season at present seems very promising, and encouraging, the crops appearing very exuberant: indeed the rapidity of the progress of vegetation is very surprising in this Country: after a long winter of upwards of six months, during which everything is locked up by a most severe frost, and the snow in general three feet deep: in the beginning of April the Sun becomes a little powerful, and the vast machine of nature is set in order, and begins to ----: thousands of birds fly to the north – Swans – Pelicans – Geese – Ducks – and all aquatic fowl in flocks that exceed calculation. The woods become on a sudden inhabited by every species and genus of the feathered tribes from the towering Eagle to the Hummingbird that flutters its diminutive wings almost unperceived. All these fill the woods with their chirpings, which though not very musical, forms an agreeable contrast to the silence of Winter, when nothing is heard but the patting of the Woodpecker, and the croaking of the Raven.

Towards the end of April the snow melts – the creeks and ponds become full of water – and the river where we were driving our Carioles and sledges with perfect security, becomes impassable, and is deserted – the ice begins to crack and is carried off in immense sheets bearing away all before it that obstructs its progress; to this succeeds the stillness of the gliding

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waters, ---- ----- covered with batteaux and canoes of every description affords undescribable relief to the eye as well as ---- to every faculty, and when ---- foliage - the lining of the landscape - appears, we find it difficult to identify our own lands at least I found it so on my return from Bas de la Riviere after a fortnight's absence in June.

When the water subsides, after the melting of the snow, the Settlers take up their hoes, hatchets, and ploughs, and with an amazing rapidity of ----- the banks of the river become ornamented with luxuriant (though not large) fields of corn. The plains instead of wearing the dreary aspect of winter put on the appearance of a large meadow and are covered with numerous herds of domestic cattle, brought here for sale by the Americans at different times from St. Louis, on the confluence of the Missouri and the Mississippi rivers.

Diminutive as the scale is upon which things have been hitherto carried on in this place, its present standing affords to my mind a strident example of the superiority of the external influence of Christianity over that of barbarism. Here in the very center of North America, is to

be seen religion combined with its necessary concomitants in its state incipency and yet shedding its benign influence, in a humble measure, over vast parts of the country around, and will, I have no doubt, at no very distant period attract the eyes of the wretched, and, hitherto neglected race of the North, and in addition to the amelioration of their temporal condition, [which though an inferior consideration in itself, is in general primacy in the mind of the untutored savage] will unfold to them the riches of redeeming grace, and put them in possession of the “hope full of immortality.”

Then brighter beams that his, who fires the skies,
Shall rise and dawn on their admiring eyes
and shoot into their darkest caves the day
From which some nicer optics turn away.

It is not long since, that [to use the language of the same Author] “the sound of Church-going bell was never heard here, but now two humble Protestant Spires point to heaven in the midst of the Wilderness, and many are inquiring the road to heaven. “Awake, awake, put on strength, oh arm of the Lord; as in the ancient days in the generations of old.”

The only drawback upon the pleasure experienced at the return of the welcome and reviving season is the existence of the tormenting insect the Mosquito: when the water dries up in the creeks and swamps incredible swarms of these irresistible enemies are engendered in the sediment, when there are a most constant plague by day and by night.

July 31, 1824. Five Indians came this morning, who manifested a very turbulent disposition; singing and yelling about the house, and firing pistols close to the
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Windows. I went out to expostulate with them, and found that they wanted to show me the scalp of a Sioux Indian whom they had taken, expecting no dealt that I should commend their valour: they seem to be really intoxicated with blood, for instead of sitting down quietly to smoke their pipes, as they generally do, they were restless, forward, and noisy, and thinking as much of the poor old man's scalp which they had [for it was covered with gray hair] as if they had destroyed the whole of their enemies. I entered into a long conversation with them on the subject of war and peace, but they would advance nothing in favor of either, only declaring all advocates for the latter to be cowards, and thus gave some broad hints that notwithstanding my size and strength, they strongly suspected I should not make much of a figure in war. They were glad at last to steal away that they might go where they might with more prospect of praise, show their trophy.

This is a picture of that nobleness of sentiment – that keen sensibility which the Indian is said to possess! There is nothing but the Spirit of the Gospel of Grace that is replete with peace and goodwill to man.

Weather again very warm. Thermometer rose in the sun this morning to 120° above Zero! I feel much better than I was for the last few days because I keep myself quiet and within doors as much as possible.

August 8, 1824. Sunday. Had Sacrament this morning, when four persons joined who, I trust,

are lately made acquainted with their sinful state, and with the efficiency of the Redeemers sacrifice; three of whom were Scotch Highlanders, and one a Half Breed Native. These are a few instances that the seed is not sown in vain: May the Holy Spirit come among us more powerfully in conviction, and more comforting in its communications!

August 9, 1824. Within doors: the weather very hot, and the Mosquitos very trying: they are worse within doors than out: I suffer more than most persons from them on account of the humours produced on the places where they sting. Yesterday a Native Woman brought me a Mosquito curtain which gave me last night the best rest that I have experienced since the commencement of Spring.

Our Governor who was for Ten Years in Bengal states that he feels the heat as oppressive here as ever he did in that country. The Cattle are in constant torment from the infinite variety of flies with which they are annoyed: the dogs are almost incessantly swimming in the river to keep themselves cool – and all the birds are seen in the shade with their bills open gasping for breath.

Three Boats arrived from York Fort, Hudsons Bay, today, by which I received some of my Outfit packages.

August 15, 1824. Sunday. This morning a storm on, and that very suddenly
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of which I never saw the equal. It immediately became so dark that I could not see to read in the house: the lightning was very astonishing, running from Zenith to the Horizon, in innumerable streams, very much resembling the ---- of the Missouri River towards its sources, in Aerosmith's large Map of North America. The thunder was not less astonishing than it was convincing of ---- - Majesty of the Lord, and of the insignificance of man. We could not begin service till 12 o'clock, and then there were very few present. In the afternoon the Church was full.

August 16, 1824. Fixed on the spot for the erection of the New Building & made engagements with the men for carrying it on, with all possible speed. Though the foundation was adjusted and laid without the parade and ceremony attendant upon such occasions in Britain, it was not laid without prayers to God for His blessing on the work of our hands.

Literally speaking, this desert is rejoicing: fine fields of corn, pulse, and potatoes, are growing ripe for the sickle; and all the settlers busily employed in procuring their hay. I enjoyed my ride through the plains at the back of the settlement today, and permitted my mind to picture this fine prospect as spiritualized before. I have every reason to hope that the set time is not far: “Even so come Lord Jesus!”

August 20, 1824. This morning the Company's principal Brigade of Boats arrived, by which I received most of my parcels left at York last Autumn; and also a very kind letter from Governor Simpson intimating the desire of the Council at York to forward the views of the Church Missionary Society. The hearts of all are in the hands of God.

September 5, 1824. The weather is now much cooler and pleasanter: the Church was very full and encouragingly attended. This day twelve months, I was in Hill River walking through the woods for the sake of privacy. I hope I am thankfully sensible of the change.

September 6, 1824. A band of Indians came to the Settlement from Brandon House with their Chief Souah at their head: they came with their faces painted black, in order to indicate their grief at the circumstance of the Company having withdrawn their trading posts from the Upper Red River, in consequence of which they had been brought to the extremity of distress.

Among this band was an Indian called "White Loon" who gave his boy to Mr. West in consequence of his standing between him and the Great Spirit to. After an audience with the Governor at the Fort, where I attended, he followed me home and was surprised at not finding Mr. West at the Settlement: his wife was using all her influence to get the boy away: I told them I did not wish his son should be kept from him, if he wished to take him away, but told him that I should keep him longer if he left him, and advised him to do so, because he had not had time to learn enough to teach his countrymen when he got home. He then turned to his wife said, "You see how much better he is, than if he

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had been with us; besides if we take him the Stone Indians will kill him in all probability. He then said to me, I am glad my son pleases you: I shall leave him & hope when his brother grows up you will take him also."

They were resolutely bent upon having a conference with the Governor yesterday (Sunday), which he as resolutely refused; I sincerely rejoice at this, as these Indians will go to their wigwams impressed with the idea that the White people observe a day for the worship of God.

September 7, 1824. Had a message from the Catholic Bishop asking if I would admit of Catholic Children as day scholars in order to be instructed in the English language, to which I replied affirmatively on the condition that they should read our school books which are principally extracts from the Holy Scriptures.

September 8, 1824. Weather rather colder than usual but much pleasanter. We are in continual expectations of letters from England, as they were sent from York Factory to Fort Alexander by the return of the Montréal Canoe; and a boat from here has been sent for them for some time.

Road to the site of the New Church which is proceeding very rapidly but our slight fund will soon be exhausted.

The weather is very damp and the season in consequence very sickly -- coughs, colds, and eruptions, have continued among the Indians for a long time. A determined South Wind occasions a delay of letters &c from Hudson's Bay which puts our patience to the utmost stretch, as we have heard but comparatively nothing from Europe for the last eighteen months.

September 12, 1824. Sunday. A happy day in England! but how different here. I am

constantly annoyed by the discharge of guns in the woods. The laxity of tenet in regard to the Sabbath maintained by the Catholic Church has a very bad effect here: after 12 o'clock they proceed with their occupations and the Bishop with his Deputies pass the afternoon at the Card Table!

I am far from well in body and mind today, and I would gladly accept of a substitute, but it cannot be. May the Lord quicken me and strengthen me with his glorious might that I might be enabled to speak with boldness and love in his name, and to divest myself of the fear of Man!

About 11, went to Church, which was well attended, and preached in the morning from Isaiah XL, 1.5: and in the afternoon from Matthew XXII, 7-9. Was very thankful that I was enabled to go through. The excellency of that power which can carry conviction home to the heart must be from God and consequently I have an equal chance of success with the ----- of Preachers: was not this the case I should be more often a victim to despondency than I am.

September 13, 1824. Sometime ago I was applied to by the Roman Catholic Bp. for the admission of the children of Catholic Parents to our English School to which I consented on condition that they should use our elementary

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books, today at his request. I sent in specimens of those books from the --- to the New Testament, and I imagine that here the matter will end. I had an additional instance of the domineering spirit of this misnamed "Catholic". I young man [Half Caste Native] wanted to marry a Canadian Half-Breed, professing the Catholic faith, as most of the Canadians do: they threatened to ----the young woman if she came to me to be married; and at the same time refused to solemnize the rite themselves, unless the young man consented to be baptized by them and thus embrace their creed: surely there is not much Catholicism in this. On advice the young man determined to give up the connexion.

September 14, 1824. Thunder, lightning and Mosquitos gave me no rest at all last night. This morning I went to the Church and found the Indian Boys, especially the two Northern Indians, very much troubled with ulcers and eruptions: the Colony has no surgeon, and I was constrained to act the part myself administering only simple purgatives, consisting of Calomal, Rhubarb, & Antimonial powder.

Returning to Fort Douglas, I was overtaken by a most tremendous storm; it became almost instantly very dark, the awful flashes of lightning, and the loud peals of thunder were simultaneous; my horse stood still and trembled like an aspen leaf, and it was a long time before I could get him on: I never felt death so close at hand, but God shielded me when literally in the "centre of the storm."

September 15, 1824. Dark, cold, and cloudy weather – had much heavy rain and thunder during the night: walking is very disagreeable now, owing to the adhesive nature of the soil. Had a very comfortable night and feel recovering strength fast this morning; the Lord be praised for thus renewing my strength!

About 1 P.M. the long expected boat arrived with letters from England. Sorrow is mixed with every enjoyment here; changes, by death and other circumstances, being announced, convert the long wished for season when it arrives into a season of mourning: Oh! my soul learn how vain, transitory, and fleeting everything is in this world, and learn to place thy affections more fully upon higher objects.

September 16, 1824. Went to the New Church; its bare poles, as it is continually rising above the trees, far surpassed in my estimation any pinnacles and turrets that I every witnessed. I hope many will pass through its humble courts to thy house not made with hands, eternal in the heavens.

September 17, 1824. The Indians from Netley Creek arrived today with Pigwis their Chief; he always calls upon me and is very friendly: he is a very deep and cunning man, he says to some of the Half-breeds: "I know you speak well of your "Keetchee aia meetcha Hookemaw" [big Reading Governor] but perhaps he will change: at any rate I will look about me for a while, and if he continues so ---- to you and to us, I will arrange with him to get my people & children educated.

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I am thankful to find my boys are getting rid of their troublesome disorders. On seeing the effects of my prescriptions on them I was sent for to see, and administer to, several of the Settlers today.

The Brandon House Indians have been committing murder on some unprotected Saulteaux on their way home, which we fear will lead to hostilities between these tribes, which would be very trying, as well as dangerous to the Settlement.

September 18, 1824. Heard this morning that the Cattle Dealers from St. Louis have arrived at White Horse plain, 12 miles from hence. The Sioux stole a great number from them while passing through their country.

September 19, 1824. The Church was well attended at Morning Service, as well as School; but the afternoon service is getting less and less attended in proportion as the days shorten: people who come from the distance of 9 & 10 miles cannot remain.

Returned to the Fort after service, where the evening was as usual, profitably spent in reading some of Newton's letters, and religious conversation.

September 22, 1824. Rode to the New Church, and found the progress very slow; but in consequence of my having dismissed many workmen in order to keep employment for those who had subscribed to give so many days labour: these contributions always discharged very tardily.

Road on about 5 miles further than the building in order to speak to some persons, who, I was informed, follow their daily occupations on the Sabbath. I was received very coolly, as might be expected, but I was enabled to deliver my message faithfully and in love to them. In cases of

this kind I always find it the best way to entreat – to ask as a favor – their abstaining from improper conduct: human nature revolts from being dictated to – it always feels wounded if imperativeness is resorted to.

September 23, 1824. Within all day on account of indisposition: read a part of Colquhoun's Treatise on Spiritual comfort.

September 26, 1824. A very fine day: Church crowded both Morning and Afternoon. Engaged more than usual liberty in the evening in preaching on Romans VII, 24.25. Many were in tears, may the unction from above follow!

September 28, 1824. Had a pleasant day at farming, having two ploughs digging potatoes: and all the children of the School gathering them up, with which employment they were quite delighted.

October 1, 1824. The Indians of Lake Winnipeg went off today to the Buffalo plains.

October 2, 1824. Called on several parties [Half breeds] whose banns have been asked, to ascertain their knowledge concerning the nature and end of the rite.

October 3, 1824. Great attention was manifested by the people today: I hope the Lord will soon give prosperity. I cannot be sufficiently thankful for the renewal of strength which I have experienced: the services of the sanctuary
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are now no longer a burden, but my greatest pleasure.

October 12, 1824. The boats arrived this morning from York Fort. This is the last arrival that we have to look for till June next year; several letters from dear friends in England have not come to hand, which is a severe disappointment.

Today I received four Indian Boys into the Mission School from Port Nelson: may they be taught to from above, for nothing short of the vital influence of God??? can penetrate the evil of ignorance and heathenism by which they are enveloped.

The Chief Officer at York Fort writes very kindly, and states that the Indians around the factory wish to send their children also, and that they will be sent here free of expense in the Spring.

Thus a few are coming in from this wretched race who will have the offer of Gospel privileges – how immensely are they favored, and how little are they sensible of it! It is absolutely like removing a person who sleeps on the brink of a precipice to the state of security – he knows it not – he feels it not – and cannot express his gratitude until he is awakened and informed of what has passed. Oh may these dear children awake to a sense of their sinful state, and “flee for refuge to the hope set before them with the Gospel.”

October 22, 1824. Went down the river 20 miles to visit a Half-breed communicant who seems to be near his end. He is the young man mentioned in my journal of December 14/23. I found his mind sweetly stayed on the Rock of Ages, though the enemy harrasses him at times. Death would be a blessing to him in every sense of the word – for such a scene of misery as that by which he was surrounded I never before was a witness to – three men – three women – thirteen children and a sick man, all in the same wigwam! How pre-eminently glorious is the salvation of the Bible! In the midst of this suffering and misery, the witness from above consoles this dying Israelite with the application of that precious promise “I will never leave thee nor forsake thee.”

Though on my return after a ride of nearly 40 miles I felt fatigued, yet I thought the scene I had witnessed was an abundant compensation.

October 24, 1824. I was very much enabled to urge and entreat today – and there seemed a great degree of feeling manifested.

I have been much tried this last week in consequence of an impropriety of conduct manifested by some communicant at the Fair held on Frog Plain last Thursday: the baneful effects of spiritous liquors will be felt by every friend of morality and religion as long as the importation is countenanced.

School attended as usual. I have now taken my class through the history of the Israelites to their second settlement in Jerusalem under Ezra & Nehemiah. I always the first thing every Sunday recapitulate what we read on the preceding Sunday, and by that means they have obtained a very circumstantial knowledge of it: this I deem necessary in order to give them a more clear view of the links that connect the Old and New Testament together; as
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to facilitate the explanation of various parts of the writings of the Prophets.

October 27, 1824. The river froze over last night, and will continue in this state from this time to the end of April.

October 31, 1824. Sunday. Weather moderately fine. Church more than full. This being a Sacrament day, three joined us anew, and two I was obliged to keep back for a time in consequence of their conduct at the late fair.

December 19, 1824. Sunday. The service is generally as well attended as during summer, but there has been falling off in the school lately. I cannot expect it should be otherwise, when I consider the distance they have to come and return: several told me today that they have to be up two hours before daybreak in order to be here in time.

Spent the evening with an old man, a communicant, who appears in a state of great danger as regards this life; but his soul is in safety: I felt invigorated by his declarations concerning the sweetness of the love of Jesus. It is a most delightful proof of the efficiency of grace to support

in time of need, when we see a person writhing with pain and anguish of body, and yet hear nothing but the language of gratitude and praise from his mouth – and this is the case with my old disciple.

December 20, 1824. Several Half-breeds applied for Bibles today, but I had none to give, which I felt very trying, and more so from the consideration of there being several boxes at York Factory. I had four small pocket Bibles of my own when I came here, but necessity has made me part with them all.

December 21, 1824. Tidings from the buffalo hunting grounds very unfavorable, the Herds keeping at an immense distance towards the Missouri.

I had lately contracted with a Canadian Joiner to make the large doors for the New Church, who appearing more dilatory than well-suited my anxiety to have them done, I strongly remonstrated with him this morning, when to my astonishment I found that the Bishop [Catholic] had interfered, deeming it improper that a Catholic should have a hand in so heretical a work. One is inclined to pardon Luther's great vehemence when he knows something of the disposition of the people with whom he had to deal.

December 24, 1824. Restless and anxious about what lies before me the two next days. May the Lord enable me to cast my burden upon him and leave the consequences with him: let me aim at sincerity in the discharge of my duty and not feel weary in well doing.

The Scottish Settlers puzzle me in forming an opinion their state in regard to religion: the majority of them appear well disposed – are very attentive to the means of grace – can talk well on any point of doctrine. – and are zealous in the performance of those duties deemed of weight in the moral
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estimation of character but all this is blended with much self consequence of their being connected with the Presbyterian Church of Scotland, which they look on as a model of purity – they are extremely ignorant and superstitious; after all ---- must think them a people more deserving of praise than censure; and if Hooker could reasonably hope that many would find their way to heaven through the mists of the Popery, I hope I may say “a fortune” will many of the Scotch Highlanders go ---- through the less noxious mist that surround them.

December 25, 1824. Christmas Day. Service at 11 A.M. The Church quite full – subjects Titus II, 2 – felt unusually comfortable in the performance of Service.

At 2 P.M. had dinner in the School house, where the Indian Boys had Roast Beef and Plum-pudding, as usual on this day: all the Teachers of the School as well as some Native Females sat down with us. After dinner I took the Teachers, who are all Adults and communicants, to my house and addressed them upon some points on which I thought hints necessary. I also read to them the P---- of Schools &c, which I had lately forwarded to the Rev. Mr. Pratt, by way of St. Louis and enlarged upon what I consider the views of the Society in regard to the moral &

religious amelioration of the Indian Character. At 5 O'clock went to the Church, our Wednesday ---- being put off till today and had the satisfaction to find an unexpected number together. Many went away declaring this to have been the most pleasant Christmas they ever spent. May the Almighty's blessing follow every effort of love.

December 26, 1824. The weather was very mild and favorable, and the Church so full that the heat became oppressive. Preached from 1 Cor: XV.58, after which we drew near the Lord's table in number of about 30: I believe it to have been one of the most refreshing seasons to many that ever they experienced.

I was amused this evening by a very unexpected fracas between my Roman Catholic Servant and the Indian Boys, on a subject which both parties needed more knowledge before they commenced disputing. From what I could learn it arose from rather harsh remarks on the part of one of the boys on the subject of Latin preaching, and Image-worship, which in defense, called for the use of the words "Rosaries – Missals – primitive worship, &c." from the Catholic, which put the poor boys to a non-plus, not understanding what such language meant: however, one of the oldest Indian boys [James Hope] pulled a tract out of his pocket entitled "Andrew Dunn, the Irish Roman Catholic," and offered to read a part of it to the company assembled in my kitchen. This extinguished all the Roman Catholic's patience who pulled the Tract out of his hand, and terminated the dispute by committing it to the flames. Of course I chided the Boys as well as the Man, and desired to hear no more disputes of this kind. How soon does bigotry creep into the mind! These boys, who were very lately as ignorant of God and his word, as the very ----- they hunted, were now unable to bridle their Indian passions in being accused Heretics, and in hearing that their Church was not the Church of the New Testament.

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December 29, 1824. The Half-breeds are returning from the Buffalo plains in a starving condition, having eaten up their dogs in the time of scarcity. The weather being so mild the Herds of cattle keep at an immense distance instead of keeping in towards the woods, as they do in cold and stormy seasons. I shall soon have to kill some of our tame cattle if my hunter should have no success, as the Medical Man states that without this the children's constitutions will be undermined, as several of them are now sickly.

December 31, 1824. Went down this morning to the New Church – the staves were put up this morning. I daily hear many things to try and many things to encourage: some, instead of manifesting a growing attachment to God and his Cause, seem at present to be on the decline – may I be free from "blood guiltiness".

Today I was much delighted to hear that some Settlers and Half-breeds who live a long way down the river, and consequently cannot attend with us on Wednesday evenings, had established a prayer meeting amongst themselves, at the Image Plane. May the Lord be always with them, and I shall be as often as I can.

This closes the year 1824. Praise the Lord oh my Soul! For supporting grace hitherto, and trust him for the future. Oh Lord, give me simplicity of motive in thy service – keep me from being

weary – enable me to run that I may obtain!

January 3, 1825. The news from the plains are distressing in the extreme. Coming home late the wolves were so numerous and so little afraid, that I could constantly strike them with the whip while sitting in the carriage.

January 8, 1825. I have been a sufferer for some time and am particularly so this day. The very thought of sustenance of any kind bringing with it the most violent sickness: Mr. Hamlyn, Surgeon, called in the forenoon and said I was troubled with bile for which he prescribed. I wish I had somebody to do duty tomorrow for me; but there will be strength if necessary.

Mr. _____ passed much time with me: he is I trust under deep and lasting impressions relative to Divine things: he dwelt much in conversation on the hope of the Christian, called by St. Paul the “hope full of immortality” – this gave rise to many pleasing and instructive thoughts and expectations. This gentleman is a warm friend of the Indians, particularly of the Swampy Crees of which tribe his wife is a Native. He said, “I know from a residence of a long duration among them that they are searching after a knowledge of God and would listen to and be led by a Christian missionary.”

January 11, 1825. The doors for the New Building are now ready; and I hope the whole will be so far completed as to admit of service in another week. I have used every effort to get it completed sooner but was not able. A Canadian Joiner had undertaken the doors; but I was given to understand, after waiting a month for him, that the Bishop had interfered, declaring that making doors

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for a Protestant Church a work so truly heretical that no good Catholic ought to be in it. This is not bigotry and superstition, but “envy, hatred, and malice” from which all should pray “Good Lord deliver us”.

January 14, 1825. My hunter is on his way home from the plains with just meat enough to bring him here, having abandoned the hunting grounds in despair. This will require us to live upon grain, and we ought to be grateful that we have the sufficiency of that. I feel not for myself, but for my poor boys who are in a precarious state of health.

January 16, 1825. Weather very stormy in the morning, and when it cleared up in the afternoon it was bitterly cold. Subject Zephaniah III, 7: one sufficiently ----- in usual cases, but from cold, internal and external, I felt very little comfort. Several women who attended church and school were on account of the cold obliged to sleep on the premises.

January 18, 1825. Several reports are abroad of the Sioux Indians having fallen on an encampment of Freeman and killed three.

January 22, 1825. Was kept a close prisoner today in consequence of my face having been severely frost-bitten yesterday. The length and severity of winter is very trying to the Animal

Spirits in this country; and this is increased from there being hardly any Society.

January 23, 1825. Sunday. Another happy Sabbath is gone. Last night I felt as if my comfort was “clean gone forever” – my barren heart seen divested of everything worth professing; but this season was of short duration, and today my cup has been full and running over.

Church very full, and the very encouraging attention paid. Preached with unusual liberty from Ephesians III, 8.9. When in application of the subject I stated that to very many the preaching of even the “unsearchable riches of Christ” was “foolishness” there were many in tears.

School attended by 115. During the address at the close I took leave of the class to which I had attended since my arrival in the Settlement: they seemed to feel much: this was in consequence of my having given notice in the morning of my intention to open the New Church next Sunday afternoon.

January 25, 1825. Went to the New Church in the morning and made some final arrangements necessary, previous to its being made use of on the approaching Sabbath.

The Indian boy, Joseph Harbidge is still very unwell, and appears to be in a deep consumption: I went to his bedside early this morning when the following conversation took place: Q. Well Joe, how do you do today? A. Not better, sir, my back very sore. Q. Are you afraid to die, Joe? A. No sir. Q. Can you tell me where good boys and girls go when they die? A. Yes, Sir, they go to heaven. Q. Should you die soon where do you think you will go? A. I hope to the good place. Q. And, my dear boy, can you tell me why you hope so? A. Because I hope Jesus Christ loves me. Q. What reason do you have to think so?

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A. The Testament says he died for sinners. I was agreeably surprised at the clearness of his answers, he is far inferior to any boy in the school in point of intellect but ignorance is no barrier against the influence of the Holy Spirit's teaching.

January 27, 1825. News from the Plains give distressing details of the Hunters; many have been frozen to death: the greater part of them are living upon their dogs.

Poor Joseph is getting worse every day, and is reduced to a skeleton. Mr. Hamlyn, the Colony Surgeon, attends him daily: May the Lord have mercy on his soul! His knowledge is very limited: but I trust he is under the teaching of the Spirit.

While at the Company's Head-quarters this morning a Gentleman pointedly introduced such conversation as he thought would annoy me; and made use of many improper expressions. How difficult it is to follow the example of Jesus: and while we fancy we are zealous for the Lord's honour, perhaps it is self that is touched; I have reason to think this was the case with me: May the Lord humble me!

January 30, 1825. Sunday. The weather was wonderfully stormy this morning: still the Church

was really full preached on the disposition peculiar to the true Believer: from Matt. V,3. Had a most trying ride to the New Church. Thermometer was 26° below zero: however when I got to my journey's end the place was almost filled: Subject --- VI.6; from which I impressed upon their minds that there is a worship which every man owes to his God; and that hoping the existence of the place in which we now met might be considered a proof of this truth, I endeavored to set before them a scriptural statement of the way of worshiping God acceptably.

Notwithstanding my infirmities (for I was in a state of powerful suffering all day from swelling and inflammation in the glands of the throat) this has been a very pleasing day to me. One more door is now open for the service of God in this place: with an indescribable interest I watched the progress of this humble edifice as it was raised by inches; many discouragements and difficulties necessarily presented themselves, but it went gradually on: and the period of its being so far ready as to admit of service, to which I often and anxiously looked forward, is now arrived. I hope many will pass through its courts to the "house not made with hands".

To watch the progress of the Gospel in a foreign land to which it has of late been carried is to the mind of the Christian the most interesting of all subjects: the gradual diminution of the opposition to

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its propagation – the growing attention to the preaching of it – increasing veneration for its ordinances, precepts, and injunctions, more steady and full attendance on public worship – and the c---, in proportion to its extent assimilating daily to the scenes of the observer has been rendered familiar with in his native country: these particulars, without coming to the vital part of the subject are many proofs that the servants of God spend not their strength in vain and that the liberality of a benevolent Christian world is not lost or thrown away in supporting the cause of Missions. But when, in addition to this we see the inward progress of Divine Grace on the human heart -- when tears of repentance are shed – when those powers and affections are devoted to the service of the "God of this world", are beginning to flow in a different channel and in an opposite course, the subject becomes an interesting and an animated one indeed: and with such prosperity and such feeling let the Missionary not cast one longing lingering look behind; let not Christians grow tired or weary in well doing, ever onward is sure. All this I may venture to say I daily witness at Red River Colony, and I feel perfectly sure that ere long, we shall see greater things than these, or rather that we shall see these things in greater perfection.

With such a prospect I am animated, and though the work of a Minister in this country is attended with peculiar toils and privations it is also attended with peculiar encouragements and balancing the accounts the latter will be found to preponderate. I cannot for a moment doubt but that the Lord has sent me to this place. The Settlement contains a population, according to the last census, of between 1500 and 2000 souls: and it might have been truly said of them previous to the Rev. Mr. West's arrival in this country, that no one cares for their souls; by far the greater part of this population consists of Half-breeds; these are very attentive to the blessings offered unto them; many are savingly converted to the knowledge of sin and its remedy. The Indians will ere long partake more largely of the benefits thus conferred on their offspring; I have not the access to the latter that I might think desirable, but God's views are not ours; he has given me my

work for the present, and I hope that if I see the “cloud and pillar” move that I shall be ready to move also. His is the work – His is the glory, and he will provide for the honour of his name.

January 31, 1825. The Winter Express has just arrived from the North of Lake Winnipeg bringing the distressing intelligence of the destruction of the extensive Fort, called “Norway House”, the ---- of the Hudson's Bay Company by fire on the night of the 19 ---
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His last. As some of my boxes were forwarded from New York Fort last summer by the Saskatchewan brigade I am afraid that some property belonging to the society was involved in the room, as there are three trunks that I have not received; and the charged affairs at York say is all my things were sent from that place early in the last season.

February 2. 1825. Our poor boy is still severely afflicted, Mr. Hamlin who attends him, say is his body is a magazine of disorders. Warm bath was resorted to last night, and gave great relief.

February 11. 1825. The Roman Catholic bishop sent a very polite message to me this morning to ask if I could spare a few slates. Having a box full by me I sent him half a dozen, and by the return of the servant received a note from his lordship as faults.

Due venus 11 Feb 1825

Domine,

Quas segulas ad me perferendas curaste hac ce dlu accepe. Meas gusso gratiarum actions accepeas pro --- ---- in favorem juventutis cujus nobis encumbib cura. Medium erunt educationes promovendoe magnum objectum neorum desidersorum nec non eb ----.

Aux reverendtia

Verus et ----- servis

Juliopolitamondus

J.N.

February 13. 1825. Sunday. Both churches very full, preached from Revelations III: 10, 11. Eccl. XII.1. the weather of being a very mild, I had a very pleasant ride between services, and enjoyed sweet meditation during the whole of the way. The sun is getting a little powerful now, oh! May the son of righteousness shined upon me and the dear people under my charge. They are very attentive, and I'd daily here very many pleasing instances of the effect of my humble endeavors to promote very eternal welfare: to God be all the praise. As I came home in the night the wolves were very bold and numerous in the track.

February 15. 1825. One of the Indian youths to I had given the name of William Sharpe, as a small mark of my gratitude & and if Dean for my private tutor in England is taken very ill today; this is a constant source of uneasiness, but the Lord will do what is best.

Mr. Garrioch, from image plane, called and dined with me: he gave me some very encouraging tidings of the growing seriousness & attention of the population in his neighborhood: a prayer meeting is established at his house which is well attended, and several

Are breaking through their --- --- ---- ---- on behalf of the cause which they lately opposed. Surely this is the Lord's doing.

February 18. 1825. Therm.stood today at 30 below. ---- ---- --- --- to see the invalids. This morning a Packet ---- ---- ---- Montréal, bringing some detached passages of English intelligenceto the end of August: these confirm the ---- we had already received of the sad fall of the excellent Sir C. McCarthy, truly God moves in a mysterious way. I see also the maturity of the plan of warming the new West India Company, which is doubtless contrary to the wishes of the friends of poor slaves, but their cause will cry until it obtains hearing.

February 19. 1825. An arrival from the north states that the company's establishment in the Athabasca & Saskatchewan departments has suffered a great scarcity of provisions during the winter. The Indians in those quarters are in the most deplorable condition. Heard from Governor Simpson; in September he was within eight days journey of the Rocky Mountains and then in a very bad state of health.

February 20. 1825. Sunday. Mrs. ----- a native Indian, breakfasted with me; I had much interesting conversation with her: she said that she enjoyed the plain and familiar teaching in the class; but that the preaching was in general too keep for her: she added that she was very glad she understood a little, and hope to understand more by and by.

I was enabled to preach with much comfort at both places today. May the blessing follow! Came home in time to catechise the Indian school.

February 21. 1825. This being a day I generally keep vote to going among the people, I called in the morning on several Orkney man and Swiss settlers, and on my way from dined with Mr. McKenzie, the company's chief officer at Fort Gary.

Pour William is going off very rapidly. I have no hopes of his recovery: the Lord's will be done!

February 23. 1825. Experienced a severe trial this morning from a quarter very little expected, and from a quarter too where I ought to find help and support in my labors.

Prayer meeting a season of sweet refreshment; trials are worth having when they best draw of the soul into a more daily exercise of faith.

February 24. 1825. The governor and his lady called this morning. Got a separate department arranged for the sick boys: --- ----

Wm Sharp has been in a state of torpor all day and I fully expect will go off before morning.

Mr. Harbidge, the Schoolmaster performs the duty of a Father to both the invalids which is a

great relief to me. Poor Poor William Knows but little English, and there is no Interpreter. He told me this morning, he hoped to go where Jesus Christ was; but to any further questions he gave no answer.

February 25. 1825. According to my expectations poor William the northern Indian, breathed his last about 7 this morning. This is one of those dispensations which call for submission. The little boys are much affected: and I hope the warning will be sanctified to them all. Joseph Harbidge continues in a precarious state, and I have but little hope of his recovery.

February 26. 1825. This afternoon the remains of our young Indian were deposited in the Burying ground. The procession was small but solemn, being the first that ever proceeded from this infant establishment. Immediately after the Coffin (which was conveyed on a sledge) followed the only remaining boy of the Northern Indian Nation, Thomas Kajsab as Chief Mourner: next a few neighbors who attended on the occasion, and after them the School children, to the number of about twenty; a few Native women closed the procession. After the burial service, the Coffin being adjusted, I briefly addressed the little group on the brevity of life and the necessity of preparing for death; and the grave closed between us and our departed young friend. We then returned in the same order to the Church, and after a hymn and a prayer dispersed. The recollection of this simple ceremony will long live in my mind.

February 27. 1825. Sunday. This was the most trying day time that I remember ever to have experienced. I was forced to go through the duties of the day without a ray of comfort to myself: I hope it was not the case with others. At four o'clock in the morning Mr. Harbidge called me up in consequence of an alteration for the ----- in Joseph Harbidge. I sent immediately for the Surgeon, but when he came the poor boy was so terrified at his state being so urgent as to call for this step that he would not answer a single question put to him relative to the symptoms he felt. Nothing is impossible with God, but in all human probability, he cannot remain with us long.

In the morning endeavored to improve the warning was given us from Deut. XXXII. 29.

March 5. 1825. Went down the River about 10 miles, where some
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of the settlers have lately established a Prayer Meeting of their own accord. They had not the least expectation of my joining them yet the house was crowded. I believe and hope the word has taken ---- many in that quarter -- to God to be all the praise. I read and ----- to them the latter part of VI of Romans, which was particularly applicable to the case. The attention was great and many shed tears; at the close, they aloud, blessed the Lord for sending me to them and begged I would come again, which I promised to do as often as my duties would allow, and traveling practicable. Returned as far as T---- and slept there, the River being almost impassable from a late frost. Here again I was delighted to hear this Half Breed family at their evening worship singing with much emotion.

Bring forth the royal diadem,
And crown him Lord of all!!!

Surely my friends who may cast their eyes on these pages may reasonably wonder that, surrounded by such encouragements, I still be often haunted by a tendency to despondency; but so it is, imperfection clings to the best, therefore if the Lord supports I have no occasion to complain of this "thorn in the flesh".

March 7. 1825. Came home in the morning, and found that the boy Joe had been delirious most part of the night: the boys are much terrified, as the Indians are particularly superstitious on this head.

Our Meeting took place as usual this evening and was well attended, even more so than usual: my trials and encouragements have been wonderfully blended during the last two months. "O for an overcoming faith."

March 9. 1825. The harbingers of spring have made their appearance; several birds of passage fly about us. The Grouse falsely called Pheasants in this country, are now very welcome visitors; being particularly delicate after faring so long upon tough Buffaloe meat.

In leisure hours I read at present Latrobe's visit to the Cape of Good Hope; I find it interesting and instructive; there is a beautiful simplicity about the Moravian Missionaries that must command respect and esteem.

March 15. 1825. In the afternoon went to the Image Plain. Starting the track was so extremely bad that I was obliged to leave my Horse Cariole at a Settler's house, and wade through water lodged on the surface of the ice to the depth of 18 inches, during the last three miles. Had a crowded audience as usual. Before I reached home it was past 12 at night, the weather cold, and the bed of the river filled by dense fog.

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March 18. 1825. Unwell today after being so long wet yesterday. An Indian called today on his return from Pembina Plains: he said there was a talk among the Indians that our boys were ill and two already dead; so sure is everything to be exaggerated. I asked him "whether they thought the children died in consequence of coming to school?" He said: "No, but they think it of no use to send you their children as you can no more keep them from dying than they themselves." I replied, "Certainly, no one can keep a person from death when God's time is up, but we can teach them to be happy after death." I told him the Boy who is ill says "he is not afraid to die because he hopes to go where Jesus Christ is;" he was then very silent until his departure.

March 23. 1825. Poor Joseph is gone! His removal was attended with circumstances which will have an effect on my views and feelings that will take some time to eradicate. I trust his afflictions are now ended forever in everlasting joy above. For the last three weeks he had been in the habit of coming to my sitting room after breakfast regularly and came this morning as usual. He looked considerably revived and was much more communicative than usual: observing of his own accord, that "he hoped to be soon well, and would be a good boy for all the care I had taken of him." When he had dozed for about an hour, a Settler came in on business

with whom I was conversing, when I observed him starting up suddenly, clenching his hands and staring wildly at me. I asked him – “Joseph you want any thing?” He then arose and came towards me as if with the intention of speaking, and when he opened his mouth the blood gushed out in a stream as copious as his extended jaws would admit of. In a moment the room, chair, and table covering and floor were deluged with blood, and in endeavoring to keep him still, my clothes also. I desired the stranger to support him while I called the Schoolmaster. I was not absent two minutes, but when I returned his struggles had ceased, and instead of the distressing rattle in the throat, a solemn silence ensued. All transpired so momentarily sudden that I could hardly believe its reality. This was the boy Mr. West got at Beaver Creek in consequence of his standing between the Great Spirit and the Father: his parents were here last Summer and will be again in the Spring.

March 28. 1825. This morning I expressed a most signal instance of the watchfulness of a kind Providence over an unworthy worm. The servant came in while I was at breakfast, and said that a large flight of pheasants had settled behind the garden stockades. I took hold of the Gun and took aim at some sitting along a tree, and on the discharge the Gun burst with a tremendous explosion, right in my left hand:

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I felt the splinters pressing between the fingers, the breach past my hand just touching my right temple, and the lock blew off to the distance of thirty yards; yet I received not the slightest injury! Surely this is a fulfillment of the promise that no evil shall come nigh the dwelling of the child of God.

April 1. 1825. Good Friday. In the morning the Swiss Protestants came in a body to solicit admittance to the Lord's Table next Sunday. I gave each of them a short treatise which I had written last year on the Nature and End of The Ordinance; and desired them to take some time to consider the subject.

At 11 A.M. the church was crowded for service. Preached in much comfort from Exodus XII.13 &14. After service several came to me for admission; with many of them I was decidedly satisfied, and without hesitation admitted them. In the evening all the Communicants were present, when I addressed them from Heb. X.16-26. This has been indeed a day of gladness to me.

April 25. 1825. Had a pleasant day of farming, sometimes plowing, sometimes driving the team. The soil is of a very singular nature, the fallow ground is full of roots of the most dense and powerful sort imaginable, but after being once cut up is very soft and pliable. Many of the Settlers have sown wheat in the same ground for eleven successive years, and the last crop was as luxuriant as ever.

While performing Divine Service yesterday, I observed a strange Indian looking in at the windows which were opened on account of the heat. It struck me that his features resembled those of the Boy who died last; I saw nothing of him since until this morning when he came and said the Boy it was his Sister's Son: I was surprised at the strength of feeling which he

manifested. I walked with him to the grave. As we approached his countenance ever-changing, and at last he burst into a flood of tears, fell down upon the grave and mourned piteously for some time: he then took off his moccasins and with the rod of an arrow dreadfully lacerated his flesh; remonstrance was in vain: he then walked off from the yard barefooted, his footsteps being marked with the blood from the cuts he had inflicted. Poor creatures! In an Indian I daily see one of the noblest of God's creatures, in a state of ruin yet there are some qualities that like shattered pillars in the midst of it show the former grandeur of the edifice, and which would yet by the assistance of the Gospel principles do honor to fallen humanity!

April 26. 1825. The river is rising to a formidable height this year
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the houses at Pembina are all overflowed; and several between us and Lake Winepeg will be underwater tomorrow.

April 28. 1825. Pigwys, the Seaulteaux Chief, passed a long time with me; on his departure I gave him some Wheat for seed.

April 29. 1825. "Premier", the Lac La Pluie Chief, came today to ask leave to settle here with his Band, his reasoning was very good; he said, "Our country is poor, we are starving half a year, and the white people here are living well on our land and why cannot we do the same?" -- he was not encouraged.

May 1. 1825. Sunday. Rather unwell all day, but was enabled to preach with much comfort at both Churches. In coming home I read part of "A--- Restropect" until the full moon rising majestically behind the woods reminded me of the necessity of quickening my pace.

The above interesting little book came to my hands this evening in a singular way. A Gentleman in this Colony who has lately been led to consider his best interests, observed to me after evening service, that a book had come into his way which had proved a real blessing to him, that it had been brought here by a Half Breed from Moose Factory, James Bay, where it had been much read and thought of: his book has evidently seen much service, and much more awaits it in this Settlement. How wonderfully does God provide the means to accomplish his own purposes!

May 2, 1825. The Indian Boys are hard at work breaking up a very sturdy piece of ground for an enlargement of their garden. They work well for a short time, and I wish not to force them, but on the contrary I order them to leave off when they begin to flag; and then they soon take up the hoe again, whereas otherwise they would be disgusted.

May 3. 1825. Having been out till late on my horse in crossing the Plain, fell into a badger holes three times. But providentially I received no other injury than being daubed with mud.

May 5. 1825. Several Indians, young man from 15 to 20 years of age, have been very urgent lately to be admitted to our establishment: they say their parents want them to leave off the

Indian life: they say they would work in the day and learn to read in the evening.

Today we performed our last duty to the dispatched Boys, by placing simple memorials over their graves; the inscriptions were as follows: --

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Here lie

The remains of Joseph Harbidge

a Cree Indian boy

from the vicinity of Beaver Creek.

He had been educated for four years

at this Colony at the charge of the

Church Missionary Society.

He died on March 23, 1825.

Aged 14 years.

Be yee therefore ready also: for at an hour when

yee think not, the Son of Man cometh.

Underneath

are the Remains of

William Sharpe

A Northern Indian boy from the Neighborhood

of Churchhill Factory, Hudson's Bay

He had been at the Church Missionary Society

at this Settlement, for one year & five months

He died February 25, 1825.

Aged about eight years.

Remember thy Creator in the days of thy Youth.

On clearing the ground to arrange the Graves I noticed the arrow rod with which the deceased's uncle lacerated his flesh when he visited the Grave: it was tied up in a small leathern bag containing some red material similar to Vermilion. Well might St. Paul --- end with the epithet of "beggary elements" all that the mind of man is capable of discovering without the aid of revelation.

May 9. 1825. I feel at present in much better health than I have been since I came to this country; I believe Mr. Hamlyn's advice and prescriptions have, under the divine blessing, been of much benefit to me.

May 11. 1825. Our prayer meeting was attended much as usual: I find that our little social assemblages, are denominated by those in the Settlement who are "wise in their own conceit," love feasts, would to God they were more worthy of that honorable name.

May 13. 1825. The Mosquitoes are very troublesome: my face is sadly blotched, and my hands too much swollen to write.

There is a scarcity of provisions in many parts now owing to the failure of the Sturgeon Fishery; which is attributable to the continuance of high water.

May 17. 1825. Coming home late in the evening from the Image Plain Meeting, I had to pass the ground where a Fair had been held, where I saw two Canadian Freemen who were drunk, and as their manner is, quarreling with one another; I rode up to them, and asked the cause of their strange noise, one of them said “that was no business of mine to inquire.” I said, “perhaps not friend, but it is my business as a Member of Council, to see that the Peace Officers in attendance to their duty if you are not instantly quiet”: one said then “ho, it be time dat me go home den” -- to which I said I agreed.

May 22. 1825. Swiss Protestants received the Lord's Supper today.

May 27. 1825. A packet from the American frontier came to the Settlement today bringing some detached pieces of the English intelligence up to the beginning of February 1825.

May 28. 1825. This evening we were thrown into a very agreeable surprise by the
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arrival of Governor Simpson at the White Horse Plains on his return from the Pacific Coast. The rapidity of his movements is quite astonishing.

May 30. 1825. Went to Fort Garry to pay my respects to the Governor, and found him the --- friendly person as he was when he left us: he has brought us to young Columbian Flat heads for the School who are gone to Norway House by the Saskatchewan Boats, to be sent from that place to the Settlement in the Summer by the first opportunity. He said he had fixed upon the best stations perhaps in the World for the establishment of missions: on this subject I am to have another interview.

June 3. 1825. Received a note from the Governor in Chief requesting I would call upon him and see a document he had prepared while on the other side of the Rocky Mountains, relative to Missionary efforts in that quarter. I accordingly waited upon him at Fort Garry, and had a long and interesting conversation with him upon the subject. This appears a most wonderfully promising field; perhaps more so than any that is known. He stated, “that the Indians live in villages, and are stationary for the most part of the year; that the country abounds in the necessary articles of life; that there is no influence of caste or any other obstacle of importance arising from their present mode of thinking: that they are most anxious to have teachers to instruct them in the knowledge of the great Master of Life.” – “That he had fixed upon three particular stations where an establishment might be formed under the sanction and cooperation of the Hudson's Bay Company.” “That if I went thither myself, he would furnish me with a passage free of expense, next summer.”

All these particulars are explicitly set forth in the Prospectus alluded to, and will doubtless, fall under the notice of the Society, the ensuing autumn. My most earnest prayers shall ascend that these various calls combined may lead to a prompt occupation of the ground.

“Let Hedar's wilderness a far
Lift up its lonely voice;
And let the tenants of the rock
With accents rude rejoice.”

June 4. 1825. Governor Simpson did me the honour to call at the Parsonage this morning, accompanied by the Gentleman who traveled with him to the Pacific.

So delighted am I with the prospect opening before us in the Columbia that I can do nothing today hardly but staring at Arrowsmith's Map of North America. I hope the set time is coming on when the rays of Gospel light shall penetrate their dark and lonely villages.

June 5. 1825. Both Churches well attended. In the afternoon I gave the Indian Boys permission to go to the New Church, with which they were much delighted. Just after my return in the evening I heard that the light Canoe from Montréal was at the Rapids; this was quite unexpected, as it was never known to arrive previous to the 10th Instant before. This of course made me

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anxious and unfit for anything, not knowing what I am to hear; May the Lord enable me and prepare me, if there is anything contrary to flesh and blood!

June 6. 1825. This morning early I received my letters from England. My dear parents and family are well -- pleasing news from the Society -- an assistant appointed -- my humble endeavors in their service approved of by the Committee!!! Surely it is enough!

“When all thy mercies oh my God
My rising soul surveys,
Transported with the view I'm lost
In wonder, love, and praise!”

June 7. 1825. Governor Simpson having requested that I would commit to paper my thoughts relative to my going over the mountains next year in case the Mission be entered upon; I put into his hand this morning the following note as he went past on his way to the sea coast.

Parsonage R.R. Settlement
June 7, 1825

Dear Sir,

According to your hint yesterday I take up my pen in order to commit to paper a few thoughts, which I intended personally to communicate but which the shortness of your stay, combined with your views and necessary engagements prevented. Permit me in this place to acknowledge with the most heart-felt thanks, the kindness which you have been pleased to shew me personally, as well as for the countenance and support which you have invariably shown to the cause, which in this country, I represent.

I did not expect the appointment of an assistant this year, and I imagine that it arose more immediately from the supposition that I might be constrained to visit England this season. I am inclined to consider the support of Two Ordained Clergyman for this Settlement and unnecessary pressure upon the funds of the Society; especially as the Directors take no notice of us: therefore in the event of a Missionary being adopted among the Natives of the Columbia, I consider that either Mr. Cockran or myself should proceed thither next summer. I think this necessary from the probability that the Society would send there not ordained Ministers but Lay Schoolmasters. However, let them be of either description, they would feel particularly at a loss, being perfect strangers to the Country without someone to take them by the hand, and to set them going.

Short as my residence has been in this country, and contracted as necessity my experience must be, still I am aware of the tender ground on which a missionary treads, and of the absolute necessity of maintaining a good understanding with the Hon. Company's Agents in the country; consequently my aim would be to do all that is done without getting even the most contracted mind any possible cause of complaint, while at the same time I would act up to the sacred obligation of not compromising character.

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If understand myself this would be the path I should pursue, should you think fit to suggest the propriety of my going; I should feel it an honour and a pleasure to go; you will probably be able to inform Mr. Harrison of the amount of a passage; I imagine it would form no material obstacle if the plan be determined upon.

To George Simpson, Esq.

Governor in Chief of Rupert's Land.

Signed D. T. Jones

Chaplain & Missionary

The foregoing is the substance, not perhaps the precise wording of the note alluded to: I had no time to take a copy before the Governor called to take leave.

June 22. 1825. Several more Indians have called this day to ask leave to pitch their tents and make gardens in our vicinity. This confirms me in the opinion which I have already formed, that we ought to have a spot fixed upon for an Indian Village; the plan would succeed to admiration; let me wait in faith, the time will come by and bye.

This afternoon I noticed some Indians coming up to our fence with horses laden after the manner of the Assiniboines, and seemed to be putting up for the night: I took no particular notice of them until I heard the women setting up a most melancholy dirge: I then suspected them to be some of the friends of our deceased Boy Joseph Harbidge, and sent for them to the house: they said they had come from "Beaver Creek" a distance of 300 miles to "cry over the grave": they said they had not eaten anything for six days; among them was the Boy's Mother, and Grandfather: the Father sent me four Moose skins and said he was not well enough to come and see me this year and besides "that the grave was too new". I gave them an abundant supply of potatoes and Fish

which they devoured most voraciously; they then laid down to rest and said they would go and see the grave in the morning.

June 23. 1825. This morning early the Indians were on the alert anxious to see the grave: they said they could not sleep all night from the consciousness of being so near the spot where the child was laid. When my Indian servant conducted them to the Burying Ground they set up a lament --- for a quarter of an hour, and then came away with their flesh dreadfully lacerated.

June 24. 1825. The Indians left us this morning after I had addressed them. I feel assured that this dark dispensation will be productive of good ---- of alienation in the minds of the parents, as they left us expressing their gratitude and confidence. God works in a way which we cannot understand. The Missionary ought never to lose sight of this sentiment.

June 26. 1825. Congregation as large and as attentive as usual: many of the Half Breeds are drawing in a spirit of serious enquiry.

Passed the evening in reading Mr. Judson's account of the Burma
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Mission; it affords a striking example of the ---- spirit of the Missionaries as well as of the triumph of simple faith and the dependence on the grace of God.

July 1. 1825. A boat came up the river from Norway House manned by adult Indians: they called at the Mission House on their way to the Fort and asked permission to take up their home [during the few days they expected to stay] with us, on account of their knowledge of the parents of our Boys: they were anxious to place their children under our charge; but a variety of causes renders it hazardous to ---ment our establishment at present; I hope to see my way more clearly by the ----. By this conveyance I received two young Indians from the Columbia to the School, whom Governor Simpson brought with him over the Mountains. They are both sons of Chiefs, and men of note in their own country.

July 2. 1825. Had much interesting conversation with the Indians: they are shrewd, discerning people; I promised to take a boy from one of them in the fall, and desired he would take him to Norway House to meet Brother Cockran on his route to the Settlement.

This evening I had much satisfaction in engaging Mr. Bunn, Junior to keep School at the New Church at a Salary of £50 per annum, which Sum I hope to get from the Settlers.

This young man is a native of this country, and has had a liberal education in Britain where he was brought up to the Medical line. His conduct since I have known him has been such to entitle him to my respect and patronage; I consider it important that young men of this description should be encouraged if their character be such to deserve it.

Friends of Jesus and of the Missionary Cause support us! All is encouraging: and we shall reap in due time if we faint not.

(Signed) D.T. Jones

GEORGE SIMPSON, ESQ. TO BENJAMIN HARRISON, ESQ. &C.

FORT GEORGE, COLUMBIA RIVER

March 10, 1825.

Dear Sir,

The humane and lively interest you are pleased to take in the moral and religious improvement of our Savage Population induces me to trouble you with the present Communication which I propose forwarding on my arrival at Norway House together with some Dispatches for the Honorable Committee in relation to the officers of this side the Continent which have occupied my individual attention since I last had the honor of addressing you, and which I trust will be found worthy of serious consideration by you and the other Gentleman of the Direction.

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No part of North America that I have yet visited presents advantages and facilities towards civilization equal to this Coast. The population is numerous, settled in Villages, peaceable and well disposed, (as far as I have been able to remark) and the means of living abundant and attainable, and little trouble or exertion; the laudable endeavors of the Missionary Society could not therefore fail of success if the subject was taken up with the interest which it merits, and fit and proper persons selected for the Mission.

Any expenses that might be incurred in that way, in the Company's Territories would, in my opinion, be to no purpose until agriculture and not the chase becomes the main pursuit of the Savage Tribes, and that I conceive will not be the case until Buffalo and Deer become so scarce as no longer to afford subsistence to the population, as the vagrant and erratic life has charms and fascinations which no uncivilized being will relinquish voluntarily, and in no instance where it has been attempted by constraint, have I heard of success resulting. The subject has occupied much of my attention. I have communicated with the most enlightened men of this Country thereon, and after the best judgment I am enabled to form connected there with, it is with deep concern and regret I must say, that it does not appear to me that any general plan connected with religious improvement and education can be immediately carried into action with the prospect of success on the other side of the Mountain, whatever plans may be taken or expenses incurred. I know we have been accused of opposing ourselves to these objects, but I ---- know we have been accused unjustly at least since I have had the honor of filling my present situation, and had our accusers but pointed out any means of conveying them into effect which appears to us practicable, they would have been attempted. I shall not therefore occupy more of your valuable time on this subject in reference to the Company's Territories, unless further explanations are required, but will now confine my remarks thereto in relation to the Tribes whom I am at present resident.

The Natives of the Columbia and adjoining Country, are indolent in the extreme, owing from the great abundance of the necessaries of life which is within their reach and cannot be roused to exertion until our intercourse with them becomes more extended and that thereby they discover

wants which cannot be satisfied except by industry: those among whom we are immediately settled begin to
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feel such wants, but so averse are they to laborious duties, that instead of devoting their own attention to the Chase, they are become a nation of Traders, and employ themselves in bartering over commodities with the neighboring Tribes, their gains being the advanced price ---lay as our supplies when resold. They, like all the other Natives inhabiting the Coast and banks of the Rivers, are settled in villages and live on Fish, Game, Roots, and Fruits, which are got in abundance with little trouble: they could in my opinion, be soon induced to turn their attention to Agriculture, and in the course of a few years hence, if proper pains are taken to civilize them, my firm belief is, that every Indian Village in this Country will become an Agricultural Settlement, and the raising of grain and rearing of cattle, the principal occupation of its inhabitants.

The brute creation cannot be more ignorant of everything that pertains to Religion than they are: they have no idea of a future life or of the existence of a Supreme Being, and listen to our remarks on those subjects with so much attention and curiosity, that I'm satisfied if proper measures were taken to interest them, the subject of Religion would occupy much of their earnest consideration.

We do endeavor to inculcate Morality, and to point out how closely it is connected with Religion but the little attention we are enabled to give the subject, is not productive of much good: and I am concerned to say, that instead of benefiting by our precepts they are more apt to follow the example of our people which at times does not accord with the doctrines we hold forth.

Although the rise of Spirituous Liquors has been very limited, the Natives would go any lengths to be possessed thereof. It has never been an article of Trade or barter with us, and as the progress of this evil can only be arrested by prohibiting the importation of the article of Spirits altogether, we shall not this season include it in our annual requisition even for the supply of our Officers and servants. We have already, I am happy to say, succeeded in breaking off a most inhumane and barbarous custom which prevailed in this part of the Country . . . say -- the sacrifice of Slaves on the death of their Proprietors, and have had sufficient influence to ameliorate the condition of this wretched Class generally.

There are many places in this country adapted for Missions; but the situations particularly to be recommended would be Cascade Portage on the Columbia, near our Establishment at Fort George, the mouth of the Fraser's River, near which I have recommended the Honorable Company to form an Establishment; and the Fork of

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Thompson's and Fraser's Rivers about 200 miles from the coast. These spots I suggest because the Natives are resident there throughout the year, the means of living are to be had at little expense and trouble, Farming Establishments could be immediately formed, and the proximity to our Trading Posts would be materially assist the object and ----to be carried through at less expense. The expense of an Establishment either at the Cascade Portage on the Columbia or at

the mouth of the Fraser's River would be from £5 to £600 per annum, viz
Salary to a Missionary supposed to be about per annum £150

Wages of two Servants . . £25 p. ann. Each £50

30 -----? at the to barter with the Natives for Supplies
of provisions &c. a £8 each £240

Books, Luxuries, Contingent Expenses. £100

Estimated expense of a Missionary Establishment, per annum . . . £540
say the first year

If an Establishment was formed at the Forks of Fraser's and Thompson's River, the expenses would be greater on account of the increased charge for transporting supplies from the Coast, but as we are not thoroughly acquainted with the navigation, I cannot exactly say what the difference would amount to.

In the event of a Missionary being sent out to this Coast, they should in my opinion, be directed to put themselves in a certain degree, under the control and protection of the Company's Representations in this Country, and informed that they are to have no enterprise with the people of our Establishment except with the full consent and approbation of the Gentlemen in charge, as the contrary might lead to misunderstandings and de-----, which would be equally injurious to both, and if they lay themselves out to improve the morality of our people, it ought to be done with judgment and caution. They should understand that according to the custom of the Country, many Gentlemen and Servants have families although the ordinance of Marriage is unknown on this side of the Mountain: and that pulpit denunciation alone will not correct the evil. Zeal without judgment on this subject, had formerly given rise to difficulties on the other side of the Mountain, and if the same error was fallen on this side I apprehend it would be attended with the same result.

There may be a few individuals in this Country who conceive that civilization is injurious to the Fur Trade, but their opposition would be of little avail, as the greater part of our most enlightened Factors and Traders are decidedly of a different way of thinking, and from my own knowledge of the sentiments of the Gentleman composing our
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Council of the Northern Council, I can with safety assure you that [no] caution on our part would be wanting, to forward the views of the -----.

If the Honorable Committee determine on adopting the scheme I have taken the liberty of forwarding to them in regard to the business of this Coast, and that the Missionary Society resolve in pushing their considerable endeavors in the Cause of Religion in this quarter, I think the ----- or Missionaries, should come out direct by the Ship that will sail November 1826, or 1827. They had better depend on us for Servants and indeed for everything else they may

require except Books, as we can supply their wants better and cheaper here than they can profitably do in England. Any Gentleman who may come out in that capacity, I think should be engaged for a term of not less than five years, as frequent changes cannot fail of being injurious to the object.

Two Boys of the Chinook Tribe accompany me across the Mountain this season for the purpose of being put under the charge of the Reverend Mr. Jones; one of them belongs to a family of the first rank on the River; he is the grandson of Con-Comely King or Chief of the Chinooks, say the eldest Son of his only Son Coforcus, Prince of Wales, so that our young Protégé is the heir apparent to the Throne. I feel a good deal of interest in this lad on account of the respectability and uniform good and friendly conduct of Old Con Comely towards the Whites, and shall request the favor of Mr. Jones to pay him particular attention.

In the event of your being desirous of obtaining further information on respect to this Country than my dispatches contain: I must take the liberty of referring you to the Deputy Governor to whom I propose forwarding a variety of private memoranda taken in the course of my voyage.
(Signed) George Simpson

REV. D. JONES TO THE REV. E. BICKERSTETH
CHURCH MISSIONARY HOUSE
RED RIVER SETTLEMENT, OCT. 22/25.

Rev. and Dear Sir,

I embrace the present opportunity of addressing you with a line, though I am not sanguine in my expectations that this will reach you from circumstance of there being no public dispatches of the Company to be sent this year as usual, under the course of which we, on former occasions, sent our communications. In the event, however, of its coming to hand it will tell you that I'm still favored with life and strength to attend to the duty which God in his providence has called me to perform: I am as well as I generally am, though far from enjoying good health; the Lord deals very gently with me, and I trust I can say that
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while the outward man continues to remind me of the eternal world, the inward strengthens daily: my labors are my comforts -- my weakness is my strength, and my encouragements my constant joy in the midst of my tribulations.

I have to acknowledge with many thanks your kind letter of June third which produced in my mind sensations of the liveliest joy, from the testimony you therein bear to the goodness of Jehovah, in continuing to increase the means of our excellent Society; as well as in the manifestations of his favour on the labours of his Servants in the various parts of the Globe: many, I doubt not, are the thanksgivings which are offered to the Most High for the blessings conferred on them in the desolate places of the earth through your exertions at home, combined with those of your Missionaries abroad, may those copious showers fall on you and them, which will cause the moral deserts to rejoice.

I am most happy to state that Mr. and Mrs. Cockran and their little one arrived here in good health on the 4th of the present Month. Mrs. C. suffered much from seasickness during the voyage: the in land journey also she found trying, but she is now in health and spirits: her party of Half-Breed Females are collecting about her, and I doubt not her presence and exertions will be attended with the most desirable effects to the Redeemer's Cause. Mr. Cochran's Ministry is very acceptable at present and I trust will continue so: never did a person stand more in need of a Brother's help that I did when he came, and now, in this respect, I am in possession of my heart's desire.

Being as above stated so much in doubt whether this will come to hand, I shall not enter at large on any subject at present, and indeed I have little or nothing more to say that may be gathered from my communications by the Ships. I sincerely regret that the heat of the Summer, leaves me (at the time of departure of the Boats to the Bay) so disordered, as I doubt not to produce in my letters of barrenness and incoherency: in regard to bodily weakness and pressing variety of engagements I am sure you can sympathize with me, and consequently I trust you will make all allowances.

The work of the Lord is growing daily: I am hardly a day without some new encouragement to proceed: both Churches are always crowded -- our weekly social meetings are still increasing -- and the Sunday School will now be placed on a more efficient footing than it has hitherto been, owing to Mrs. Cockran assuming charge of the Female Department.

I have this Summer received Five additional Native Boys to the School, one a young Esquimaux from Chesterfield Inlet, a most interesting Child; he reads well, and understands much of the Esquimaux Testament as translated by the Moravian Missionaries on the Coast of Labrador.

Two letters is all I can send to St. Louis and these will cost me £1.--. I mention this at the request of Mr. and Mrs. Cockran as a reason why they do not write: they both desire me to mention that most kindly to the Committee:

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Mr. ----- --- the same; in regard to the latter, I am truly happy to say that he is a valuable man to the Mission, and I hope will long be spared to fill the station he ----.

Mr. Cockran begs I will mention that he knows not what he is allowed by the Society in addition to the £100 per annum given him as Assistant Chaplain by the Hudson's Bay Company. I hope by the first opportunity this point will be defined, as I can say from experience that it is of the utmost consequence for the Missionary to have his mind at ease in reference to these particulars. I have given him the small parsonage for his sole occupation, and have fitted up a room for myself adjoining the School.

I will thank you when the opportunity offers to present my most respectful regards to Benj. Harrison, Esq. and to mention the reason of my not writing to him: I had the honor of receiving his letter by Mr. Cockran.

(Signed) David T. Jones.

P.S. May I beg you on the receipt of this to get a line directed to the Rev. E. M---, ---- Vicarage, Carmanthaneset?, merely to acquaint him of my well-being at the date here of. D.T.J.

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