

**THE DIARY OF THE REVEREND
HENRY BUDD
1870-1875**

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Editor's Preface

I wish to acknowledge support and assistance from a number of sources. The Church Missionary Society kindly authorized the release of Reverend Henry Budd's journal for publication. The archivist of the Church Missionary Society collections, Rosemary Keen, was helpful in obtaining the release of the diary and in providing me with additional information concerning the life of Reverend Budd.

I am indebted to the editor of the Manitoba Record Society, Professor W. D. Smith, for his advice and helpful critiques pertaining to this volume. Professor Smith has spent many hours proofreading the various drafts of the diary. Acknowledgements are also due to Mr. J. Bovey, head archivist of the Provincial Archives of Manitoba and his staff for their assistance during my research into the life of the Reverend Budd. Miss Mae Kawata and Mrs. Jean Birch, secretaries with the Department of History at the University of Manitoba assisted with the typing of the draft of this publication. Mrs. C. Trottier spent many hours in preparing the maps contained in this volume.

Finally, I would like to acknowledge the help of my husband, Leo, who is largely responsible for the interest I acquired in the history of the Indian peoples of Canada: without his encouragement I would not have been able to undertake this volume.

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Abbreviations

ARL Archives of the Ecclesiastical Province of Rupert's Land

ARL/MS Manuscript Collection of the ARL

CMS Church Missionary Society

PAM Provincial Archives of Manitoba

INTRODUCTION

The participation by peoples of Indian ancestry in the field of mission work in Western Canada has not been an area of significant historical research. Although scholars generally recognize the impact of missionary activity upon Canadian native peoples, the numerous sources of primary materials in the form of mission journals and correspondence have not been extensively utilized. The analysis of contact between the missionary and the Indian is essential to the comprehension of all phases of Canadian native history.

This volume treats of the activities of a native missionary, the Reverend Henry Budd, conducted under the auspices of the Church Missionary Society¹ at The Pas² during the period 1870 to 1875. Only brief biographical sketches of the Reverend Henry Budd have been published. In 1920, Canon William B. Heeney included an article on Budd which was written by Reverend John Mackay in his volume entitled, *Leaders of the Canadian Church*.³ In addition, the Reverend Thomas C. B. Boon has published brief biographies of Budd and has stated that Budd was the first native to be ordained in the Anglican Church

¹ The Church Missionary Society was a product of the Evangelical Revival conducted in the eighteenth century in Britain. It was organized in 1799 through the efforts of several evangelical followers in the Church of England and became the first Anglican society to be devoted solely to the sponsorship of missions among the "heathen." The Home Committee of the Society in London served as a centre for the collection and redistribution of funds and donations. The Society also established programs which were designed to train prospective missionaries. The Society for the Propagation of the Gospel, the Colonial and Continental Church Society, the Society for Promoting Christian Knowledge and the British and Foreign Bible Society contributed funds to aid the work of the Church Missionary Society. For a comprehensive history of the early work of the Church Missionary Society, see Eugene Stock, *The History of the Church Missionary Society: Its Environment, Its Men and Its Work, Vol. I* (London: The Church Missionary Society, 1899). All sources for this research were obtained from the manuscript and book collection of the Archives of the Ecclesiastical Province of Rupert's Land. The major portion of the manuscript collection of the Church Missionary Society has been reproduced on microfilm which is contained in the Provincial Archives of Manitoba.

² The Pas is located 53°.48' N. Latitude, 101°.17' Longitude in northern Manitoba. By 1860, The Pas or Cumberland Station was referred to as Devon, in honour of Devonshire, the native county of Archdeacon James Hunter. Hunter had transformed The Pas station into a parochial village during his incumbency at the mission from 1844 to 1854.

³ Canon W. Heeney, *Leaders of the Canadian Church* (Toronto: The Musson Book Company Ltd., 1920), pp. 65-72.

in North America.⁴ However, there have been no extensive treatments of the native minister's thirty-five years of labour in the missions of Manitoba and Saskatchewan.

The diary has been reproduced in this volume as closely as possible to the original manuscript. Grammatical corrections and insertions have been made only where clarification is necessary for a comprehension of the material. The data contained in the diary largely consists of accounts of the daily routine of mission work in its spiritual and secular aspects. The meticulous recording of the seasonal cycles of subsistence and community patterning will supply valuable information to the students of white-native contact history. Very little of the diary is of a personal nature with the exception of passages depicting hardships and familial tragedies. Similarly, Reverend Budd does not include his opinions concerning the strategy of mission work undertaken by the Church Missionary Society or of important events such as the Red River rebellion. These omissions may be due to the fact that all journals were submitted to the London-based Society to supervisors and in some cases were published. Nevertheless, Budd made a conscientious effort to record his activities and those of his converts on a daily basis. His entries for the months of June, July, and August, 1871, were not included among the documents found at the time of his death. Although the missionary attempted to keep daily entries, illness tended to prevent continuous recording.

The Pas Mission was the first inland Anglican mission to be located north of the Red River Settlement. By 1840, the date of the founding of this new station, the Church Missionary Society had also succeeded in receiving authorization for inland penetration

⁴ See the following works by Reverend T. C. B. Boon: "Henry Budd: The First Native Ordained in the Anglican Church on the North American Continent" *Manitoba Pageant*, Publication of the Historical and Scientific Society of Manitoba, Vol 3. No. 1 (September, 1957), pp. 15-16; *The Anglican Church from the Bay to the Rockies* (Toronto: The Ryerson Press, 1962); and *These: Men Went Out* (Toronto: The Ryerson Press, n.d.)

⁵ By 1823, Reverend John West, who had arrived at York Factory in 1820 as the first chaplain of the Hudson's Bay Company had established a 'church-school' (later known as St. John's or Upper Church) near the forks of the Red and Assiniboine Rivers. Two years later, in 1825, a second church was opened by the Reverend David Jones at Image Plains which was known as St. Paul's (Middle Church). By 1829, Reverend William Cockran had erected a mission station at The Grand Rapids where St. Andrew's Church (Lower Church) was soon after built. In 1833, a fourth mission, the Indian Settlement or St. Peter's accommodated the Sioux and the Cree natives. The site of St. Peter's was approximately thirteen miles below The Grand Rapids. The Roman Catholics had been established a St. Boniface since 1818. For a survey history of the Anglican Church in Western Canada see Reverend T. C. B. Boon, *The Anglican Church, from the Bay to the Rockies*.

from the Hudson's Bay Company. Although the Company, through money grants and material support, encouraged both the secular and spiritual education of its servants residing in the Red River Settlement, it had not encouraged the establishment of mission stations in the hinterland. Like Governor George Simpson, many of the fur traders refused to bear the burden of supporting starving missionaries in the north:

... the Country is now so much exhausted in Animals that single families frequently undergo very great hardships from the scar-city of Provisions. In the neighborhood of Red River however ... the experiment might be tried with some prospect of success after a few good Crops have been raised.... All that appears possible to be done by us towards this important object is to take every opportunity of incalculating [sic] morality on the minds of the Indians when they pay their Spring and Autumn visits at the Forts which will be the groundwork far Religious instruction when a proper plan is digested ... for this most desirable work.⁶

In spite of its reluctance to allow missionaries into areas which remained viable trading centres, the Hudson's Bay Company viewed the missions as the proper media for the instruction and moral guidance of the inhabitants of its vast territory.

There were several factors involved in the decision taken by the Society to attempt to move inland to the Cumberland District. Strategically, the Cumberland House site attracted a significant native population for trade and it was well located on two major fur trading routes; one leading southward down the Saskatchewan River, and the other north and northwest to the Hudson Bay Lowlands.⁷ Its central position not only rendered it an important

⁶ George Simpson to the Governor and Committee. York Factory, July 16, 1822. cited in R. Fleming, ed., *Minutes of Council Northern Department of Rupert's Land* (Toronto: The Champlain Society, 1940), Appendix II, pp. 352-53. Some fifteen to sixteen years prior to the arrival of the Reverend John West in Rupert's Land, the Hudson's Bay Company had attempted to employ a number of schoolmasters, all of whom had become distracted from their original purpose by the lure of the fur trade. See Reverend West, *The Substance of a Journal During a Residence at the Red River Colony* (London: L. B. Seeley and Sons, 1824), p. 13. For further information concerning inquiries into the education of the Indian on the part of the Hudson's Bay Company, see Arthur Morton, *A History of the Canadian West to 1870-71* (Toronto: Thomas, Nelson and Sons Ltd., 1939) p. 631 and ARL, M/S, correspondence from the Hudson's Bay Company to R. Semple, May 18, 1816, in addition to further correspondence from same to J. Bird, May 20, 1818.

⁷ E. Voorhis, *Historic Forts and Trading Posts of the French Regime and of the English Fur Trading Companies* (Ottawa: Department of the Interior, 1930), pp. 56-57.

depot for furs arriving from the northern woodlands but also for pemmican and buffalo hides which were transported from the southern plains to the fur trading posts.

A second consideration was the increase of native migrations from York Fort, Norway House and Cumberland House districts to the Red River Settlement. In 1832, the Reverend William Cockran, incumbent at the Lower Church, reported that the Northern Swampy Cree had been drifting in “. . . from year to year till the Settlement is really full of them.”⁸ Attracted to the colony by the presence of their relatives, the availability of a relatively stable food supply, and the opportunity for employment, the migrants, particularly those from Cumberland House, continued to move south. Native Christians residing at Red River had encouraged this movement by urging their relations to come and share in the “better life.” Reverend Cockran had indicated in 1839 that the Red River Cree had communicated the message of the Gospel to their kin at Cumberland House: “And so anxious were they to have them enlightened that they would have brought them had we not from time to time persuaded them to let the matter rest till, we were fairly established....”⁹

A move inland by the Church Missionary Society was contingent upon the support of the scheme by the Hudson’s Bay Company. The occurrence of Indian migrations from the north was viewed by George Simpson as a source of potential disorder in the colony. Initially, the Reverend William Cockran had received support for the establishment of the Indian Settlement at Netley Creek from Simpson. The Governor viewed the Indian village as a means whereby the native population would be attracted away from the Red River colony. More crucial to the direct interests of the Hudson’s Bay Company was Simpson’s argument that a concentration of natives about Netley Creek would effectively isolate native traders from the growing competition offered by the free trader and the American trader.¹⁰ As the village grew,

⁸ CMS/A77, Reverend W. Cockran, Grand Rapids, to the Secretaries of the Church Missionary Society, October 20, 1832. At this time Cockran was working at The Grand Rapids which is now St. Andrew’s. He had arrived at Red River in 1825. Note that the individual reels of microfilm from the Church Missionary Society collection are indicated by the abbreviation CMS and the appropriate reel number as catalogued by the Provincial Archives of Manitoba.

⁹ CMS/A78, Reverend W. Cockran, Grand Rapids, to the Secretaries of the Church Missionary Society, August 2, 1839.

¹⁰ Reverend A. Thompson, “The Expansion of the Church of England in Rupert’s Land from 1820-39 under the Hudson’s Bay Company and the Church Missionary Society” (Unpublished Ph.D. Dissertation, University of Cambridge, 1962), p. 294.

Simpson became more insistent that the expansion of Netley should be arrested. Consequently, on October 8, 1834, the Governor apparently reversed his former decision for Cockran recorded:

... he told me that the land on which I had commenced the Indian Settlement was Colony property, and under the direction of the Executors of Lord Selkirk, and that he as an agent for the said Executors would not tolerate the location of Indians upon it.¹¹

When Cockran requested that the decision be put in writing Simpson refused to oblige him and the station remained intact.

Steps were taken by the Company to halt the migrations. Simpson introduced a regulation forbidding the employment of Red River natives as tripmen for the Company's brigades.¹² In order to persuade the Cumberland House Indians to remain in the north, Chief Factor John Rowand, in charge of the Saskatchewan District, received instructions from Simpson in 1838, which advised him to promise the natives a clergyman if they would start an agricultural village in the Pas area.¹³

Proposals had been made by the Society for the establishment of a Cumberland House mission in lieu of the Indian Settlement at Netley Creek.¹⁴ Being adamantly opposed to the suggestion, both Cockran and Reverend John Smithurst from the Indian Settlement, refused to desert some fifty Indian inhabitants and forty-four communicants. Instead, Smithurst urged the Society to keep its promise of posting a missionary at Cumberland House, for as he explained,

... the Indian ... has that shrewdness which will soon detect any discrepancy between promises and performances; and if he once suspects that we are playing into the hands of the Hudson's Bay Company we shall assuredly lose his confidence, and may as well leave the country.¹⁵

¹¹ CMS/A84, Reverend W. Cockran, Grand Rapids, to the Secretaries of the Church Missionary Society, October 23, 1834.

¹² Reverend A. Thompson, op. cd., p. 312.

¹³ *Ibid*, George Simpson to John Rowand, February 8, 1838, cited in Thompson, p.312.

¹⁴ CMS/A84. Reverend J. Smithurst, Indian Settlement, to the Secretaries of the Church Missionary Society, November 15, 1839.

¹⁵ *Ibid*. Initially, the Society had suggested that Smithurst should be transferred to the Cumberland House site.

He also warned that it would be impossible to raise sufficient crops at Cumberland House to support a substantial mission station. As a solution, Smithurst recommended the enlargement of the Indian Settlement farm which would serve as a supply station for future northern missions.

Apart from the general unwillingness of the Red River Crees to abandon their established farms for Cumberland House, where many of their relatives were in fact starving, the controversy surrounding the proposal for the removal of the Indian Settlement had become a question of principle. Embittered by the opposition displayed by the Hudson's Bay Company towards uncontrolled expansion by the Society, Smithurst advised "... if the Station is transferred the Hudson's Bay Company would have gained their point, but our cause would sustain a blow that I should never expect ... it to survive."¹⁶

A further obstacle to the augmentation of missionary work in Western Canada involved financial problems which belaboured the Society in the early 1840's. The monetary support which was to have been forthcoming from the Estate of James Leith was delayed when the will was contested in Chancery. Contained in the bequest dated February 20, 1835, were provisions for a portion of the estate to be invested in stocks by the heirs, the proceeds of which were to be laid aside "... for the purpose of establishing[,] propagating and extending the Christian Protestant Religion amongst the native aboriginal Indians in ... Rupertsland."¹⁷

The initial failure on the part of the Hudson's Bay Company to support the Society in its expansion program was revealed in its refusal to consider an application for the passage of two Anglican missionaries destined for the Cumberland region. Instead, the Company had agreed to sponsor the passage of three Wesleyan missionaries and a schoolmaster: Reverend J. Evans, superintendent of missions at Norway House, Mr. Jacobs, a

¹⁶ *Ibid*

¹⁷ James Leith had joined the services of the X Y Fur Company in 1798, later transferring his services to the Northwest Company in 1804. In 1821, he assumed the position of Chief Factor of the Hudson's Bay Company which he maintained until his retirement in 1830. The will was upheld in 1849 and according to Bishop G. Mountain of Montreal, the sum bequeathed amounted to ten thousand pounds which was to be used to further the Gospel and the establishment of a mission and a school at Cumberland House. See G. Mountain, *The Journal of the Bishop of Montreal. During a Visit to the Church Missionary Society's North West America Mission* (London: T. C. Johns, 1845), p. 166. Ultimately, the accumulated interest of the above sum together with a voluntary grant from the Hudson's Bay Company of three hundred pounds went towards the creation of a Bishopric in Rupert's Land. See Boon, *op. cit.*, p. 59. For reference to the quotation in the text, see Boon, p. 58.

schoolmaster for Norway House, Reverend W. Mason at Lac la Pluie, and Reverend R. Rundle at Edmonton.¹⁸ The basis for prior claims to the Cumberland House district on the part of the Church Missionary Society was contained in a promise made by Benjamin Harrison, Esq.,¹⁹ wherein he had granted the Anglicans permission . . . to locate, evangelize and civilize Indians there in the same manner as . . . on the Red River.”²⁰ Eventually the issue was resolved when Governor Simpson refused a request made by the superintendent of Wesleyan missions to remove the Church Missionary Society from Cumberland House and granted the Anglicans his authorization “to persevere.”²¹

Sectarian struggles for supremacy in the north also involved competition with the Roman Catholic Church. In 1840, Smithurst reported to the Home Committee of the Society that “. . . we have been informed from an undoubted source that it was the intention of the Roman Catholic Bishop to fix a priest . . .”²² at Cumberland House. This threat from the Catholic quarter motivated Smithurst and Cockran to assume personal responsibility for the initiation of the Cumberland mission station. Financial expenditures were defrayed in part by Smithurst who furnished Henry Budd’s outfit with stock from the Indian Mission and Cockran, who contributed produce from his station at The Grand Rapids.

Directives from the Society had continually encouraged native participation in mission work. The establishment of independent, self-supporting native churches headed by native leaders had been a formalized policy of the Secretary of the Society, Reverend Henry Venn, who virtually dominated the organization from 1841 to 1872.²³

¹⁸ ARL, M/S, Osborne Scott Papers, Minutes of Council, Northern Department, Red River, June 10, 1843.

¹⁹ Benjamin Harrison was a member of the Clapham Sect and was one of the Evangelical-oriented directors on the London Committee of the Hudson’s Bay Company. Harrison was largely responsible for the appointment of Reverend John West as the Company’s chaplain in 1820.

²⁰ CMS/A78. Reverend W. Cockran, The Rapids, to the Secretaries of the Church Missionary Society, August 4, 1841.

²¹ By this time Henry Budd was establishing a base for an Anglican mission at The Pas.

²² CMS/A78, Reverend J. Smithurst, Indian Settlement, to the Secretaries of the Church Missionary Society, August 3, 1840.

²³ A biographical account of the secretary can be found in a memoir compiled by Reverend W. Knight. Dedicated to the evangelical cause and functioning as a systematic and thorough organizer for the Society, Venn, according to Knight would have probably ranked his efforts toward the creation of native churches as the major contribution of his career. See Reverend W. Knight, *The Missionary Secretariat of Henry Venn, B.D.* (London: Longmans, Green and Co., 1880), p. 276.

For Venn, the creation of a number of self-supporting native Christian churches on a world-wide basis formed a cornerstone in the program of foreign evangelization. A perusal of the Secretary's addresses and correspondence reveals the development of an extremely conscientious and systematic scheme for the realization of his philosophy concerning foreign missions. His insistence that European missionaries must acquaint themselves with the national character and racial differences of their colonial charges was indicative of his desire to accommodate the institution of the Anglican Church to the needs of new converts:

We of the Church of England are bound by our fundamental rules to train up every congregation gathered from the heathen according to the discipline and worship of the Church of England. But our own Prayerbook has laid down the principle that every national church is at liberty to change its ceremonies, and adapt itself to the national taste....²⁴

According to Venn,

... 'the euthanasia of a mission' takes place when a missionary, surrounded by well-trained native congregations, under native pastors, is able to resign all pastoral work into their hands, and gradually to relax his superintendence over the pastors themselves, till it insensibly ceases; and so the mission passes into a settled Christian community. Then the missionary and all missionary agency should be transferred to 'the regions beyond.'²⁵

Once a native Christian community had been established, the role of the missionary was reduced to that of a mediator and guide rather than a leader in religious functions. This plan represented the ideal rather than the reality of mission work in Northwest America.

Native candidates for the ministry were trained by European missionaries but the objective was not assimilation. Recognizing the

24 Reverend H. Venn, *On Nationality*. Instructions of the Committee, June 30, 1868, cited in Knight, *Ibid.*, p. 286. Venn supported the ultimate abrogation of denominationalism and was more concerned with conversions to Christ rather than the transposition of the Church of England at every mission station. See Reverend H. Venn, Speech at the *Anniversary of the British and Foreign Bible Society*, April 30, 1861, cited in Knight, p. 248.

²⁵ Reverend H. Venn, *The Native Pastorate and Organization of Native Churches*, 1851, cited in Knight, *Ibid.*, p. 307.

problems of European contact encountered by native populations, Venn warned his missionary agents against ethnocentrism in order to prevent the alienation of prospective converts. Therefore, precautions were to be taken to “. . . guard native teachers from contracting habits of life too far removed from those of their countrymen.”¹ Personal talents and dedication to the cause of the Church were the prerequisites for admission into the native ministry:

If a man be a gracious man, well versed in his own vernacular scriptures, apt to teach, who, by service as a catechist, has purchased to himself a good degree, has obtained influence with the seriously minded members of the flock, and had a good report [sic] amongst the people generally, he is a proper person for admission to the native pastorate.²⁷

That members of the native ministry were never regarded as sharing the same relationship with the Society as their European counterparts is revealed in the discrepancy in salaries and contingent privileges. In Venn's communication of native policy to Bishop David Anderson of Rupert's Land in 1849, he specified that the salaries of native ministers should be adjusted in accordance with “. . . Native wants and habits and not to European requirements.”²⁸ The rationalization behind this policy was the prevention of native pastors from being “. . . thrown out of their proper position to become too European in their habits and the Native Churches to look to the Society for the perpetual support of a Native Ministry.”²⁹ The local inhabitants were also expected to share in the cost of missions and in 1849, Anderson was directed to organize a local Financial Committee to consider financial and temporal matters in connection with the North America Mission.³⁰

As early as 1820, Reverend John West, the first chaplain appointed to the Hudson's Bay Company in the Northwest, endeavoured to “. . . establish the principle, that the North American Indian of these regions would part with his children, to be educated in white man's knowledge and religion...”³¹ The first step was taken when West brought two native youths with him to

²⁶ *Ibid.*, p. 306.

²⁷ Reverend H. Venn, cited in *The Church Missionary Intelligencer: A Monthly Journal of Missionary Information* (London: Church Missionary House, 1856), p. 37.

²⁸ ARL, M/S, Reverend H. Venn to the Lord Bishop of Rupert's Land, June 5, 1849.

²⁹ *Ibid*

³⁰ *Ibid*

³¹ Reverend J. West, *op. cit.*, pp. 14-15.

the Red River Settlement on his way from York Factory in 1820. The first youth was the son of a York Factory Indian named Withewacapo. The boy was baptized with the name John Hope. The second native was a Swampy Cree named Sakachuwescam (Going Up The Hill) from Norway House. He was later given the name of Henry Budd. West's own journal entry of the boy was as follows:

I obtained another bay for education, reported to me as the orphan son of a deceased Indian and a half-caste woman; and taught him the prayer ... which he soon learned: 'Great Father, bless me, through Jesus Christ.'³²

The fond attachment which West developed for the youth is revealed through the naming of the boy after his former rector, the Reverend Henry Budd of White Rothing. A personal interest in his namesake was expressed by Reverend Budd through monetary aid and donations of books to the youth.

The training which the young Henry first received at the Red River School was conducted by the schoolmaster George Harbidge³³ and supervised by West. Although West stressed the temporal development of his students, the spiritual aspect of the educational system was considered to be the most important part of the program. Individual garden plots were allotted to each child in order that ". . . *the children may be educated, and trained to industry upon the soil*, in the hope that they may be recovered from their savage habits and customs. . . ."³⁴ In its practical sense, the philosophy behind such a program was aptly summarized by West:

³² Reverend J. West, Church Missionary Society Proceedings, PAM, Diary of Reverend John West, October 4, 1820. Two more boys were brought down from the north by West in the spring of 1821 and 1822. The educational costs of the four boys were paid by Benjamin Harrison, Esq., until October 1, 1822. By 1824 ten children of native background had been brought to the Red River School. In the fall of 1822, Henry Budd was reunited with his mother and a sister, Sarah who came to the settlement from Norway House.

³³ George Harbidge was disliked intensely by West's successor, Reverend David Jones, who recommended the schoolmaster's recall. In addition to his failings as a teacher, Jones accused Harbidge of a ". . . haughtiness of disposition which entirely alienates him from the affections of the Indians under his charge. . . ." Harbidge was also accused of self-aggrandizement by marrying a woman who was looked down upon by the settlers ". . . on account of the rumours of her indiscreet and giddy disposition on board the Ship in coming out." See CMS/A77. Reverend D. Jones, Red River, to Reverend Josiah Pratt, July 24, 1824. Consequently, William Garrioch, of Orkney descent and in the service of the Hudson's Bay Company, became the new schoolmaster. The choice was based upon Garrioch's abilities, his knowledge of the Indians, and his simplicity of faith. *Ibid.*

³⁴ Reverend J. West, *Substance of a Journal*, *op. cit.*, pp. 117-18.

... a child brought up in the love of cultivating a garden will be naturally led to the culture of the field as a means of subsistence: and educated in the principles of Christianity, he will become stationary to partake of the advantages and privileges of civilization.³⁵

Thus, the axiom of civilization through cultivation was instilled in Henry at an early age. Academically, the program consisted of basic training in English, writing, mathematics, reading, in addition to knowledge of the Bible, the Book of Common Prayer of the Church of England, and Watt's Catechism.

That Henry was a superior student is evident from a report submitted by Harbidge:

Henry is perhaps the most amiable disposition of them all; he is remarkably still and quiet, and apparently of a more thoughtful turn of mind, than the rest, and a boy in whom I can confide for the truth.³⁶

These qualities were supplemented with Henry's "quickness of apprehension,"³⁷ in addition to his ability to read well and to respond to questions from the Church Catechism. By 1823, Henry Budd and James Hope were bilingual in Cree and English. West's successor, Reverend David Jones,³⁸ taught the youths the mechanics of grammar in order to perfect their translation techniques.

³⁵ *Ibid.*, p. 151.

³⁶ CMS/A77. George Harbidge, Red River, to the Secretary of the Church Missionary Society, July 1, 1824.

³⁷ *Ibid.* See also CMS/A77. Reverend D. Jones, Journal, Red River, "Particulars respecting the Schools at Red River Settlement during the Summer of 1824."

³⁸ "Reverend David Jones emphasized the role of the converted Halfbreed agent in the expansion of missions: ". . . they are the *Missionaries for this country*: they are initiated into the habits of the Indian ... they speak the language; - and can bear all the hardships

that the Indian himself can." See CMS/A77, Reverend D. Jones, Journal, Red River, July 24, 1824. After a consultation with Governors Pelly and Simpson at Fort Douglas, Jones received a promise from the latter to send ten Muscaigoes (Swampy Cree), five Thick Wood Assiniboines from Saskatchewan, five Crees from Isle la Crosse and Athabaska, five Chippewyan from Great Slave Lake, five New Caledonia Carriers and two more from Columbia to the mission school in the Red River Settlement. The objective of the undertaking was the education and preparation of Indian and Half-breed children for their future employment as schoolmasters among their respective tribes. See CMS/A77, Reverend D. Jones, Journal, Red River, June 12, 1824.

Within this paternalistic system of education, Henry acquired the values of the middle class Victorian as they were communicated by the individual missionaries. This dissemination of Christian morality was imparted not only to uplift the native, but also to promote the emergence of an efficient Christian native leadership in the Canadian Northwest. That Henry was able to assimilate and retain these values won him recognition as an exceptional student. In comparison, other native pupils had been a source of discouragement for their instructors. Although they tended to view the European missionary as their 'adopted' parent, who supplied them with the basic necessities of life, these students were reported to be ". . . as fond of the Indian maxims, fashions and customs as ever. . . ."³⁹

The type of education received by Henry and his peers was modeled after the English parochial boarding school system. Due to the inability of the missionaries to divest most pupils of their 'nativeness' and realizing that ". . . sending them to the wilderness at present, under the idea of propagating the gospel, would be indulging in too sanguine an expectation . . .,"⁴⁰ Jones proposed a more realistic and practical scheme of training in 1827. Indian students were to be accommodated to the needs of the Red River Settlement by acquiring a trade. For instance, while the boys were engaged in carpentry and agriculture, the girls would learn how to use the loom and the spinning wheel.⁴¹

Unfortunately, there is little information concerning Henry Budd's early years at Red River. Leaving the Red River School in the summer of 1828, Budd went to the Lower Church district in the following year to assist his mother and his widowed sister-in-law on their farm which was located near the church." Henry's brother, known as 'The Cask' had arrived at the Red River Settlement from Norway House in 1827. He had been given the name James Budd in 1828 in the expectation of his conversion. However, James died before he was able to receive the sacrament of Baptism. According to another native agent for the Society, James Settee, Henry Budd

³⁹ CMS/A77, Reverend W. Cockran, Red River, to the Secretaries of the Church Missionary Society, July 30, 1827. See also CMS/A77, Reverend D. Jones, Red River, to the Secretary of the Church Missionary Society, July, 1827.

⁴⁰ CMS/A77, Reverend D. Jones, Red River, to the Secretaries of the Church Missionary Society, July, 1827.

⁴¹ *Ibid.*

⁴² CMS/A77, Reverend W. Cockran, Red River, to the Secretaries of the Church Missionary Society, August 5, 1829. Information was also obtained through Rosemary Keen, Archivist, Church Missionary Society, London. Henry Budd had the Hudson's Bay Company Lot No. 92 (Irene M. Spry, personal communication, July, 1973).

joined the services of the Hudson's Bay Company as a voyageur for three years (probably around 1830), returning to Red River in 1834 to resume his farming at The Grand Rapids.⁴³ During this period he was married in 1836 to Betsy Work, the daughter of one of the Company's officers in New Caledonia. The reason for his retirement from the employ of the Company is not clear, but he may have in fact, as was claimed, ". . . longed for the privileges of God's house, and wished to settle at 'The Rapids' on the Red River, where he knew he should find a missionary settlement."⁴⁴ Apparently, his years of service in the fur trade had few negative effects upon him, for according to Reverend David Jones, Budd had demonstrated the "best of character" while in the employ of the Company.⁴⁵ In 1837, Budd replaced Peter Garrioch as schoolmaster for St. John's Parochial School at the request of Reverend Jones.

During his sojourn at Red River, Henry Budd acquired the values of the middle class Christian Victorian missionary which included an evangelistic dedication to bring the Gospel to his countrymen. Although the degree of assimilation is difficult to measure, his journals and correspondence differ little in style and attitude from those of his European counterparts.

Budd's performance as a schoolmaster at Upper Church had been considered satisfactory by Reverend Cockran and his farm at Lower Church had been relatively successful. His unique qualities as a native convert which were not shared by European agents serving the Society were high determinants in his appointment to lay the groundwork for the new mission at Cumberland House. In addition to being a former native from the north, Budd also spoke and understood Cree. Given the nomadic tendencies of the natives of the area, Cockran realized that a successful mission did not solely depend upon the attributes of piety and an ability to preach the Gospel. In essence, the creation of the new station was considered as an extension of the model agricultural mission village at Netley Creek. Thus, the agent for the station was required to possess the skills and the ability to assist the

⁴³ James Settee was one of the first four boys whom West had educated at the Red River Settlement. Like, Budd, he was later ordained as a priest in the Anglican Church. See CMS/A101, Reverend J. Settee, Journal, September 7, 1875. Budd attempted to complete his farmhouse in 1834, but he never finished it. He apparently remained in the employ of the Company until he accepted the position of schoolmaster.

⁴⁴ Henry Budd, *A Memoir of the Reverend Henry Budd: Comprising an Autobiography: Letters, Papers and Remains* (London: Seeley, Jackson and Halliday, 1855), p. 542. This biographical compilation concerns young Henry Budd's sponsor in England.

⁴⁵ CMS/A78, Rev. D. Jones, Red River, to the Secretaries of the Church Missionary.

Indians “. . . in building houses, making farms, rearing cattle, and managing all the concerns prudently and economically.”⁴⁶ Such prerequisites were necessitated by the fact that the tasks of the missionary during the embryonic stages of establishing a station were largely secular.

With the approval of the Council of the Northern Department, Henry Budd left Red River on June 21, 1840, in the capacity of schoolmaster for Cumberland House. He was accompanied by his wife and mother. He had been authorized by the Society to “. . . collect some children for instruction, and speak to the Indians on the subject of our Mission.”⁴⁷ Once a European missionary had arrived at the station Budd was to assume the additional role of interpreter. From the initial stages of his participation in mission endeavours, Budd sensed the importance of his position as a native agent. Sharing the evangelistic fervour of his European instructors he felt a deep sense of obligation to the Society and the ‘Almighty’ who were responsible for making him different from his countrymen. He eagerly welcomed the opportunity to instruct his people who were still in “. . . ignorance and destitute of the knowledge of the truth. . . .”⁴⁸

Unfortunately, there is little information available in Budd’s early records concerning his brief stay at a site on the Cumberland Lake. Due to the unreceptive attitude of the traders around Cumberland House, the mission site was removed southeast to The Pas. The transfer was considered to be a prudent step by Cockran, who explained that since “. . . we had no reason to expect the cordial support of the Company, we thought it better to be a little distance from their Fort; that there might be no room for anything disagreeable occurring.”⁴⁹

By 1840, The Pas Fort or Paskoyac, first established by the son of Pierre Gaultier, Sieur de la Verendrye (probably in 1749), was merely a winter outpost. However, it remained a gathering place

⁴⁶ CMS/A78, Reverend W. Cockran, Grand Rapids, to the Secretaries of the Church Missionary Society, August 9, 1842. An additional factor of the employment of a native agent was that the Society would only be obliged to pay him half the salary of an European agent.

⁴⁷ CMS/A78, Reverend W. Cockran, Grand Rapids, to the Secretary of the Church Missionary Society, August 6, 1840.

⁴⁸ Budd, *op. cit.*, Correspondence cited from Henry Budd, Red River Settlement, to Reverend H. Budd, June 18, 1840, p. 543.

⁴⁹ CMS/A78, Reverend W. Cockran, The Rapids, to the Secretaries of the Church Missionary Society, August 4, 1841. Also see CMS/A78. Henry Budd cited in Reverend J. Smithurst, Indian Settlement, to the Secretaries of the Church Missionary Society, November 2, 1840. A letter had been forwarded by Budd to the Reverend W. Cockran inquiring for a letter to show to Mr. Macpherson of Cumberland House for he had been informed that “. . . we shall not get much from them if we having nothing to show.”

for the Swampy Cree and Ojibway of the Cumberland Lake and Churchill River areas who not only traded at the fort but also held their annual feasts nearby. In his journals, Henry Y. Hind⁵⁰ has depicted the mission site as being located 22 miles below the Big Bend at the confluence of the Saskatchewan and Pasquia Rivers on the south side of the Saskatchewan River.⁵¹ Strategically, the location of the new site was excellent. It was located on a ridge which was relatively dry in comparison to the surrounding swampy lowlands. To the southeast in the proximity of Muddy Lake there was an island in the Saskatchewan River which grew poplar and contained the only substantial stand of wood for miles. Here the Swampy Cree were reputed to have held their councils, dog feasts, and Medicine ceremonies.⁵² Its name in Swampy Cree was Kash-Ke-Bu-Jes-Pu-Qua-Ne-Shing, translated by Hind as “Trying the mouth of a drum.”⁵³ At this locality and at The Pas, the natives found good camping grounds and fisheries. Near The Pas the M. Constant band resided, the leader being an old Canadian guide who had been in the Northwest since 1783 and had a “. . . large family of half-Indians, who seemed to claim him as their sire.”⁵⁴

Obligated to found a new station on merely one hundred pounds annually, a stipend which included his salary, the native catechist

⁵⁰ Henry Youle Hind was a geologist with the Canadian Red River Exploring Expedition of 1857 and the Assiniboine and Saskatchewan Exploring Expedition of 1858. The first expedition had been organized by the Canadian Government to explore future routes between Lake Superior and the Red River Settlement and to provide topographical information. The second expedition was organized to explore the resources of the Assiniboine and Saskatchewan River areas. See Henry Y. Hind, *Narrative of the Canadian Red River Exploring Expedition of 1857 and of the Assiniboine and Saskatchewan Exploring Expedition of 1858*. 2 vols. (Edmonton: M. G. Hurtig Limited Reprint. 1971). The purposes of the expedition are discussed on p. xiii.

⁵¹ The Big Bend is located at the point where Fishing-Weir Creek connected with the Saskatchewan. It is the most northerly point on the river, approaching the 54th parallel. *Ibid.*, Vol. I, p. 452.

⁵² The Mediwiwin or Metawin was a celebration of the Grand Medicine Society in which both Ojibway and neighbouring Cree participated. The society was a stratified, religious organization and the ceremonies were generally held in late summer. See Diamond

Jenness, *The Indians of Canada*, National Museum of Canada, Bulletin 65, Anthropological Series No. 15 (Ottawa: Queen's Printer, 1963), p. 280. See also CMS/A79, Reverend J. Hunter, Cumberland Station, May, 1848. Hunter witnessed a Metawin initiation prior to the spring hunt in May.

⁵³ Hind, *op. cit.*, p. 456.

⁵⁴ The Reverend B. Horsefield in his article entitled, “Willows and Hard Rock,” in *The Journal of the Canadian Church Historical Society*, Vol. III, No. IV, (February, 1958), p. 2, makes reference to Joseph Constant, a French Canadian from Three Rivers, Quebec, as the headman at The Pas. Constant had an Ojibway wife. His son, Antoine, apparently was the first chief of The Pas band. The natives frequenting The Pas were mainly Swampy Cree.

laboured under trying conditions and was often forced “. . . to give away his own clothing in payment for work in the erection of his house and schoolroom.”⁵⁵ Upon his arrival at the site, few of the inhabitants were disposed to offer their aid in the construction of the new buildings. Due to this apathy,⁵⁶ in addition to the lack of proper equipment and draught animals to haul wood, building was slow. The first structure for the mission was purchased from John Turner, an English boat captain in the service of the Company.

The Church Missionary Society had always encouraged their missionaries to form liaisons with the local leaders in the hope of gaining followers through their influence. Employing this strategy, Budd had made contact with the leader of the Whitefish River band, who, with a few followers attended the missionary’s evening prayer sessions. The leader placed ten of his own children in the mission school and encouraged others to do the same. However, Budd’s arrival was received with mixed feelings. Budd’s own general impression was that the Indians were anxious to be educated although at least three principal men violently opposed his presence. These medicine men were reported to have secretly exercised “. . . so much sway over the rest . . .”⁵⁷ that they presented a significant barrier to his work.

For the mission to be successful, settlement was a necessary corollary to Christianity. Plans for the development of Cumberland Station included the transformation of the Swampy Cree and northern Metis from hunters and trappers to agriculturalists. One of the first problems encountered by Budd was Constant’s refusal to allow his territory to be cultivated. This situation was not remedied until the summer of 1842 with the arrival of Reverend John Smithurst. Assured by the visiting priest that the missionaries did not intend to replace the `Chiefs’ and that they “. . . have nothing to do with men in their civil capacity,”⁵⁸

⁵⁵ CMS/A78, Reverend J. Smithurst, Indian Settlement to the Secretaries of the Church Missionary Society, August 1, 1842.

⁵⁶ Budd had recorded that in 1840 only one man, John Turner, who was considered to be a ‘father’ to the whole village at The Pas, offered any hospitality to him. Turner was originally from Red Deer River and was the oldest man at the mission. He died in 1868. See CMS/A98, Reverend H. Budd, Journal, Devon, April 2, 1868.

⁵⁷ CMS/A78, Reverend J. Smithurst’s Account for the Cumberland House, June 1, 1841. Although the report refers to Cumberland House, mention was made of The Pas station at this time, therefore, it is assumed that Budd had already located at The Pas. Soon after, the station was called Cumberland Station to distinguish it from Cumberland House.

⁵⁸ CMS/A78, Reverend J. Smithurst, Indian Settlement, to the Secretaries of the Church Missionary Society, August 1, 1842.

Constant's suspicions were allayed. Peace offerings of tobacco by Smithurst confirmed his good intentions to the leaders. Accompanied by Constant, Smithurst marked out lots of land to accommodate a mission farm, a mission house, a church and a burial ground. A compromise was reached whereby Constant, a former Roman Catholic and leader of the Metawin agreed to allow his people to convert to the Anglican faith. However, he refused to make any personal commitments concerning his own conversion.

As a schoolmaster, Budd's primary concern had been the establishment of educational facilities for both the children and adults. In persuading the adult sector to permit their offspring to be educated, Budd attempted to refrain from employing force or material incentives. The introduction of the boarding school system, nevertheless, tended to attract students. While some of the children actually lived temporarily in the mission buildings, regular day-school children received daily food rations and occasional pieces of clothing.

Since much of the band's activity was seasonally determined the catechist found it difficult to collect and settle the population on a year-round basis. Children were withdrawn from the school to participate in seasonal hunts and spring trapping. While Budd optimistically stated that he felt that there existed a desire for education and self-improvement, he was forced to admit there were others "... who are willing to send their children to school, who do not manifest a wish to know, and serve the living and true God ... because they do not send them so regular now as they did in winter..."⁵⁹ With this sporadic system of education, the Indian children, no longer subject to the watchful eye of the schoolmaster, would resume their traditional behaviour and forget most of what they had learned.

Confronted with innumerable difficulties, the fact that Budd was able to gather and maintain thirty-one pupils by 1842 through the utilization of a boarding school system was a significant feat. A report presented by Reverend J. Smithurst during a visit to the Cumberland Station in 1842 serves to illustrate the progress during Budd's some eighteen months in the north.⁶⁰ Smithurst's general impression was that the native schoolmaster had accomplished more than had been expected. The site included Budd's dwelling on the south side with the children's residence

⁵⁹ CMS/A78, Reverend J. Smithurst's Account for Cumberland House Station, June I, 1841.

⁶⁰ CMS/A78, Reverend J. Smithurst, Indian Settlement, to the Secretaries of the Church Missionary Society, August 1, 1842.

to the north. An effort had been made at cultivation since the slopes from the houses to the river had been broken and to the rear an acre had been fenced and planted. The subsistence base of the mission consisted of wheat, barley and potatoes from the mission farm. However, fish and game remained the major food items.

In Smithurst's estimation, the native catechist had "... laboured with a degree of zeal and diligence which does him the highest credit. His piety, perseverance and devotedness to the Missionary work fit him admirably for the duty...." The first fruits of the implementation of the policy for the employment of native agents for expansion inland appeared to be promising at this point. Smithurst had been impressed with the responses of the new converts to his examination and baptized a total of forty-seven youths and thirty-eight adults.

During this early period of the Cumberland Station, the principle of self-sufficiency was not realized to any significant degree. Although most of the converted portion of the population were willing to participate in instruction while they were at the site of the station, few were tempted to sacrifice their hunts and employment with the Company as tripmen for the practice of agriculture. Most of the men, being in constant debt to the Company, were forced to uphold their trading commitments in order to pay for their winter outfits. Those few who could be persuaded to offer their services expected payment. To compensate for this lack of assistance school children and local women were used to assist with the upkeep of the mission and the farm.

Environmental conditions were largely responsible for the mission's hardships. The short growing season, the unpredictability of the climate, annual flooding, rocky soil and destruction brought on by grubs tended to discourage would-be cultivators. The lack of proper equipment only added to the problems with the result that without supplies from Red River and England, the survival of the station at this time would have been an impossibility. Flour, barley, fat, shot, gun flints, twine, fish hooks and clothing for subsistence and trading purposes were imported.

⁶¹ *Ibid.* That Budd's work fully satisfied his supervisors became evident in 1842 when Cockran opposed the appointment of Mr. Roberts as a European replacement. Cockran claimed that not only did Roberts lack the necessary qualities requisite for a new station, but also failed to display any attachment for the Indian. See CMS/A78, Reverend W. Cockran, Grand Rapids, to the Secretaries of the Church Missionary Society, August 9, 1842.

During Budd's some three and half years at The Pas prior to the arrival of a European missionary, Reverend James Hunter, the ground-work for future mission work in the north was laid. In order to alleviate the annual starvation which plagued the congregation he had entertained optimistic hopes for the development of a central mission farm which would have been worked by the converts until their own farms were flourishing. Most converts had commenced cultivating potatoes which were planted on small lots or a farm belonging to Charles Cook.

Other problems included opposition by local Hudson's Bay Company traders and sectarian competition with the Roman Catholic Church. The operators of Cumberland House were not generous with fort supplies and demanded full price for all provisions. Forced to compete with the post for fresh supplies of meat, Budd was required to pay more for provisions to native hunters than would be offered at the fort.⁶² Traders frowned upon this competition and accused the missionary of usurping their food supplies through free trading activities.⁶³ Similarly, opposition towards the scheme of settling the natives as agriculturalists was evident. Favours such as a new suit of clothes for the headman were doled out by the manager of Cumberland House Fort, Mr. Harriott, as a method of retaining the loyalty of The Pas band to the fur trade and the Company.⁶⁴ Cleverly playing upon the value conflicts which arose between the future-oriented catechist and the present-oriented native, charges were pressed against Budd by a local trader who claimed that the teacher was hoarding food while the children went hungry. Unfamiliar with the rationing system of the Europeans, such charges were conceivable to the local population. As Budd explained,

... I do not allow them their whole stock of provisions to eat up in one day; but serve it out to them so much each day; and the custom of the Indians in general, and of these in particular is, to eat up this day all they got and tomorrow will look out for itself. ...⁶⁵

Only through this means was Budd able to relieve starvation which set in during the winter months.

⁶² CMS/A78, Reverend J. Srnithurst's Account Current for Cumberland House, June 1, 1841. Budd reported that native hunters would demand two and a half skins from him for leather, but only two skins from the Company.

⁶³ CMS/A83, H. Budd, Rivier du Pas, to Bishop Anderson, January 22, 1844.

⁶⁴ CMS/A78, H. Budd, Rivier du Pas, to Reverend J. Smithurst, January 22, 1844.

⁶⁵ CMS/A78, H. Budd, Rivier du Pas, to the Secretaries of the Church Missionary Society, January 2, 1844.

The year 1844 seemed to be Budd's worst with the Company for in addition to the aforementioned difficulties an order had been sent to Smithurst to investigate Budd's immoral conduct at Cumberland House. No proof was ever presented to support the allegation.⁶⁶

Prior to the arrival of Reverend Hunter, Budd had his first confrontation with sectarianism. In 1843, a Roman Catholic priest had camped within one hundred yards of his school and attempted to draw away his congregation. Budd, acting upon the advice of Smithurst was to have left "... the matter in the hands of God."⁶⁷ Expecting little competition from this rivalry, Smithurst reasoned that the Cree were naturally prejudiced against the French and would remain loyal to the English who offered them food, clothing, and instruction. For Budd, this experience served to sharpen his awareness of the orthodoxy of his own teachings and led him to resolve to "... be cautious not to introduce into our school or meetings any new..imitation of a Church but our own."⁶⁸

The differing messages of salvation which the two denominations projected to the Indians created confusion among the converts. Whereas previously the Indian had a choice between merely two religions, i.e., his own and that of the Anglicans, he now had a third to contend with. This bewilderment over denominational rivalry was aptly summarized in an appeal from the unconverted Chief Louis Constant to Smithurst: "my mind is troubled now about these different religions which I see before me, and my people, nearly the whole of them have left me, and gone to your religion, and I think I shall soon be alone. . ."⁶⁹

The priest, Reverend Jean Darveau, had only limited success at The Pas, and managed to baptize only a few of the Constant children. During his visit to Cumberland Station in the fall of 1843, Darveau claimed that he was subjected to persecution by Protestant sympathizers:

They came to warn me, evidently bent on intimidation, that if I did not depart they were going to drive me

⁶⁶ CMS/A76, The Church Missionary Society, London, to Reverend J. Smithurst, April 2, 1844. A similar charge had also been laid against James Settee who was accused of supplying liquor to the Indians at Lac la Ronge where he had been sent to establish a mission.

⁶⁷ CMS/A78, Reverend J. Smithurst, Red River, to the Secretaries of the Church Missionary Society, December 22, 1843.

⁶⁸ CMS/A78, H. Budd, Rivier du Pas, to the Secretaries of the Church. Missionary Society, January 2, 1844. Budd conducted Sunday Services according to the rites of the Church of England in addition to Wednesday evening meetings. His wife assisted by holding Bible classes.

⁶⁹ CMS/A78, Louis Constant, Rivier du Pas, to Reverend J. Smithurst, June 14, 1844.

away.... They would come and snatch away the young people from the catechism to make them go to school.... To render Catholics more odious they give them the name Windigo, a fantastic being whose name suffices to make children tremble and puts to flight grown-up people.⁷⁰

Blame for the murder of Darveau at Baie des Canards was attributed by A. Morice to the hostility the Anglicans directed towards the Roman Catholic Church.⁷¹

The Wesleyan agent, Reverend James Evans, was conciliatory towards the occupation of The Pas area by the Anglicans. After visiting The Pas in 1841, Evans reported that Henry Budd appeared to be “. . . an excellent young man. I gave him such encouragement as I would offer to any of our own teachers, and am satisfied that a mutual feeling of esteem existed between us.”⁷² On January 6, 1842, a second visit was made by Evans to The Pas and he spent an extra day at the station upon Budd’s request. Apparently Evans refrained from future visitations since no others are recorded by Budd.

The long expected arrival of Reverend James Hunter in September, 1844, gave a new impetus to the Cumberland

⁷⁰ Reverend J. Darveau cited in Reverend A. Morice, *History of The Catholic Church in Western Canada from Lake Superior to the Pacific (1659-1895)*, 2 Vols., Vol. I (Toronto: The Musson Book Company Limited, 1910), pp. 177-78. One of the foremost anthropomorphic spirits of the natives was the Witiko or Windigo which was believed to live upon human flesh. Witiko personalities were generally associated with those who had succumbed to anthropophagy and would be killed on sight if seen. See L. Mason, *The Swampy Cree: A Study in Acculturation*, Anthropology Papers, No. 13 (Ottawa: National Museum of Canada, 1967), p. 57.

⁷¹ Morice, *op. cit.*, p. 182. There are several versions of the priest’s death. One includes death by drowning, while another claims that he was murdered because he was held responsible for an epidemic which killed a number of children whom he had baptized.

⁷² Reverend J. Evans, December 22, 1841, cited in Egerton Y. Young, *The Apostle of the North* (Toronto: William Briggs, 1900), p. 215. The Anglican missionaries at Red River were disturbed by Evans’ insistence upon visiting a station which they considered to be under their absolute jurisdiction. See CMS/A78, Reverend J. Smithurst, Indian Settlement, to the Secretaries of the Church Missionary Society, November 2, 1840. The correspondence contains an extract of a letter from Evans dated September 16, 1840, wherein Evans states that it is his responsibility to visit The Pas. He requested that his motives for doing so should not be considered improper since visitations were expected of him by the Hudson’s Bay Company and his Society.

Mission.⁷³ During his ten year residence at The Pas, Hunter was able to establish the mission upon a solid footing. The Medicine men had agreed to conversion and were persuaded to give up the Metawin. Thus, one obstacle to mission work was removed. Through Hunter's labours the mission farm produced a variety of vegetables, wheat, and barley. A carpenter from Norway House was hired to undertake new construction, in particular, a church. By 1853, the new mission buildings were completed and were surrounded by the Indian habitations and stables. A limekiln had been erected and a steel handmill, which was purchased from Smithurst, was used for grinding cereals. All ironwork was done at Cumberland House. In 1853, the church, Christ Church,⁷⁴ was consecrated by Bishop David Anderson of Rupert's Land.

In 1854, Hunter reported that thirty to forty houses which were occupied by the converts existed on either side of the river. A serious attempt had been made at agriculture since some families possessed horses and cattle, in addition to small fields of potatoes, barley, and garden vegetables. However, the majority of the residences were occupied for only part of the year by all members of a family. The women were the most stable sector of the population and were generally left to tend the fields and livestock while their men went tripping or fished in nearby lakes. During the winter season, most converts abandoned the village; the women and children operating the fisheries while the men took advantage of the winter hunt. Only a few women and children were left behind to care for the livestock. The sick and infirm also remained

⁷³ Reverend Hunter had received his education in Barnstaple, North Devon. After employment as a conveyancing clerk and a schoolmaster he entered the Church Missionary Society College at Islington. Here he was ordained to the Diaconate in 1843 and the priesthood in 1844. His acquirement of medical knowledge which he received while working in the London hospitals added greatly to his influence in the mission field. After the loss of his first wife in November, 1847, he was remarried in July, 1848 to Jean Ross, the daughter of Donald Ross, Chief Factor at Norway House, who contributed much work to his translations. In 1853, Hunter was established as the first Archdeacon of Cumberland. See Boon, *op. cit.*, pp. 61-2.

⁷⁴ The Bishop not only donated a grant of one hundred pounds from the funds of the Society for the Promotion of Christian Knowledge for the completion of the buildings of the schoolhouse, but also sent a carpenter from Red River to help with the construction. Some of the carpentry and furnishings had been done by three members of the expedition of Sir John Richardson (the Franklin Expedition) who wintered at Cumberland House in 1847. Land had been granted by the Northern Council of the Hudson's Bay Company.

at the mission to seek shelter, subsistence, and medical aid. Here, their survival was less precarious.⁷⁵

From 1845 to 1850 Henry Budd was employed in a variety of tasks which involved interpretation, translation, visiting out-stations (Moose Lake and Cumberland House), and general labour about the mission. Although Budd had originally been hired as a schoolteacher, in fact, he did little teaching during this period. However, in his spare hours, Budd worked closely with Hunter on Cree translations, and in spite of his lack of knowledge of the finer points of grammar, the European considered him to be “. . . a very good interpreter and Indian Speaker, perhaps the best in the country.....”⁷⁶

The ordination of Henry Budd and another native agent, James Settee to the Diaconate had been strongly recommended by the Society. Bishop David Anderson of Red River regarded the step as essential for the development of more effective native participation in mission work. To further this objective, Henry Budd, his eldest son, and the eldest son of James Settee were brought to Red River to receive training in the Anglican ministry under the personal supervision of the Bishop in 1850. Impressed with a sermon delivered by Budd, during a visit to The Pas in 1850, Anderson had decided to have him ordained by Christmas. During the fall and winter of 1850, Budd devoted his time to Divinity Studies. His aptitude for such an undertaking was highly esteemed by the Bishop who advised Secretary Venn that “the Society must not expect the same amount of intelligence and accuracy from James Settee or any others now in active service.”⁷⁷ Upon the completion of his studies and successful examinations, Budd was ordained as a deacon on December 22.

Prior to his departure from Red River, the native deacon enjoyed a high degree of popularity at the settlement and his addresses to both white and Indian congregations were praised. From the Middle Church District came contributions for grain, cloth, and money for his work in the north. Encouraged with this response

⁷⁵ Reverend James Hunter's knowledge of medicine increased his influence over the native congregation to the point where one medicine man, while rejecting Christianity, submitted to his care. See CMS/A78, Reverend J. Hunter, Journal, Cumberland Station, February 25, 1825.

⁷⁶ CMS/A79, Reverend J. Hunter, Cumberland Station, to the Reverend Henry Venn, August 9, 1849. During this period, an attempt was made upon Budd's life by one of the principal leaders at The Pas.

⁷⁷ CMS/A79, Bishop of Rupert's Land, Red River, to Reverend Henry Venn, Aug. 6, 1851.

and overwhelmed with his new position within the Church, Budd felt that he would be able to endure any trial to win over his countrymen to the Gospel:

The more I meditate on the sovereign mercy and love of our Heavenly Father in singling me from my race of Pagan countrymen, and in honouring me with the message of love and mercy to the heathen, the more I feel I cannot do enough for Him; and the more I see the importance of the work before me, as well as my own insufficiency for its performance.⁷⁸

And yet, while he was humbled by his native birth, he was also able to appreciate the advantages of his heritage to his work. His knowledge of the Cree language and its dialects, in combination with an understanding of the traditions of his countrymen made him feel the importance of his position all the more.⁷⁹

Upon his return to Christ Church, Cumberland in 1851, the new deacon was allowed to share in the spiritual responsibilities of the mission to a greater extent than he had in the past. In addition to tutoring Budd in Greek and Latin and preparing him for the priesthood, Hunter allowed the deacon to conduct more services. Budd's most important contribution to the missionary field at this stage was his employment as a crusading itinerant among the various bands of the Shoal River and Moose Lake districts and his opening of a station, Nepowewin, further west across from Fort a la Corne.⁸⁰ The quality of his work was recognized by Secretary Venn of the Church Missionary Society, who recommended the equalization of Budd's salary with that of his European counterparts. In 1851, Venn had communicated that the Society members were aware ". . . that Mr. Budd has been so much identified with English habits that the salary was quite proper in his case."⁸¹ His salary was increased from fifty-five pounds

⁷⁸ CMS/A79, H. Budd, Christ Church, Cumberland, to Reverend W. Knight, August 11, 1851.

⁷⁹ CMS/A83, H. Budd, Christ Church, Cumberland, to Major H. Straith, Church Missionary Society. August 6, 1852.

⁸⁰ The Nepowewin Mission was located on the north bank of the Saskatchewan River across from Fort a la Corne. The post was used as a supply depot for natives occupying the branches of the Saskatchewan River. See Voorhis, *op. cit.*, p. 29. To the Indians, the site was known as 'The Standing Place' or the 'Look Out' where they awaited the arrival of the Saskatchewan brigades.

⁸¹ CMS/A76, Reverend H. Venn, Church Missionary Society, to Reverend R. James, April 4, 1851. At this time native agents were paid only approximately half the wage given to European missionaries.

annually to one hundred, the lowest salary paid by the Hudson's Bay Company to their officers. In the following year Venn recommended that Budd be placed in charge of pastoral duties at the Indian Settlement in order to further the establishment of a native pastorate." However, it was Bishop Anderson's opinion that the secular matters of the station would be better handled by a European missionary and probably realizing Budd's value in the north, did not execute Venn's suggestion.

When Anderson paid his third visit to The Pas in July, 1853, Henry Budd was ordained into the priesthood. Deeply humbled upon the reception of this honour, Budd reflected in his journal:

... the most solemn vows that man can make to God on earth are now upon me; still greater expectations are raised with regard to my usefulness within this land. The Society in England will expect more from me, the eyes of all the clergy in this country will be upon me, and the eyes of my countrymen are daily upon me."⁸³

Following his ordination the native minister returned to the Fort a la Corne station (Nepowewin) with his family and remained there until the late spring of 1854. In this year, through the personal recommendation of Hunter, Budd assumed the role of pastor at his old station, The Pas, for a three year period.

By 1854, The Pas population had become relatively stabilized and had assumed the appearance of a parochial village under Hunter. Fluctuations in the village population continued to vary with the availability of game and the demands of the fur trade. In the early spring, the able bodied men participated in the muskrat hunt, the prey seeming to be more numerous every year in spite of extensive trapping. Budd reported that hundreds of thousands of these fur-bearing animals were trapped in the low marshes between The Pas, Cedar Lake, and Moose Lake.⁸⁴ During this season Budd was forced to terminate school activities since nearly every resident of the village was expected to participate. Another annual spring activity involved the tapping of maple syrup in nearby woods where sugar camps were set up. Waterfowl and fish provided

⁸² ARL, M/S, Bishop David Anderson Papers, Reverend Henry Venn, Church Missionary Society, to Bishop Anderson, March 29, 1852.

⁸³ CMS/A83, Reverend H. Budd, Journal, Nepowewin, July 10, 1853.

⁸⁴ CMS/A78, Reverend H. Budd, Journal, Christ Church, Cumberland, March 2, 1868.

the mainstays of the villagers' diet in late spring and again in fall.

The residential patterns in the village were extremely fluid. In late spring, the young men left to participate as trippers on the many brigades that served the area. Only the women, children, and the infirm were left behind to care for the stock and cultivate the small gardens. The approach of fall brought the return of the men to the village. During this season they assisted with the fall harvests and organized goose hunts. In late fall the men left for a second time to Cumberland House where they were outfitted for their winter trapping while the remainder of the population generally operated fisheries. The months of January and February often brought near starvation to the village inhabitants since the fisheries were often unproductive due to the cold. The lack of a sufficient supply of fish to tide the population over the winter months resulted from the natives' preference for hunting geese rather than operating the fisheries.

Mission work was demanding upon Budd who not only functioned as an interpreter of Divine revelation, but also as a social mediator. This role reinforced the paternalistic atmosphere which characterized the relationship between the minister and his flock. The growth of literacy through the use of the Cree syllabic system among the adult population contributed to Budd's influence over the adult sector of the village. By 1854 most of the older converts were able to read and write in Cree syllabics, many of them having been taught by their children who had been allowed to take home their books for this purpose. Most of the converts possessed copies of the English variation of the Bible in their homes which were read to them by their children. Some tried to acquire translations to read while they were absent from the village during the hunting season. By the summer of 1857 there was a total of seven hundred and forty-six baptisms listed in the register and approximately one hundred communicants. The school averaged a total of ninety pupils who attended regular day school as well as Sunday school.

During this period Reverend Budd's concept of the function of a missionary among northern natives had become formulated and remained the guideline for his future work. He maintained that:

... a Missionary in this country should never think that the time which is not spent in preaching, or teaching, is his own, for he is to be *everything* and do everything, indeed his teaching and preaching though attended with great responsibility, is in a manner light when compared to the

amount of labour he has to do ... of a secular nature, especially where there is nobody but natives to get to do it; for then, he must show them how to do it, he must be with them and conduct them while they are doing it, and see that it is done as he wished it when it is finished, so that whether he is in the Pulpit, or in the fishing tent, or in the sawing tent, is all Missionary work; for as the one is the labour for the soul, so is the other for the body. A Missionary acquainted with the Native turn of mind, and knowing the language, can easily turn any subject in conversation to the benefit and instruction of these Indians.⁸⁵

Relations with the Hudson's Bay Company were generally cordial in the Cumberland District. However, the Company's adjustment of a higher pemmican tariff at Norway House did have implications for Hunter, Budd, and other northern missionaries who were money pur-chasers. No official complaint was lodged against the Company for this action since Bishop Anderson did not want to lessen the goodwill of the Company." Obviously, the Bishop was referring to the resolution made by the Northern Council which had reluctantly sanctioned a station at York Fort. In times of scarcity the traders were not able to contribute pemmican to the mission stations and in 1855, no provisions were forthcoming from the Saskatchewan brigades. By 1855, free traders were operating in The Pas area and apprehension over the presence of this new element led Budd to implement a more active anti-liquor crusade.

In June of 1856 Reverend Henry George and his wife were stationed at The Pas to "... combine the advantages of native experience and European superintendence." Under Budd's instruction George acquired a knowledge of the Cree language and the skills of the management of a northern mission. Unimpressed with the station, George wrote:

... abject poverty surrounds us ... the prodigality and indolence of the Indian, contracted in the hunting grounds is a complete barrier

⁸⁵ CMS/A84, Reverend H. Budd, Journal, Christ Church, Cumberland, September 20, 1856.

⁸⁶ CMS/A79, Bishop of Rupert's Land, Red River, to Reverend Henry Venn, Church Missionary Society, August 30, 1853. Hunter claimed that the new price made a difference of at least sixty to seventy pounds annually for Cumberland Station. See CMS/A79, Reverend James Hunter, York Factory, to the Secretary of the Church Missionary Society, August 24, 1853.

⁸⁷ ARL, M/S, Minutes of the Finance Committee of the Church Missionary Society, Bishop's Court, Red River, October 31, 1855.

to all advancement. The most opulent amongst us can only boast of his house, ox and horse together with a small patch of potatoes. And such cases are rare, as there are not 30 head of cattle nor 12 horses, among two or three hundred Indians.⁸⁸

After a year's sojourn at the mission George, having experienced the hardships of the area and obstinacy of the population, became disillusioned.⁸⁹ As a solution to the destitute character of the station George proposed the maintenance of the mission at Fort a la Corne on a more permanent footing; this area being more conducive to agriculture. From 1857 to 1867, Reverend Budd laboured to convert the Woodland and the Plains Cree who frequented Fort a la Corne.

During Budd's absence from the Cumberland Mission the station was occupied successively by four missionaries including Reverend H. George (1856-60), Reverend E. Watkins (1860-63), Reverend J. Mackay (1864-65), and Reverend T. Smith (1866-67). These missionaries had arrived in the Northwest with preconceived notions of mission work and were soon disillusioned with their appointment to The Pas which was largely pastoral in character. However, their main weakness lay in their inability to deal with natives and in some cases, to speak Cree. Smith, an exception, left due to illness. Furthermore, free traders continued to penetrate the area and liquor problems emerged.

In 1860 John Fleming, a surveyor and draughtsman with the Hind Expedition recorded his impression of the appearance of The Pas village. Standing in the centre of the site was a white church, a parsonage, and a school which were surrounded by several farmhouses and grain fields. On the opposite or north side of the bank Fleming counted six or seven houses which he reported

⁸⁸ CMS/A79, Reverend Henry George, Journal, Christ Church, Cumberland, Aug.7, 1856. In 1857 George recorded that there were twenty resident families (including widows) at The Pas with a total of eleven occupied houses; twelve additional houses were inhabited

occasionally by hunters while nine had been abandoned. Note that two to three families occupied a single dwelling. See CMS/A80, Reverend H. George, Christ Church, Cumberland, to Rev. J. Chapman. Church Missionary Society, July 18, 1857.

⁸⁹ CMS/A87, Rev. H. George, Journal, Christ Church, Cumberland, Sept. 30, 1856. It was George's lack of enthusiasm and optimism in his reports that prompted the Bishop to replace him in 1859 with Rev. E Watkins. He was relocated at a mission later to be known as Westbourne. Watkins had served with the Society at Fort George until 1857 and at Sugar Point until 1858. His most valuable work was in the area of translation and he produced the first Cree Dictionary which was published by the Society for Promoting Christian Knowledge in 1865. See Boon, *op. cit.*, p. 78.

... seemed to be uninhabited and in a dilapidated condition; the Indians, for whom they were erected, disliking a settled life devoted solely to the pursuit of agriculture; and preferring the wandering and precarious life of the hunter in their native wilds.⁹⁰

In addition, two stores which traded liquor in exchange for furs had been established.

For approximately twenty-seven years the Church Missionary Society had sponsored mission work at The Pas. The first generation which had come under the influence of Reverend Budd were now passing away and the majority of the second generation had been raised under the limited influence of the missionary. Very few deviations from the Christian norm on the part of the converts were ever reported by the four missionaries other than constant complaints of indolence. Although James Mackay believed that many of the traditional beliefs had been undermined, he doubted their complete elimination. An excellent re-corded example of the extent of the persistence of indigenous beliefs was of an incident which created mass hysteria among the Devon population. In the spring of 1864 the continuation of a belief in the existence of the Windigo created the following scene:

Traces of such a being were reported to have been seen in the neighbourhood, and, this evening, three youths who were out shooting were said to have been heard crying out as if in pain or terror. Immediately it was believed that the Weehtikoo had seized them, and the whole village was in an uproar forthwith, women crying and screaming, some running hither and thither as their fears suggested.⁹¹

In 1867, the local Corresponding Committee which met at Bishop's Court, Red River passed a resolution which declared that The Pas was no longer a mission station and therefore it was expedient that a native pastor be appointed to the location." This decision was one of significance in Rupert's Land for it was the first permanent Anglican parish north of the Red River to be established under the supervision of a native pastor.

⁹⁰ Hind, *op. cit.*, pp. 453-54.

⁹¹ CMS/A94, Reverend James Mackay, Journal, Devon, May 7, 1864.

⁹² ARL, M/S, Minutes of the Church Missionary Society Correspondence Committee, Bishop's Court, Red River, January 30, 1867.

However, Budd's control was of a restricted nature for not only would he remain under the surveillance of an European supervisor, but also was not allowed to assume any financial expenditures without the approval of the Local Committee." His salary was to remain at an annual one hundred pounds with an allowance of free freight for a fixed number of pieces of supplies. Included within his jurisdiction was the Nepowewin Mission and Cumberland House.

Upon learning the news of his appointment to Devon, Budd reflected, "I have never felt the weight of responsibility laid on me, to the extent I feel at this moment."⁹⁴ And somewhat despairingly added that he felt ". . . quite humbled to think to what little extent . . .,"⁹⁵ he would be able to enforce the orders demanded by the Society. Distance, the lack of sufficient assistance, and poor health compounded his difficulties and served to restrict his influence.

Reverend Budd entertained reservations concerning his return to Devon. In part, this lack of enthusiasm can be attributed to the fact that he would have had to leave the graves of his wife and son. There is little discussion by Budd of his family in his journals with the exception of cases of sickness and death. When the minister left for Nepowewin in 1857, his family included two sons, Henry and John West, who with a daughter, Mary Ann, had been taken by the Bishop to Red River School in 1853. His wife, four other daughters and a younger son accompanied him to Nepowewin. At this station, Budd had been afflicted with much personal tragedy upon which followed periods of deep depression. His son, Henry Budd Jr., who had been sent by Anderson to attend the Church Missionary Society's Islington College was forced to return before the completion of the course. He was ordained in 1863 and was sent to assist his father at Nepowewin. Although he proved to be popular, his intermittent hemorrhaging caused his father constant distress. In summer of 1857, Budd lost his son John West who had been attending the Bishop's Collegiate at Red River and whom the minister had hoped would follow in his footsteps. In the summer of 1857, scarlet fever raged unchecked throughout the district and the population of Nepowewin was significantly reduced. During this summer, Budd lost three more members of his family within a period of one and a half months; these included his eldest son, Henry, his forty-three year old wife, and a fourteen year old

⁹³ *Ibid.*

⁹⁴ CMS/A84, Reverend H. Budd. Christ Church, Devon, to the Secretary of the Church Missionary Society, August 12, 1867.

⁹⁵ *Ibid.*

daughter, Christina. Betsy Budd and her son were interred in a vault beneath the chapel at Nepowewin Mission. In 1865, he sent three of his remaining children to Red River of whom one daughter and a son were to attend school. A younger daughter went to live with her sister, Mrs. Henry Cochrane. To combat loneliness, the minister kept a nine year old son with him.

Despite the help given by both the natives and the Company during these trying times, it took Budd a year to rationalize his loss as a glorifying event rather than as an occasion of grief. His journal entries commented upon the admirable reaction of his converts who expressed childlike submission to death. Unable to gain personal comfort from his religion, he despaired, upon Henry's death of his lack of acceptance of death as a Christian. At one point he hypothesized to the Society what outlets his grief would have taken if he were not a Christian:

... what would I have not done to torture my body in every possible way; according to the custom of my Tribe, cutting myself with knives and lancets until the blood would gush out profusely; cutting my hair, and going about barefoot and barelegs; and ready to go into fire, and into water, courting death rather than life. Thus, would I have been mourning for my dear Son just departed.⁹⁶

Budd's own health was impaired through an injury sustained from a fall from a horse in 1865.

Another major reason for his hesitancy to return to Devon resulted from rumours concerning the deterioration of the village. As Budd stated, he was surprised and mortified to receive orders of his transference since he had heard ". . . that the Devon Indians had relapsed a good deal back to their former heathenish ways, and even in a temporal point of view, they were considered to be very bad Indians."⁹⁷ And indeed, his first view of the village in 1867 confirmed the rumours.

The Pas village which had once prospered under Budd and Hunter had disintegrated. Much of the mission farm which had been formerly cultivated with barley and wheat had been laid waste from soil exhaustion. As for the Indian portion of the village, over half of the homes had rotted or were burned with the result that the

⁹⁶ CMS/A84, Reverend H. Budd, Journal, Nepowewin, September 7, 1864.

⁹⁷ CMS/A84, Reverend H. Budd, Journal, Nepowewin, March 21, 1867.

occupants were once more living in tents and were devoid of livestock and gardens. Confronted with this situation, Budd's primary objective during the few years prior to his death was the revival of The Pas. "I am determined," he vowed, "I shall make an effort to rouse them to a sense of their duty; and show them the miserable way they are now living..."⁹⁸

Throughout the remainder of his years at The Pas, the village was restored under his persistent encouragement and guidance. However, the yearly seasonal cycles of subsistence continued due to the poverty of the soil. Two years after his return, Budd was able to report that his people were finally convinced of the necessity to resume the ways of civilization. But progress was slow:

They have followed too much, the old way of living, forsaking their houses and farms and taking to the hunting furs and living on the Chase. They are much poorer now.... However, they are resolved to try and redeem the time they have lost, and attend more regularly to the cultivation of the soil, renew their houses, live in them, and keep cattle. Some 1/2 doz. houses are being put up this summer...⁹⁹

Another reason for the lack of progress was the onslaught of an erysipelas epidemic which infected the village in the early spring of 1868.¹⁰⁰ As a result, most of the old people were killed. The early 1870's, saw the first use of vaccinations and the impact of the disease was much reduced.

In order to accelerate renovations families worked cooperatively on their houses, but the building was impeded by the lack of nails and glass. The unpredictable forces of nature continued to determine the fate of the village and frequently brought it on the brink of starvation. Flour was no longer sent from Red River since the mission had been assumed to be self-sufficient and was granted parochial status. As Budd commented of his charges:

there will always be this want ... so long as they don't farm more than they do, and don't fish at the proper time.

⁹⁸ CMS/A84. Reverend H. Budd, Journal, Christ Church, Devon, July 19, 1867.

⁹⁹ CMS/A84, Reverend H. Budd, Christ Church, Devon, to the Secretary of the Church Missionary Society, August 7, 1868.

¹⁰⁰ CMS/A98. Reverend H. Budd, Journal, Christ Church, Devon, April 19, 1868. Erysipelas is "a local febrile disease accompanied by diffused inflammation of the skin, producing a deep red colour; often called St. Anthony's fire, or 'the rose.'" See *The Oxford English Dictionary* (Oxford: The Clarendon Press, 1933), p. 281.

It is too much, they think, to leave the geese hunt (of which they are so fond) in the beginning of October ... and go out to the fish-hunt which is, after all, the most profitable hunt.¹⁰¹

By 1870, Budd had managed to rescue the station from ruin. The mission property was renovated and the farm now produced a surplus. In addition to cereal crops, the farm provided its own beef, pork, ham, and bacon, a portion of which was traded with the natives and the Company. Many of the Indians had bought cattle from the Hudson's Bay Company and received pigs from Budd. In 1872, the inhabitants of Devon owned over thirty head of cattle which were frequently sent to pasture at Nepowewin due to the hay shortage in The Pas area. Mission fisheries were operated at Clearwater Lake and continued to play an important role in keeping the community together. In spite of this resource, Budd was obliged to relieve his starving congregation from his own fish caches.

The revival of the village resulted in an increase of the population. Eighty-seven families frequented the site in 1870. Consequently, more land in the village area was tilled until there was little grazing land left. Over-population resulted in the scattering of the inhabitants to a location upriver at Big Eddy in 1872. For those who remained, some form of local organization and 'government' had been initiated through meetings which were held by the headmen and Budd. Through this informal organization steps for community development were planned.

The growth of Devon was far-reaching in its influence in the surrounding areas which contained unconverted populations." "With the game becoming more scarce each year, these bands began to request teachers and training in agriculture. Devon continued to operate as the major centre for the dissemination of Anglicanism in northern Manitoba and the creation of a local native agency in mission work was one of Budd's objectives. To compensate for the lack of assistance on the part of the Home Society in London, the pastor personally undertook the training of local natives as teachers. Furthermore, by 1870, he was preparing three young men for attendance at St. John's College, and hopefully for a role in the native ministry. Devon converts, who frequented the Moose Lake

¹⁰¹ CMS/A99, Reverend H. Budd, Journal, Christ Church, Devon, January 8, 1870.

¹⁰¹ In 1872, the total number of practising communicants was one hundred and thirty. The Devon population averaged between four to five hundred inhabitants. By 1875, the number of baptisms listed in the church register was 1416 while the number of marriages was 262.

district during their hunt, actually functioned as lay proselytizers. The Cumberland House Indians were particularly aggressive in this role. Of these, Budd wrote:

They have lived distinct from the heathen their neighbours, and they have always tried to bring the heathen to receive the truths of the Gospel. In this way one family after another have been drawn away from heathenism[,] and join the praying party, until they have now become a large congregation.¹⁰³

By 1872, the pastor had received word from native populations to the north of Cumberland House and in the Nelson River area that they were ready to receive the Gospel. Budd himself had been responsible for opening stations at Moose Lake, Nepowewin, Cumberland House, and he initiated a mission at Fort Carleton in 1862 and The Pas Mountain to the southeast of The Pas.

In a brief biographical sketch of the Reverend Henry Budd, by Reverend John Mackay, the minister is described as a "... man of fine appearance. He was above the average height and well proportioned.... He was methodical and thrifty."¹⁰⁴ Having been an extremely active man throughout his life, the knowledge of his illness frustrated and depressed him. His son-in-law, Reverend Henry Cochrane recorded that Budd was "...very much struck..."¹⁰⁵, at his weak health. Upon reception of the news of another son's death in 1874, Budd reflected, "... the news gave me such a shock that flesh and blood could not endure it.... What is there now that I should wish to live for? Oh what a barren desert, what a howling wilderness does this world appear Contracting influenza in the spring of 1875 decreased the minister's strength and he passed away on April 2, 1875. Thus ended one of the more successful careers in the history of the native ministry in the Northwest.

That Rev. Budd's work was held in high esteem by the Church Missionary Society is evidenced through the various means which the Society attempted to accommodate his remaining family. The

¹⁰³CMS/A100, Reverend H. Budd, Christ Church, Devon, to the Secretaries of the Church Missionary Society, January 20, 1873.

¹⁰⁴ William Heeney, *Leaders of the Canadian Church* (Toronto: The Musson Book Company, Ltd., 1920), p. 69.

¹⁰⁵ CMS/A101, Reverend Henry Cochrane, Christ Church, Devon, to the Secretaries of the Church Missionary Society, August 12, 1875. Cochrane assisted his father-in-law during November and December of 1874 prior to leaving for Stanley Mission.

¹⁰⁶ CMS/A101, Reverend H. Budd, Journal, Christ Church, Devon, March 17, 1874.

Archdeacon Abraham Cowley personally assumed the responsibility of setting Budd's affairs in order. In Cowley's eulogy to Budd, the performance of the native minister was aptly stated:

He was an excellent manager. His place was a very pattern of neatness and order. He was provident and economical - never starving but possessed of means to effect whatever his hands found to do. I had great confidence in Mr. Budd's ability to manage rightly the business devolving upon him in the secular affairs of the Station. As to his spirituality of mind, and devotion to the course of Christ, and this Holy Church, his reports abundantly testify.¹⁰⁷

The local Committee of the Church Missionary Society aided in the support and education of two younger children. Two daughters (one twelve years old and the other nineteen) were placed in a girl's school at Red River. The London Society was also approached for funds.

The dissemination of Bible Christianity and the promotion of 'civilization' through the practice of agriculture provided Budd with his primary tools of acculturation. The native minister firmly believed that this approach was largely responsible for the transformation of the Devon Indian. In comparing his charges with the Ojibway of Moose Lake, he emphasized this point: "What has made such difference? Surely the Gospel of Christ received in the truth and love of it ... that [is] what makes the difference. These have received the Gospel of Christ, and others have rejected it."¹⁰⁸ Cowley also responded positively to this technique:

The introduction of Bible Xtianity has been a great - an unspeakable blessing to the natives of this poor ... watery part of the country. One could not but be struck with the poverty of the people, so meanly clad, such hard worn countenances; they contrast so unfavourably in these respects with their more favoured brethren elsewhere. The Good Lord compensates for this by clothing them with the garments of Salvation, the beautiful robe of Xts'

¹⁰⁷ CMS/A101, Archdeacon Abraham Cowley, Indian Settlement, to Reverend Wrighi, Honourable Secretary of the Church Missionary Society, July 7, 1875.

¹⁰⁸ CMS/A99, Reverend H. Budd, Journal, Christ Church, Devon, April 28, 1870.

righteousness and by assimilating each to Himself
spiritually.¹⁰⁹

But one of the highest tributes paid to the work and dedication of Reverend Budd came from the natives themselves among whom he had laboured for thirty-five years. Upon the death of Budd, an elderly native commented, “sorry does not express what we felt. My own father died some years ago, but when Mr. Budd died, I felt for the first time what it meant to be an orphan.”¹¹⁰

In conclusion, the history of the mission work conducted by the Reverend Henry Budd under the auspices of the Church Missionary Society can neither be romanticized nor chronicled as an overwhelming success. The maxim of civilization through cultivation was a futile one in the north. And yet, the model of a native Christian agricultural community persisted as a primary goal despite insurmountable barriers. Once converted, the native population was exposed to unsettling agents such as the harshness of the environment and the attraction of the fur trade. These factors tended to encourage the persistence of the nomadic pattern of life which resulted in the obstruction of the growth of community feeling in the villages and the exaggeration of poverty, particularly in areas which were becoming stripped of sufficient game. Therefore, although the mission station did become a centre for socio-political and religious activities, the resultant economic base consisted of a hunting and trapping subsistence with marginal cultivation as a supplement. By the early twentieth century, little had changed. The Reverend John Hines reported that the native population at The Pas divided themselves into units of three to four families over an area of ten to one hundred miles for hunting and trapping.¹¹¹

Since conversion to Christianity not only involved the worship of a new god, but also a commitment to a new system of ethics, the strategy employed by Budd and other missionaries was the abrogation of the traditional belief system. Accompanying this disintegrative process was the creation of new needs which were to be provided for by the recognition of the necessity of salvation and the development of ‘civilization.’ Budd believed that these goals could only be achieved through

¹⁰⁹ CMS; AIOI. Archdeacon Abraham Cowley, Indian Settlement, to Rev. Wright, Honourable Secretary of the Church Missionary Society, December 13, 1875.

¹¹⁰ Archdeacon Mackay, D. D. cited in Heeney, *op. cit.*, p. 69.

¹¹¹ Reverend John Hines, *The Red Indians of the Plains* (London: Society for Promoting Christian Knowledge, 1915), p. 248.

conversion and the transformation of the native hunting and trapping economy to one which was agriculturally-based. This metamorphosis implied the training of native populations in new technological skills, an undertaking which few missionaries seemed to be willing to indulge. However, through education, traditional values which were antagonistic to Christian ethical standards were discouraged. With the introduction of Cree syllabic system, the missionaries were able to exert an even greater influence over their congregations. When the language barrier was sufficiently overcome, the differing conceptual frameworks around which European and native cultures revolved were the most important impediments to missionaries.

Due to adverse environmental factors and the influence of the fur trade, Reverend Budd's strategy was one of accommodation to these obstructions. The mission station served primarily as a source of support for the local population during the trapping off-season and was generally effective in preserving law and order. Through Budd's influence, cordial relations with the Hudson's Bay Company post were maintained. For instance, the values of integrity and self-sufficiency were imparted by the minister who constantly urged his converts to ". . . do their utmost to pay up what debt they had owing to the Company: and endeavour to live honestly with them."¹¹²

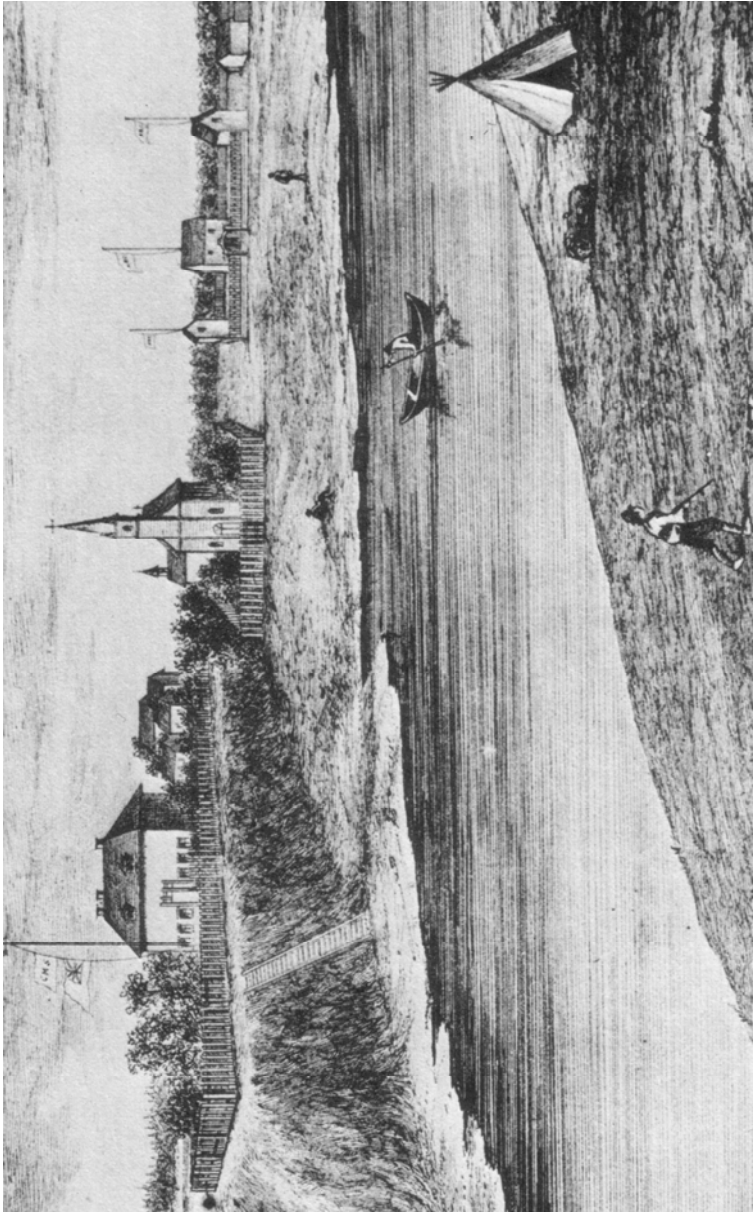
During his years of service with the Church Missionary Society, Reverend Budd displayed an empathy with the native populations of the North; - a quality which was not shared by many of his European counterparts. For the native, the introduction of marginal agriculture in the North provided a supplement to the fur trade and wage labour and for the Church Missionary Society, The Pas village served as a model for future mission work in the North.

¹¹² CMS/A99. Reverend H. Budd. Journal, Christ Church, Devon, March 10, 1869.

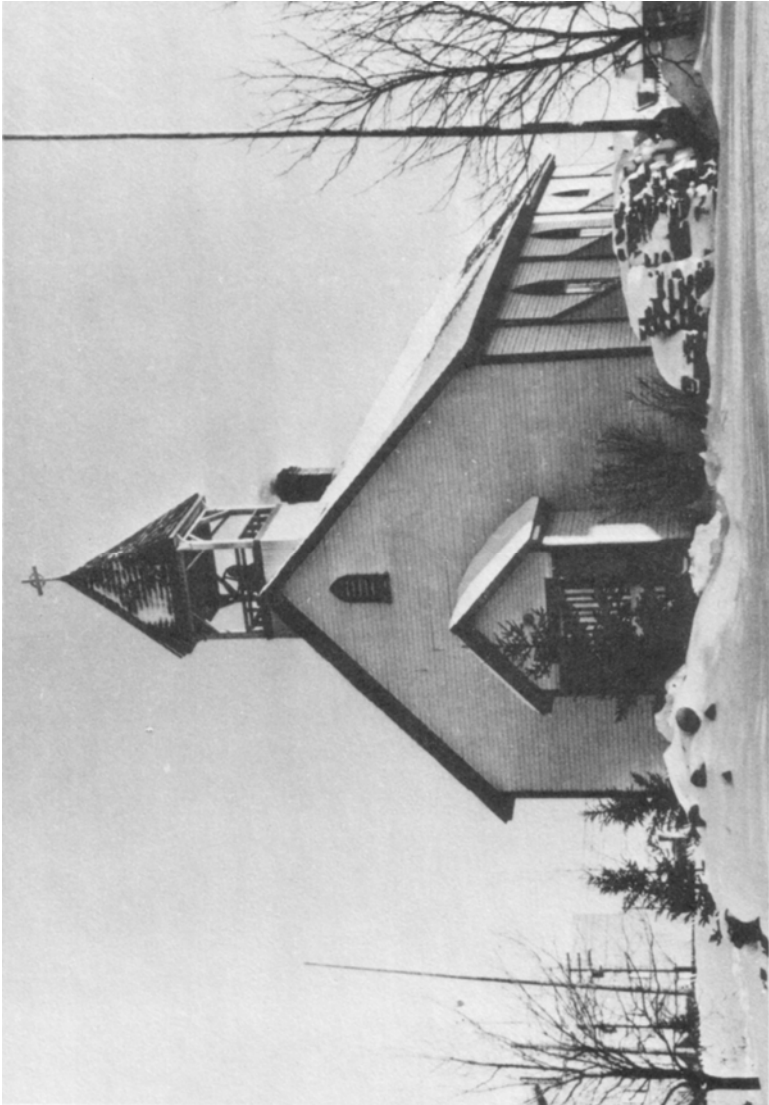


Courtesy of Public Archives of Manitoba

Reverend Henry Budd, Sr., (c1810-1875)



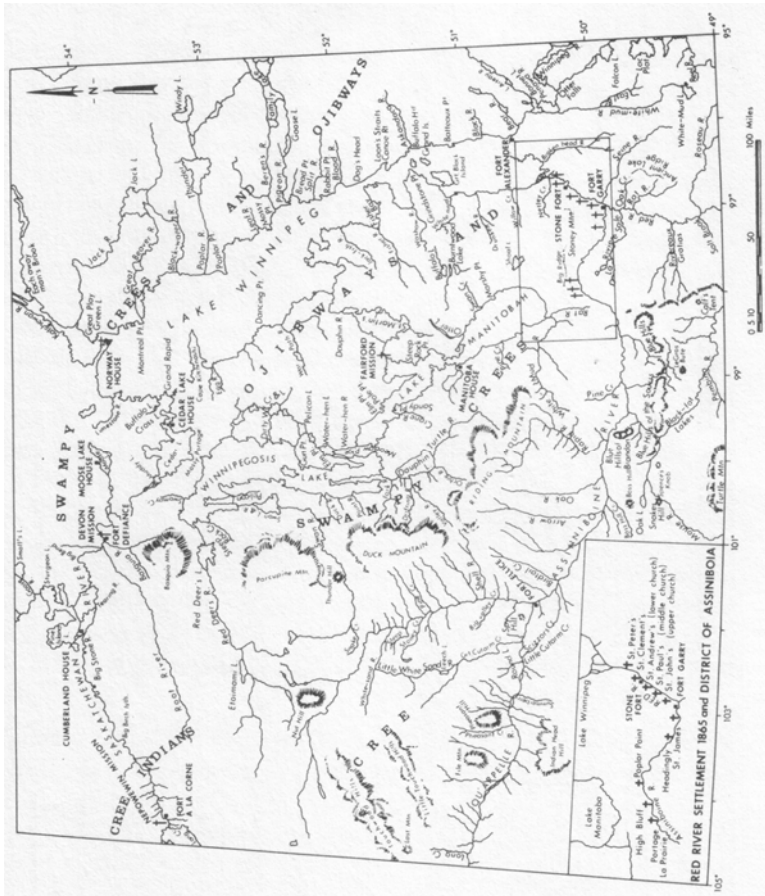
Courtesy Public Archives of Manitoba Fort Defiance and Christ Church, Le Pas, 1877.



Courtesy Public Archives of Manitoba

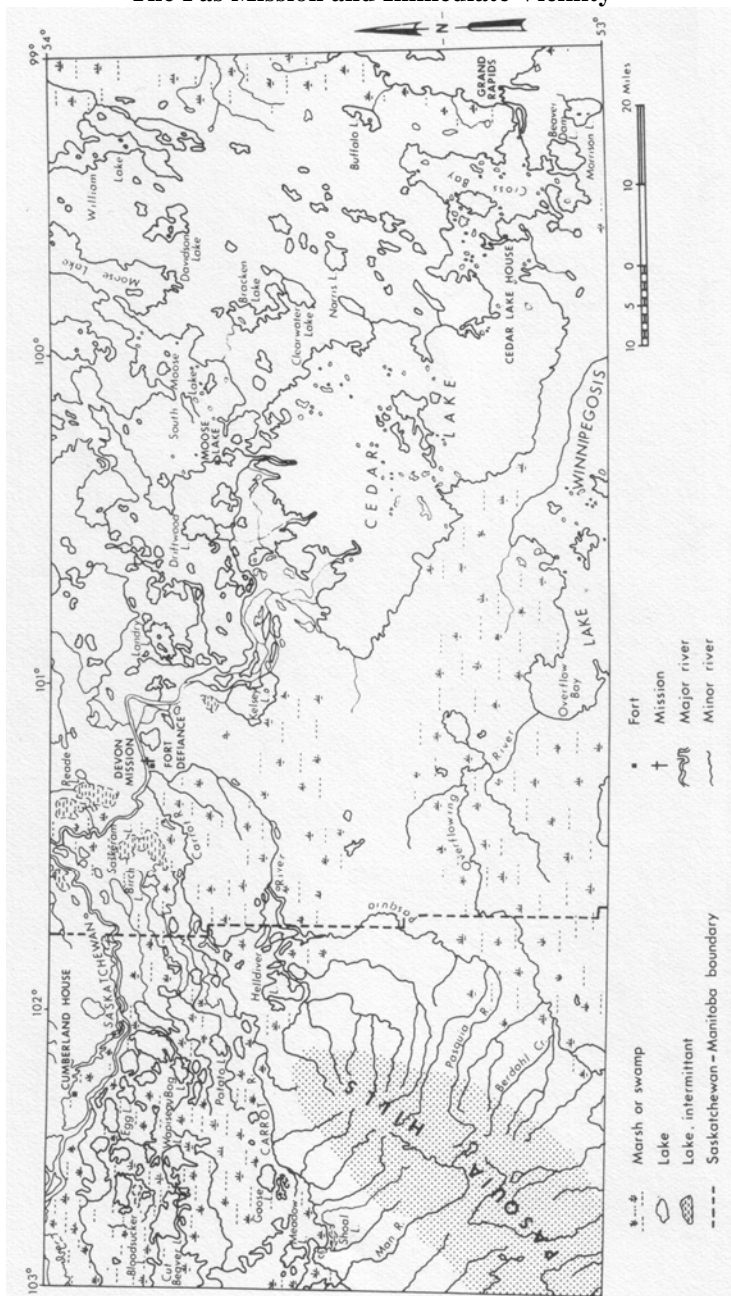
Christ Church, Le Pas, 1949.

Southern Manitoba and Southeastern Saskatchewan



Courtesy Public Archives of Manitoba

The Pas Mission and Immediate Vicinity



Courtesy Public Archives of Manitoba

1870

January 1, 1870, Saturday, Devon. Some families of Indians had come in; some for the purpose of Trade, and the rest no doubt for the New-year. Early in the morning I could hear the report of firearms in the Village in all directions. Knowing that the people would soon come over to bid me “a happy new-year” according to their custom, I made preparations for receiving them. In a little time the house was filled with them and the kitchen too; but not before they had given me a hardy salute with the discharge of some 30 guns, which made the old house shake from the foundation. The ceremony of serving out, cups and pots, of tea and coffee commenced, with a slice of bread, or a biscuit &c.¹ This band served out they all went and gave us another salute, and then walked quietly in procession. Soon after I heard the firing at the Company’s establishment.² This was the same band that was just gone from here. Soon after this the women came over, and they were a great many more of them than the men; and then the young people came, and the child[re]n last; they kept the old cook busy for the greatest part of the day. In the afternoon they had their play, sliding, skating, horse racing, and dog racing. And in the evening when all was now pretty quiet, we all assembled for an evening meeting when suitable portions of Scripture were read and explained to the audience. It was rather a noisy day, I thought, but it ended quietly & I trust solemnly.

January 2, Sunday. As might be expected from the number of people I saw yesterday, the Church this morning was pretty well crowded.

¹ During his visit to The Pas Mission in 1850, Bishop David Anderson had promoted the idea of supplying articles such as tea, cakes, sugar, flour, pemmican, and fish to reward native converts who had settled at the village. This distribution of supplies occurred at Christmas and New Year’s and was designed to foster a feeling of community among the converts.

² The post of Fort Defiance had been established by the Hudson’s Bay Company in 1865 within a few yards of Christ Church. It was a year-round post and was under the management of Mr. Charles Adams who had once served as a schoolmaster for the mission. See CMS/A84, Reverend Henry Budd, Journal, Christ Church, Devon. August 19, 1867.

The Service went on nicely and the singing was good. The Text from St. Luke 13th Chap.: 8 Verse "Lord, let it alone this year also." I was encouraged preach[in]g to the Congregation this morning, they appeared to listen with great attention, I thought, may a gracious God hear and answer our prayers, and mercifully by His grace enable us to bring forth fruit to His glory. The Evening Service was attended by the same number, and conducted, I trust with the same attention. May we have grace to improve by our privileges. I have, with the consent of the Gentleman in charge, established an evening prayer meeting each returning sabbath evening, in the Company's Fort;³ for the benefit of the gentlemen themselves, and the European Servants connected with the Fort. To this service I go after all the Indian Services are over. A hymn is sung at the commencement, then a nice Exposition on the Gospels read, and we conclude with a prayer. The whole Service does not occupy more than one hour; so that it cannot interfere with any of the Company's arrangements. I hope that this little Service may have its blessing; [f]or tho' they attend the Indians Service sometimes, I have often been sorry to see them go out without understanding any thing.⁴

January 3, Monday. I was in School all the forenoon, and in the evening tried to write a little for the mail.

January 5, Wednesday. Charles Buck gives me some help in the School, he does very well to teach the little ones in the Indian Characters; but he knows very little in the English. However, he has his lessons from myself in English.

January 7, Friday. I was called over to baptize a little Infant, just born, but who was thought to be in a very weak state of health. I found so many women and others watching the little thing that I thought it befitting [of] me to have prayers, and say a few words to the parents of the child as well as to those who were there.

January 8, Saturday. I had thought that I would have all this day for my writing; but really, I had so many interruptions that when the evening came on, I found I had done very little to it.

January 9, Sunday. Many of our Indians had gone the last week to their hunting, and today finds us with a Congregation much thinner

³ Fort Defiance.

⁴ All services for the native congregation were conducted in the Cree language.

than we have had for a long time. When the two Services were over I went up to the Company's Establishment, and held the Evening meeting of the Company's people as usual.

January 11, Tuesday. The winter mail arrived in the Evening with all the letters and papers for the North department.⁵ I felt truly thankful to get letters from my child[re]n in the Red River, as well as from my friends and acquaintance. Sat up all the night writing.

January 12, Wednesday. Very cold this morning, the mail has started for the upper quarter, and will touch first at Cumberland House. Since the very cold weather Indians complain of no fish.

January 13, Thursday. Cutting firewood and getting it hauled is the work of the day now, the cold weather forces this upon us. We hear from every quarter of the Village that there is no fish to be got now. Some of the families are much in want in consequence. There will always be this want of something to live an among these people, so long as they don't farm more than they do, and don't fish at the proper time. It is too much, they think, to leave the geese-hunt of which they are so fond in the beginning of October, or, the latter part of Sept[embe]r and go out to the fish-hunt which is, after all, the most profitable hunt. And now they are obliged to go out in the coldest part of the winter, working all the day long on that cold Ice, and in the evening glad to come home with only one meal of fish often not a full meal for all their families. When the School is out the child[re]n come regularly over to the fish store and get their suppers.⁶

January 15, Saturday. The whole week has been so cold that we have done little else than getting wood & burning it. The poor people have been out all the day trying to get some fish for the Sunday, but I don't know that any of them have succeeded. Assisted some of the most needy.

January 16, Sunday. The School with the two Services in Church,

⁵ The Northern Department of Rupert's Land included the area between the United States boundary, the Arctic, the Hudson Bay, and the Rocky Mountains. See Douelas MacKay, *The Honourable Company* (Toronto: McClelland and Stewart Limited, 1966), p. 159.

⁶ Rationing was a crucial factor in Reverend Budd's strategy to attract the children to the school on a more permanent basis. In addition to daily rations of fish, clothing and blankets were contributed by the supporters of the Church Missionary Society in England and distributed by Budd.

4 BUDD DIARY

have been attended to, and the evening meeting at the Company's Post as well. We had some of the families at our own family prayers. John Constant's child continues very weak, little hope can be entertained for its recovery.

January 18, Tuesday. I had to send off my sleighs for another trip of fish;⁷ as there are plenty to help us eating our fish, we got through them pretty quick. The cold keeps on steadily, and is one of the causes why there are no fish to be got here. We are still able to keep the school going, and Charles Buck has the whole of the little ones to himself.

January 20, Thursday. The poor little infant had died yesterday, and today the people have brought it for interment. We always try to improve these afflicting dispensations of one who cannot err, to the benefit of the sufferers and others. As then the heart is most easy to be impressed.

January 21, Friday. Still very cold, I was thankful to find this morning that my fish sleighs had come home the last night. Writing my Journal to have it ready for the return Packet.⁸ The poor Indians are still in much want.

January 22, Saturday. Tried to go on with my Journal, but found it impossible to do any thing in writing in the day time, so many interruptions by the Indians coming in for something or another.

January 23, Sunday. A nice day, & much milder than it has been for this long time. Charles assembled the child[re]n at the usual time. At 10 A.M. I went over to see them. Charles was teaching away and had nearly gone through them all. He is a promising young man, & takes an interest in the School. I trust that when he has had more training he will become a useful assistant. The Congregations were small today, on account of many of the Indians going off to the fur hunting and the rest looking for better fisheries. The Text in the morning Service was 1 Kings 21.47 and in the Evening II Kings V.27. Both of these Services were attended by the people, women and child[re]n who are here. In the Evening I went over to the Company's Establishment and held the Evening prayers with the Officers and others; and then hurried back for my own family prayers.

⁷ Local natives were employed to work at the fisheries for the mission.

⁸ The mail which shipped letters and journals throughout the territory of the Hudson's Bay Company.

January 24, Monday. The weather is considerably milder, but still the fish has not come. The families that are left here are, I fear, in great want, we can only help the child[re]n of the School, until the fish catch better. Getting on slowly copying my Journal.

January 27, Thursday. I was glad to hear today that the fish were now catching a little better. I trust they may continue to do so; for tho' I am never out myself, yet, I cannot help the people to the extent I would be glad to do. Heard that old Widow Turner was very ill, and was thought to have the Erysipelas on her face. It is some time now since we had been visited by this disease.

January 28, Friday. Went over to see the old Widow referred to yesterday, she was certainly very ill, her whole face and head swollen. I had nothing in the way of medicine to give the poor old woman; I could only give her all the encouragement in my power, to look up to God for grace to bear with patience & resignation the will of God towards her.

January 30; Sunday. I had not expected many at church this morning but I was agreeably surprised to see more than I expected to find, it seems that some of the men had come from their hunt in the evening which made the attendance greater. I had the privilege of addressing them in the morning from Acts X. 1, 2, 3, 4, 5, 6, and in the Evening from 1 Sam. XX latter part of 3rd verse. "But truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death." Going over to the Company's Post, I found the people ready for the usual evening prayers. I had intended to go over and see the old Widow Turner, and leaving the Gentlemen at the Post I went to the house, and found the poor old woman in a very bad state; her eyes were both entirely shut up, she could not see at all. I stayed to have prayers with the whole family. I read a few verses from the New Testament, suited to give her encouragement, and then commended her to the mercy of a gracious God in prayer. I quite envy the childlike meekness manifested by these people in affliction. They seem as if they dare not complain, or repine, tho' smarting under the rod.

January 31, Monday. I had to give some fish out to the people. I believe that many of them scarcely had a meal yesterday. Some of them have again started off this morning to try at other fisheries. The School still goes on daily; but the child[re]n cannot be kept together much longer for want of fish. Writing a few letters for the return Packet.

6 **BUDD DIARY**

Saw the old Widow again. She is in an alarming state.

February 2, Wednesday. Set two women to the work of cleaning the potatoes in the cellar; and then went out to the sick old woman. The disease whatever it may be seems to be at its crisis. It does not seem inclined to end in suppuration; the swelling is a good deal down. I found a good many old women watching the sick; to whom I spoke a few words of encouragement; and had prayers with them before I left. Trying to write a few letters for the Packet.

February 3, Thursday. Heard that the old widow felt better today, and sent over some little things which I thought she could eat. Writing in the Afternoon.

February 5, Saturday. I was glad to find that the old woman could see now, her eyes was so far opened. I had a little talk with her, and read a few verses of Scripture to her.

February 6, Sunday. The School was small this morning, many of the child[re]n are away with their parents. And the attendance at Church is smaller than [it] has been all the winter. Still we have waited upon God in His house of prayer, believing His promise that, "where two or three are gathered together in His Name, there He is in the midst of them to bless them." I trust that the old woman is recovering. Late in the evening the return Express arrived with letters from the upper part of the Saskatchewan. Sat up all the night to finish my writing for the Packet.

February 7, Monday. Felt quite done up after writing all the last night. Sent Charles over to the School while I took some rest. The School is quite small now, the child[re]n are scattered about. We shall have to shut up School, till a month or two when the fish will be expected to come back. Went over to see the old Widow Turner, she is in a fair way of recovery, and will soon, I trust, be all right.

February 8, Tuesday. Hauling my firewood, and getting in a stock for the winter. The poor Indians are unwear[i]ed in looking for fish &c. to live on but I fear with little success. Their families must be in much want.

February 9, Wednesday. Still hauling my firewood for the winter. I went out in the evening to the Indians houses, to see if they were catching the fish any better; but I found they were catching scarcely

any at all, and they are in great want. I am obliged to keep men fishing since the fall trying to help these poor people; but my nets are not doing much now, it is not the season for the fish.

February 11, Friday. Finished hauling all my firewood for the winter and must now commence hauling all my next winter's hay. Went over to the houses of the Indians, taking them by turns, and spending an hour each time with them. May the Lord grant that, that hour may not be lost. I found it edifying to our people last winter, as they are very backward to speak of their Xtian experience public[ly].

February 12, Saturday. Made a beginning to haul all my next winter's hay, there is a great deal of hay to come home yet. At the same time commenced to take up the Ice for the cellar. In the evening some Indians arrived for the Sunday, being our Sacrament Sunday. Saw all the Communicants in the evening.

February 13, Sunday. At 'ii past 10 the Bell rang inviting us all to the house of God. The Text in the morning was from St. John XIII.8. "Jesus answered him, If I wash thee not, thou hast no part with me." In the Afternoon we all assembled around the Table of the Lord tho' few in number, and partook of the blessed memorials of our Saviour's dying love. There were only 60 Communicants present; the fewest that we have ever had since I have been here. The rest of them have I believe, travelled so far away seeking for something to live on, that they found it impossible for them to come back. The Offertory was f 1.6. Thus have we given up ourselves to God once more, may we have grace to continue faithful.

February 14, Monday. Commenced again at our hay-hauling. It will take the whole of this week to take home all the hay we have. Going over to Louis Buck's house, I found a large family of them forming quite a little band for prayer &c.

February 16, Wednesday. Having dismissed the weekly Lecture, and going over to another house, I had a conversation with the man, and stayed till he collected all his family for prayer; and returning home, old Sandy Bell and his old woman was waiting to join our own evening prayer.

February 19, Saturday. The whole week has been spent hauling home the hay, and yet we are by no means finished. The scarcity of

fish continues, and starvation seem to stare the people in the face. One or two of the families have been killing their animals already.

February 20, Sunday. Held the School and the two Services in Church. The Text in the morning was II Sam:XII.22. "Who can tell whether God will be gracious to me, that the child may live?" We had but a small Congregation at both Services.

February 21, Monday. Hauling and stacking hay. Writing for the Nepowewin and Cumberland House. Tho' the weather is considerably warmer, yet the fish are not catching any better. Many of the families have gone for the "Clear water Lake", where we make our fall fisheries. This is the only means left to them to save their families from being starved. I trust they see their folly in not going out in the fall to make their fall fisheries, the same as we do. They will be out there for the rest of the winter, & not be back till late in the month of April.

February 23, Wednesday. Finished taking home all my hay, and stacking it so as to stand all next Summer. The weekly meeting in the School room was held at the usual hour this evening. All the attendance of this meeting was women, there is scarcely any men at home. I read a few passages from the Old Testament to the women, and then tried to explain the meaning. I trust the women will gain some scriptural knowledge in this way from the passages read to them out of God's Holy Word.

February 24, Thursday. The weather has got quite warm enough now; but there are really no fish in the River. I trust that our people out on the Lake will get a sufficient supply, and bring some of their fish home to their people here.

February 25, Friday. The Company's trains going up to Cumberland House, gave me an opportunity for sending off my letters to the Nepowewin, Stanley, &c.

February 26, Saturday. By some of the young men coming home from the fishery, we heard that our people out there were getting enough of fish to live on.

February 27, Sunday. A very nice morning after such storms as we have had these two days. The Morning Service commencing at the usual time, I had the pleasure of addressing the people from St. Luke VII.47. "Wherefore I say unto thee, Her sins, which are many, are

forgiven; for she loved much: but to whom little is forgiven, the same loveth little.” In the Afternoon the subject was from St. Luke X.20. “Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven”. May the Lord of His mercy give the blessing to His own Word; without that, all our reading and preaching will be in vain.

February 28, Monday. The poor Indians were off early this morn[in]g visiting their nets to get their breakfast. They are not getting many with the nets, but catching more with the hook. Sent off my sleighs again for more fish, it will be a hard trip for the poor horses; for the depth of snow is great. The Indians out at the Lake are reported to be doing pretty well, and more families are gone out to join them.

March 1, Tuesday. It is now quite warm and the fish are catching a little better here now. I trust our people will now get through the winter.
 March 2, Wednesday. 1st Day of Lent. Held Service in the School room and had our evening Lecture, the subject from Psalm CXXX.3.4, “If thou Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared”.

March 3, Thursday. Very few of the people are at the Village now, they have many of them gone to the fishing Lake’ for their living. Those who have cattle cannot all leave, the women stay at home to look after the Cattle and their husbands bring a load of fish now and again for them. We have shut up the School for the present, and commenced to cut and haul fence and picquets for the Mission farm.

March 4, Friday. Went out to see Charles Buck cutting the fence to see that he is getting them at the proper size, and came back to see the women and child[re]n fishing with the hook. They are getting very few fish, far from enough.

March 5, Saturday. Drove up to the Carrot River to see if they were catching any better there, but much about the same, there cannot be many fish in the Saskatchewan, the water is too shoal. However, the Indians are doing better at the Lake, and while that is the case they cannot actually starve. It will soon be the season for the muskrat hunting too, and then the Indians will do well.

⁹ Clearwater Lake.

March 6, Sunday. The School was assembled in the Morning tho' not above 30 child[re]n attended. Then at the usual time we assembled together for Divine Service. Very small Congregation both Morning and Evening. The Services over, I went out to the Company's Post for the evening prayer. The gentlemen were waiting expecting me over; and we commenced with the Service at once. May the Lord bless this little effort.

March 7, Monday. Cutting and gathering our wood in the woods, making it ready for hauling home. The whole of the farm requires new fence and picquets, and will take a good many hundred to do that. I went through the Village in the Afternoon to see if the people were very badly of[f] I saw fish in some of the houses, but in others there was nothing.

March 9, Wednesday. Heard from the fishing Lake, our Indians manage to keep themselves up. They are safe enough out there; but the poor women here are much in want still. I cannot help them [with] any thing now; they will all have to run for it.

March 10, Thursday. Went out again to the woods with Charles; he has now got some piles of fence, which will require to be taken home in time before the roads are bad. The weather is quite mild now, it will soon be time for the muskrat hunting.

March 12, Saturday. Some trains from the fishing Lake today; I believe they have brought some fish for the poor hungry families. Trimming up the Ox sleds for taking out our wood before the thaw come.

March 13, Sunday. The weather has changed suddenly it is quite cold this morning. When the School had been concluded and dismissed, we all went in to Church. I addressed them in the morning from Isaiah LXIV.6 and in the Afternoon from Isaiah 1.16,17,18. May the Lord bless his word.

March 14, Monday. The weather continuing cold, so much the better for our work; we want cold weather for hauling. Sent off the Oxen to take out all the fence and picquets we have in the woods. It will keep them employed all the spring; I shall be glad if they can bring out all that wood before the snow is all away. More families have gone away from the Village today; these are gone to the muskrat hunting.

March 16, Wednesday. The Oxen hauling the wood out, and a nice cold weather they have for such work. I have assembled the women (there is scarcely a man at home) for the evening Lecture. I read a portion of Scripture to them and then tried to get them to understand the meaning of the passage. We sang and prayed together and so concluded.

March 17, Thursday. Went out to the woods to see how the haulers were getting on and found they were doing very well. I trust the few families now about here, are doing better. They have some fish every day tho' not in great quantities. In the evening sat down to read and write.

March 19, Saturday. Went up to the Carrot River, there are a few tents of Indians there yet, waiting for warmer weather to enable them to move down to the Muskrat hunting. I stayed a little while in one of the tents talking to the inmates of the tent. They are going away after the Sunday is over. I came back to the house, & in the Afternoon sat down to read and prepare for the Sunday.

March 20, Sunday. Small attendance today at all the Services, our people are so scattered in every direction; still we neglected not the assembling of ourselves together, but attended to all the usual duties and Services of the Sunday, knowing that the Lord is not confined to circumstances, to time, or place. He can dispense with his blessing to a few, as well as to many. Spent the evening with the Company's Gentlemen at their establishment.

March 21, Monday. We had the warm weather a few days since; and altho' the snow has been uncommonly deep, it will I fear, be all gone before we have finished our hauling. Thanks to kind Providence, the fish are catching better; and as there are so few people now at the Village, I should think they have nearly a sufficient supply.

March 23, Wednesday. Went out to collect all the child[re]n that can be found in the Village, and I mustered a School of nearly 20 child[re]n. The Oxen are hauling away, but the snow is going fast. Our own wood can be taken out before the hauling is very bad, but some of the Indians had cut some fence for themselves too, and it is only my Oxen they depend on to take it out for them.

March 24, Thursday. Heard today that our Indians at the fishing Lake are leaving the fishery and going to the Muskrat-hunting. I have attended to the School in the forenoon, and Charles Buck hauling out the wood, for our fields &c.

March 26, Saturday. Quite warm today & the thaw making a steady advance. However, the greatest part of our wood must be out now by this time. Indoors all the Afternoon and in the Evening preparing for the duties of tomorrow.

March 27, Sunday. We had our School at the usual time, and having so few children we could afford the time to give them several lessons. Then the Bell rang and we commenced the morning Service immediately, and I again had the pleasure of addressing a few words to the Congregation tho' but a small Congregation this time. In the Afternoon the same number attended. Thus we have frequent opportunities of attending to the means of Grace, and hearing God's holy word. May we have Grace to improve our privileges, & have reason to say that it was good for us to have waited upon God; and truly we shall never wait on Him in vain; for He has never said to the seeking seed of Jacob, Seek ye my face in vain. At the Company's Post, the Service commenced the same time in the Evening, the time best suited for themselves.

March 28, Monday. Commenced the weeks work again this morning with my few child[re]n; I shall hope to have a larger number. When the children come back from the muskrat hunting, I shall have work enough in the School then.

March 30, Wednesday. Our wood is all out now from the woods, but the Indians have their's to haul yet. The attendance at the meeting this evening was still as good as I could expect; all women nearly.

March 31, Thursday. Some of the men came home from the Spring hunt of the Muskrat, they are doing exceedingly well, and are paying up all their advances. The fish are now getting more abundant, & the Indians have a prospect of getting through the winter once more.

April 1, Friday. Sent out my Oxen to the Indians this morn[in]g but it is doubtful whether they will succeed in getting out their fences &c. before the snow is all gone. Thawing much today.

April 3, Sunday. We had some arrivals of our Indians both from the fishing Lake, and also from the Muskrat hunting; and therefore this morning finds us with an increase of Congregation. I had much pleasure in addressing 'them from the words of St. Paul Rom. VIII.28.

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.” And in the Afternoon from the words of the same Apostle, from the same chapter of the same book, and the 33rd V. “Who shall lay any thing to the charge of God’s elect? It is God that justifieth.” From these verses I endeavoured to encourage the congregation to a firm trust in the love and mercy of God toward all that truly turn to Him, and confide in His pardoning grace for the justification and sanctification of their souls. In the evening I had the privilege of again reading the word of God, and praying with the gentlemen of Fort Defiance. I pray that the Lord may condescend to look upon this small effort, and so bless the means used for our growth in the Divine life; and enable us thereby to bring forth the peaceable fruits of righteousness to the praise of His own Grace.

April 4, Monday. The Indians are all gone now to the hunt of the Muskrat, as [it is] the last they will be able to do in that line. The snow is all going fast and will soon put an end to that sort of work. Some of them have remained yet a few days to try and get their fences &c. brought home ere the hauling is done for the season. They are now using my Oxen, and they have borrowed the Company’s Oxen also, so that they may yet succeed in taking all their wood home. Very few child[re]n now in the School, and only the youngest of them; all the rest are employed in killing the wonderful little animal Muskrat, for tho’ killed in prodigious numbers yearly, yet, cannot be exterminated. Went out in the Afternoon to walk to the Carrot River. Here the child[re]n are catching the fish enough to keep them up. What patience they must have to sit on that Ice for so many hours together.

April 6, Wednesday. The Indians have most of their fence out now, and will be running away to the hunt and join their neighbours. These have determined to break out the ground, and make fields or farms of it. I have given them all the encouragement in my power to stand to the determination, and I will render them all the assistance I can for such an object.

April 8, Friday. It is quite a spring day, I fear our Indians will have but a short harvest of the Muskrat hunt. I hope they may have it long enough to enable them to pay up all their advances from the Company, and from others.

April 10, Sunday. The Spring has made such progress that it is not safe to walk on the River. We have had our Services as usual, but

really there was a very small attendance; and yet all the people that could attend have been present. The next Sunday will be our Sacrament day, and I have given the people warning of its administration. The hunting will be about over, or nearly so, about that time. We shall expect many of our Indians back in about a week. The evening prayer at the Fort was held at the usual hour.

April 11, Monday. All quietness throughout the Village, very few people are to be seen about: the greatest part of them are at the Muskrat hunting. We may fairly say that the Spring has now come; and soon we shall have the geese and ducks about us. I have been in the School again with a few of the youngest children.

April 12, Tuesday. Commenced to make one Large Stack of the hay, to stand all the summer for the next winter. The hauling is now over, at least on the snow, for this season. Some of the old women came over in the evening to our own evening prayers.

April 13, Wednesday. I think we have been very fortunate that we have not been troubled with any of the Free-Traders coming to our Village with any of their spiritous Liquor for trafic among our Indians;¹⁰ for tho' they have quite ruined the Moose Lake Indians with such trafic they have not come so far as this with it. I have been favoured again with the reading of God's word to the old women at the Village. - Some families arrived.

April 15, Friday, Good Friday. Assembled in Church at our usual time. The Congregation was small compared with the number that usually attend at this season. The roads are so wet with the melting snow, that it is impossible for those of our Indians down about the neighbourhood of Moose Lake to come up so far as this. Yet some who were nearer have come through all the cold and wet caused by the melting snow. Addressed the people from the XIX Chap. St. John 30 V. "When Jesus therefore had received the vinegar, He said, It is finished; and He bowed his head, and gave up the Ghost." The people I found very attentive, which made me more than ever, to endeavour and impress on their minds, the exceeding great love of the Saviour, in thus yielding up Himself as a sacrifice to atone for our sins.

¹⁰ Free traders from the Red River Settlement and the United States were first reported in The Pas area by Reverend E. Watkins in 1863. In order to compete with these new rivals, the Hudson's Bay Company introduced the sale of liquor into the area to a greater degree than it had in the past. See CMS/494, Reverend E. Watkins, Cumberland, Annual letter, to the Church Missionary Society, January 2, 1863.

In the Afternoon The Text was from St. John I. 29th "Behold the Lamb of God, which taketh away the sins of the world." May the blessing of God rest on the few words spoken from these verses. He, alone can bring the word home to our hearts; can make it powerful in Constraining us to live to the glory of Him who so loved us that He gave even.himself for us.

April 16, Saturday. Saw all the Communicants in the evening in the Schoolroom 75 in number. Hav[ing] read and explained a few verses from God's holy word, and concluded with a prayer, they were dismissed. In the evening sat down to read and prepare for the solemn duties of tomorrow.

April 17, Sunday, Easter-Day. At an earlier hour we made ready for worshipping God in his house of prayer. Oh that the Lord himself would make us ready & prepare us for dedicating ourselves to his Service, soul, body and Spirit. What are we, that we should be permitted to have free access to the Throne of his Grace, and ask him in the Name of the Son of His love, for Grace to enable us to present unto him, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Him. The congregation was very attentive while I addressed a few words to them. In the Afternoon we assembled together and presented ourselves around the Table of the Lord. Thus, we have given up ourselves afresh to the Service of our God; may we indeed, in dependence of his grace endeavour to shew by our life, conduct, & conversation that we will serve the Lord.

April 18, Monday. The thaw has been so constant that little snow remains now, and the Ice on the river is breaking up fast.

April 20, Wednesday. Got one of the men to point the picquets, and make them ready for putting up when the ground is sufficiently thawed. The geese and ducks have come some days; the Indians will have to leave the muskrats alone and turn to the wild fowl.

April 22, Friday. Many of our Indians have come back to the Village, their hunt is nearly over for this season. We shall have more people now, and greater attendance both at School and at Church. The river will soon be open now, and we shall have better travelling in Canoes. Working at our fence round the farm.

April 23, Saturday. More arrivals today from the muskrat hunt. We shall have [a] greater number at church tomorrow.

April 24, Sunday. I was glad to see that our congregation was larger this morning, and this always gives me some encouragement. When the School had been dismissed we immediately walked over to the church and held the Morning Service. The people were crossing the river [i]n Canoes coming to the church. After the Evening Service was over, I walked to the Fort and held the prayers there with the Company's Gentlemen & others. This Service is all in English.

April 25, Monday. Prepared for going to Moose Lake [as] I had a call from that Post some time ago; there are a few Infants awaiting baptism and the parents cannot bring them up so far as this. I may also see some of the Moose Lake Indians in my travels.

April 26, Tuesday. Started this morning for Moose Lake in my Canoe. Having the stream & current in our favour, we came down rapidly, and in the evening came to a Camp of Moose-Lake Indians. Only one or two men was home. I did not think it was worth our while to remain here for the night, and so we went on until we came close to the Moose-Creek where we camped for the night.

April 27, Wednesday. We came into the Moose-Creek in the morning, but on coming out of it to the Lake itself we found the Lake all fast and solid. Saw some Indians walking on the Lake, the same as if it had [been] in the middle of winter. Going round by the Bay toward the Fort, we reached [it] by noon and found Mr. and Mrs. Macdonald all well with all the people of the Fort. Found no Indians here at all, only one solitary tent to be seen. They have not yet come in from their hunting ground. Remained in the Fort for this day, and in the Afternoon held a baptism of a little child. The rest of the child[re]n have not yet been brought to the Fort. I am come too early for them. Too early in the season for the "Poplar Point"¹¹ people to bring out their returns to the Moose Lake Fort. I collected all the people of the Fort with my own men, and held an Evening Service in Mr. Macdonald's house.

April 28, Thursday. A[t] 9 O'clock this morning I left the Moose-Lake Fort and started for the Poplar-Point to look for the people of that Trading Post and baptize their child[re]n. As it was all downstream we came on rapidly, and reached the [P]oplar Point in the evening. Here

¹¹ Poplar Point is to the Northeast of Egg Island in Lake Winnipeg.

we came to a Camp of Indians, but Oh what wretchedness we witnessed! The poor people had just brought some rum from a Free Trader close by, and they were more or less intoxicated with it, already and they kept on going to this Trader and getting his rum for a few Muskrat skins. In a short time there was such a noise in the Camp, the poor creatures howling, and yelling so savagely that we tho' some hundred yards from them could scarcely hear each other talking. I could do nothing this evening with all this noise, but had to defer the Baptisms to a later period.

April 29, Friday. In the morning while the Indians were all quiet, I had an early morning Service with the people at the Post, and got their child[re]n baptized. After staying a little time with them we took our leave and embarked in our Canoe to hurry up to Devon before Sunday. We had to work hard and lose no time for all the morning had already been spent. After toiling all the day we came upon a Camp of our own people just as the sun was disappearing. We were glad to stay with these [people] for the night. The women brought us some fresh ducks and geese which was very acceptable, and we gave them some biscuit and a little Tea in exchange. When the Indians knew that our own suppers were over, they all came to our fire and collected themselves for the evening prayer. I read a portion of a Chapter from the New Testament to them, and enlarged upon it. After singing a hymn we all kneeled down to prayer. What a contrast, I thought, to the howling and yelling of the Moose Lake Indians the other night. Here is peace and quietness, prayer, and praise, ascending up to the God of heaven; praising his holy Name because His mercies are new to us every morn[in]g and his faithfulness every evening. What has made such a difference? "Who maketh thee to differ from another? And what hast thou that thou didst not receive?" Rom. IV.7. Surely the Gospel of Christ received in the truth and love of it. It is all of free Grace and mercy that the Devon Indians have been led to receive the offer of mercy; and this [is] what makes all the difference. These have received the Gospel of Christ, and the others have rejected it.

April 30, Saturday. Left this Camp of our Indians and started off for Devon. We have a long way to go to reach our Village and all up-hill work. However, after a very tight day we reached [the village] in the evening, and I was glad to find that all was going on right. Some of the men had gone out hunting the geese, but they came home late in the evening.

May 1, Sunday. The number in School this morning have been a good deal increased. I could number above 50 child[re]n and we will have more by the next Sunday. Our Congregation is also much increased to what we had in the winter. The Services went on delightfully, all joining in them heartily. May God bless these means of Grace to our souls, and help us to increase in the knowledge of Himself and of his holy word.

May 2, Monday. Working at our wood for the fence and making it ready for putting up so soon as we shall have the thaw deep enough in the ground. The School is once more fairly under way as we have many of the child[re]n come back to the Village. I went over to the Indian houses when the School had been dismissed, I went in to Charles Jebb's. Here I sat down and began to read some verses from The Psalms, and tried to explain the meaning of them to the families in the house. After singing a hymn I asked the old man to give us a prayer, which he did very well.

May 4, Wednesday. Our meeting this Evening was well attended, not only by the women but by the men as well. I was much encouraged to hear one of the old men offer up a simple earnest prayer. May a gracious God hear their prayers and grant them even more than they can ask or think. At our own family prayers several of the women and an old man came to join.

May 6, Friday. I had two men trying to put up our fence today, but the ground is scarcely thawed deep enough to have the picquets well in the ground. Charles Buck is in the School daily with the children. He gives a lesson to each of the small ones, and then takes his own lesson, with me in English.

May 7, Saturday. More arrival of our Indians in the evening, some of these we have not been seen since January. Went over to Louis Bu[c]k's in the evening, and stayed till he had his family collected for prayer. This old man can pray very nicely, I have heard him several times in the School room.

May 8, Sunday. Quite a full School this morning, the children must be nearly all here. Taking the two first classes, I first heard the Bible Class read their chapter and asked them a few questions from this Chapter; but they leave the School too often many of them; and for such a long time to be able to remember what they have read and

answer any question put to them from it. We teach them to read and explain the meaning to them; they get on to read very well, and understand something of what they read; but they don't stay long enough to enable them to understand thoroughly, and being only partially known they soon forget all. This is our great trial in teaching these child[re]n and young people, we will I fear never have them much further on than simply to read & write. It is doubtless a great trial for them also; if we wish them to learn more than reading and writing in their own language; then, we must go on to the English, which is to them, a foreign language, and very little, if at all understood by many of them. When the School was dismissed it was church time; and we walked from the School door to the church. Full congregations, and another happy opportunity afforded us to meet together for the worship of God. May our Lord Jesus who has promised His presence to such meetings, vouch-safe his blessing upon the means of Grace, we so richly enjoy. Going over to the Company's Post I found the people all ready for joining in the evening prayer.

May 10, Tuesday. Mr. John Sinclair¹² of the Nepowewin arrived today. He has come for some supplies to enable him to go over to the Red River Settlement by the plain route.

May 11, Wednesday. Mr. John Sinclair remains with me today. I gave him supplies to enable him to hire the Services of an Indian from Fort a La Corne; to guide him in to the Red River Settlement. I gave him supplies for himself and his family; and paid his man that came with him to help him down.

May 12, Thursday. Mr. John Sinclair started this morning on his way back to the Nepowewin; to get ready and go in with carts by the plains to the Red River.

May 13, Friday. We are getting on with our fence, and hope soon to have it put up all around the whole Mission farm, & be ready for ploughing up the ground. The School goes on and the children muster well.

¹² John Sinclair was a native catechist who had been placed in charge of the Nepowewin Mission until he left for Red River to receive further training in 1870. After Sinclair's departure, John Umpherville, an old Devon convert supervised the mission until the arrival of the native priest, Reverend Luke Caldwell, in 1872.

May 14, Saturday. Some of the Indians have been hunting the geese all the week, and the rest of them have taken up my plan; taken down the old fencing and putting up a new fence around their potatoe fields.

May 15, Sunday. We have nearly all our people here now and they Crowd in the Church today. It was a pleasure to me to lead on the worship of God, and address the Congregation. May the Lord help me & his Spirit bless the Word spoken in much weakness, to the building up of his own people in their most holy faith; that being rooted and grounded in the faith, they may be able to comprehend with all saints What is the length and breadth, the depth & height, and to know the love of God which passeth knowledge. In the Afternoon [the] Service was as encouraging, when the same number came in to offer unto God the praises due unto His Name. The Service at the Company's Fort was next attended to. There I was joined by the Gentlemen and Servants of the Company. This small Service I do not regret for having established. It has been kept up steadily for the whole of the winter; if it did nothing more good, it does at least mark the sacredness of God's holy day; and keeps the people together on the Sunday evening, and keeps them from doing any thing unlawful on this holy day. On my return to my own evening prayers, I found a few of the Indian families waiting to join us in it. Read and explained a portion of God's word to them, and thus, the duties of the day were concluded.

May 16, Monday. Getting the fields cleared of stones, and making them ready for ploughing &c. Putting down the seed in the garden, a nice warm day for it. The Indians will soon be going off to see and get their seed put in too. They will all be off to their patches of potatoe ground sometime this week.

May 18, Wednesday. The whole of our garden things have been put in now, the Onions, carrots, and Cabbages have been in since the last week. We had a very good attendance at the meeting this evening now that we have nearly all of our Indians at the place.

May 19, Thursday. We made a commencement with our ploughing this morning; as we have no wheat to put down, we don't care about ploughing earlier. For potatoes & barley it is quite early enough. The weather keep quite cold and always cloudy. Some of the Indians had left this yesterday for their potatoe ground, and the rest have gone today. They will not come back until they have put down all the seed they have. In the evening it began to snow and rain making it very awkward to work out in the wet.

May 20, Friday. Still ploughing the whole of this day and finished all the potatoe field, &.got it all ready for the planting.

May 21, Saturday. Collected a few of the women and boys to plant the potatoes, and a couple of men to cover in after them. We got 15¹/₂ bushels planted out in the field, and 2 more bushels at the front of the Mission house. This done I sent home the planters, and went in to prepare for the duties of tomorrow.

May 22, Sunday. The duties and Services of this day went on nicely. A good Congregation both Morning & Evening.

May 23, Monday. Began ploughing again this morning and the Indians these that are farming at the Village are busy to getting their ground ready and their fences put up. The School is going daily and the number of child[re]n as large as we shall hope to have all the summer.

May 24, Tuesday. Robert Lathlin has got down all my seed barley I had to sow, and now the most of our farming is finished for this Spring. We must now do all we can to help our neighbours for I like to help those who do all they can to help themselves. Several of our Indians have really wrought very hard to get their ground under cultivation. They have enclosed fresh spots of ground, and trying to break it up with the hoe. To these I mean to lend my Oxen to break up the ground for them.

May 25, Wednesday. The Indians are ploughing their own ground for planting potatoes. Having seen all my seed in, I have now to prepare and get ready for a trip to Cumberland House to visit our people there, before they start for York Factory.

May 26, Thursday. Having arranged about the work yet to be done, the fields to be cleared of the stones, and the remainder of the fence to be finished; and left the work with Robert Lathlin; I started this morning on my visit to Cumberland House.¹³ The river is rather high and the current strong; but I have able men and I expect to reach Cumberland House (God Willing) in good time tomorrow Afternoon. At Sundown the men put ashore for camping.

¹³By 1870 there were approximately forty-one communicants at Cumberland House. This number included Reverend Budd's crew and the occupants of the fort.

May 27, Friday. We were up again early, and having had our morning prayer we started. We had a nice dry weather for travelling; the men hauling with the Tracking line all the way. Reached Cumberland House in good time in the evening, and found all the people well. The Indians had not all come yet, but will be [here] tomorrow Afternoon. Held evening prayers in the large Hall; and spent the even[in]g with the Gentlemen of the Fort.

May 28, Saturday. The Indians arrived at noon; they had heard of my arrival the last evening. I called them together in the Afternoon and held service with them. Saw the Communicants in the Evening, and read the exhortation for the Communion. Afterwards had a long conversation with two of the men who had been led astray by the heathen party; drinking & getting drunk with them. As they confessed that they were sorry for their sins, and promised to do so no more; I have allowed them to come in again (for these were our Communicants) and advised them not to make any resolutions for amendment, in their own strength; but trust in the assisting grace of God. One of the women was admitted for the first time to partake of the Lord's Supper. Held evening prayer with the Gentlemen and past the rest *of* the evening with them.

May 29, Sunday. Immediately after breakfast over Divine Service was held in the Hall. A full morning Service in English when all the Company's Gentlemen, and Servants with their families was present. In the Afternoon the Indian Congregation was assembled. The hall was lit[erally] full, and in the Evening the Communicants assembled around the Table and partook the sacred memorials of our Saviour's dying love. Thus we have been privileged once more to break the bread *of* life to these people, and invite them to come and feed on Christ in their heart by faith with thanksgiving. After the Service [was] over, we held Baptisms, and baptized five children *of* the Christian Indians. Thus the day was ended, after an Evening prayer held with the Gentlemen *of* the Fort in their own room.

May 30, Monday. Started for Devon Mission at an early hour. Travelling nearly all the night, we put to shore when we came close to the Mission, & waited for the day. The Boys boiled their tea kettle and we had a cup of tea, had our prayers and laid down for a couple of hours it may be. Finding they were in a great hurry I had to look sharp,

May 31, Tuesday. By the first streak of light, my Boys called out - "Daylight," & gathering up their little things, they made for the Canoe.

or, I believe, I would have been left behind. We soon came to some of our people at the “Big Eddy”, & the Boys calling out to them “Leve,” “Leve,” they soon came running down the bank to see who we were. We then pushed off after getting some information about our people at Devon. We arrived at my own beach while it was yet morning.

June 1, Wednesday. I had informed the people on last Sunday week that the next Sunday should, please God, be our Sacrament Sunday; they will be arriving from all quarters w[h]ither their occupations had led them, to meet the coming Sunday.

June 3, Friday. Canoes arriving from all directions, laden with the Indians and their families.

June 4, Saturday. At our usual time of the Evening, we collected in our Schoolroom to see all the Communicants. I never saw so many attend as on this occasion. After giving them instructions as to how they were to do for the summer without having the presence of their Minister for a time; and informing them of my intention to visit the Red River Settlement,” I commenced taking down the names of the Communicants & begun our Evening Service with singing a hymn & reading a portion of God’s holy Word. One of the old Communicants was called upon to offer the concluding prayer which he did in such a meek, & childlike manner as to make me feel every sentence he spoke. Thus concluded our evening Service which with many others I have so much enjoyed in common with this people.

June 5, Sunday. The Bell rung betime to invite us all to the house of God. Oh! that we could enter the Sacred walls with hearts prepared by the Spirit of God, to receive the seed of the Word; then [it] should indeed bring forth the fruits of righteousness. The Church was crowded this morning. I think that all our people with the exception of 2 or 3 families who have not yet come from the Pas Mountain,¹⁵ were here. This greatly encouraged me in preach[in]g to them. The Offertory

¹⁴ There are no references in Reverend Budd’s journals alluding to his personal opinions concerning the Red River uprising. Fearing for the safety of his children during the unrest, he took a six week leave of absence from The Pas to visit them. In correspondence, Budd reported that the events at Red River had no influence upon the natives of his area owing to the remoteness of the station. See CMS/A80, Reverend Henry Budd, Christ Church, Cumberland, to the Secretary of the Church Missionary Society, August 5, 1870.

¹⁵ The Pas Mountain was to the southwest of The Pas.

being read our offerings today amounted to £ 1.18.7. The Afternoon Service soon came round, when I had the privilege & the honour of administering the Lord's Supper to 130 Communicants. The Service was most solemn as both the people & myself knew, this would be the last time we should communicate together for some time.

June 6, Monday. I sent my young man in to the School while some of the principal Indians wished to have some time, to have a little talk with me before they went off to their several occupations. They wished to know near about the time, I would expect to come back among them again, in the first place. Having told them as near as I could guess about 6 weeks; they then asked permission to hire the Services of one of the most intelligent man among them, to keep the Sunday Services, & lead them on for them. I was but too glad that they desired to do this, and gave them my consent at once, to chose their man; and forthwith gave them my share of the subscription. They pitched on the Sexton as being the most capable, & as he would be always at home. They put in the subscriptions at once, and went away & paid the man right off, & paid him well too.¹⁶

June 8, Wednesday. Left the School with Charles Buck, while I was employed putting every thing to right in the Store, & in all the Mission premises; with a view to my leaving for a few weeks. I had been offered a free passage in the H[udson's] B[ay] Company's boats to Norway House, through the kindness of C[hief] F[actor] Hamilton; but thinking I would make a quicker passage across the Win[ni]peg by going the west side of the Lake with the Free Traders,¹⁷ I had declined taking the Company's kind offer. In the evening I went over to the School room & held the weekly meeting with the people, and came back for our own Evening prayers.

June 9, Thursday. Working in the garden & putting my young fellow into the way of managing it in my absence. Of course he knew very little about gardening, but he will soon know something about it.

¹⁶ A semblance of the autochthonous was promoted through the assignment of positions of responsibility within the organization of the church which paralleled traditional hierarchies. Thus, authority of the elders and the principal men was perpetuated through the assignment of functions related to the church. For example, during services one of the elders generally led prayers. Church wardens and a Sexton were chosen for their position and esteem among the converts. Both the wardens and the heads of families met with Reverend Budd to consider programs of improvement for the village.

¹⁷ The route that was followed wok Reverend Budd through Cedar lake. Cross Lake, and down the western side of Lake Winnipeg.

June 10, Friday. Had Charles in the garden again this Afternoon cleaning the beds and watering the plants.

June 11, Saturday. Got every thing ready today for my departure and collected all my little things for my Voyage. I expect the boats down in the Evening. They did come in the evening, & I was glad they did as they shall pass the Sunday with us, and have an opportunity for attending church with our people. I was quite surprised to see that Mr. John Sinclair from the Nepowewin was in the boats; I thought he would be half way to Red River across the plains by this date, as he was rigged out for that Route.

June 12, Sunday. The poor people knew that I was all ready for starting the beginning of the week, and expecting that there would be something more than the ordinary, said today; there was hardly a single person in the Village but came to church. With the two boats crew of men coming down last evening, [they] made an addition to the Congregation. I have never seen the Church so Crowded both in the Morning & also in the evening. At the Evening Service I gave the people a farewell address, and encouraged them in the continuance of the Sunday Services each returning Sabbath.

June 13, Monday. Our Starting day. The two boats of Traders bound for the Red River with their Trade of furs &c. for the Red River market was ready on the beach, and the crews for the two boats were getting ready for starting after breakfast. All the people in the Village came down to the beach to see us starting & bid us farewell. Having Settled and arranged every thing to the best of my power, I left my house & with the Crowd of people at the beach, we sang the Doxology in Cree, and committed my people into the hands of a Covenant God, I took my leave of them, please God, for about six weeks. We soon were out of sight of the Crowd, & in the evening came on to camp two boats together; when we had a short evening Service.

June 14, Tuesday. Starting again & camped at Cedar Lake. Saw none of the Moose Lake Indians, tho' this is their regular fishing place.

June 15, Wednesday. The wind unfavourable this morning, we got out on the Lake, but had to put to shore again on an Island, and watching the wind lost much time; while our companions had taken the precaution of keeping further out to sea; and got out to an Island farther on. From this Island they could row in the Leward of a group of Islands; and

so went on to the Rabbit point. We were too much to leeward we could not stir, till toward the evening when the wind got down a little bit. We came on in the night to the Rabbit point but saw nothing of the other boat. They had passed on while we lay at the little Island. The Crew resolved to spend the night here, and as it was quite late, I laid down in the boat, and a few of the Crew preferred sleeping on shore.

June 16, Thursday. Turning round the Rabbit point this morn[ing] we saw four Sails meeting us, just coming out of the narrows & making for the Rabbit Point. They proved to be 4 Portage Boats manned with Norway House Indians, and were carrying the outfit of the McKenzie River. Saw nothing of our Companions all the day. We soon sailed to the narrows, and on to the Cross Lake, ran the Rapid & entered the Lake; but here the wind got up & stopped our progress.

June 17, Friday. We came across the Lake, the wind was still contrary. Having once got across we soon ran down to the Grand Rapids. Having got down this long Rapids safe we came upon a Camp of Indians being some of the population of the few Settlers of this place. They told me they were glad to see me come as they had some children which they wish[ed] to get baptized. I desired them to follow me up to the Company's Post, I would perform the ceremony there. Found Mr. & Mrs. Todd and family quite well. I held Service [in] the larger store, wh[ich] Mr. Todd had arranged for the purpose. Here we held Divine Service and I was glad that a pretty large Congregation had assembled in such a short time. Knowing that some of these people were notorious for drunkenness; I endeavoured to warn them against the sin by shewing them how hateful it must be in the sight of a holy God, who has denounced such dreadful judgments on those who are in the habitual commission of it, and how disgusting, and beastly, it is even in the sight of men. This being the harbour for all the boats that come to the Saskatchewan, spiritous liquors are usually dealt out in large quantities, and thus great temptations are laid in the way of the poor people that frequent the Grand Rapids. After Service over, held 5 baptisms, all child[ren]. When we had dined we started and took the mighty Win[ni]peg with a fair breeze. We came and camped at the "Big Point," two Boats together once more. Both Crews joined in the even[ing] prayers, and then retired.

June 18, Saturday. Left the Big Point this morning with a nice breeze and immediately commenced to cross the Lake. We came and camped

on the last Island before taking the long traverse for the east side of the Win[ni]peg.

June 19, Sunday. When it was morning the wind was still fair, but, [soon there was] a regular hurricane; our boats could never stand it. The two headmen and the Masters of the two boats agreed that they would stay, and have Divine Service. Divine Service was accordingly commenced immediately. Addressing them from the V Chap. St. Matt. 13th to the 17th verses. In the Afternoon when the evening Service had been concluded and the wind calming down all the while, the two chiefmen Robert Bear & Edward Cook thought it advisable to start and venture out to sea. We might perchance be able to cross this long traverse sometime during the night, and get to the east side of the Lake where we would find many harbours. We hoisted sail & came on at a good rate for a short time; but the wind soon got entirely down; and the sail did nothing. The men then took to the oars, and it was bright day light next morning when we ran into a small stream for a harbour. We once more found ourselves all alone again, having lost sight of the other boat sometime last night.

June 20, Monday. We found ourselves this morning in the Leaf River, [un]fortunately for us the wind was now right a head, and blowing very strong. We are likely to be prisoners here for some time. With no game at all to be seen the Crew scarcely knew what to employ themselves in. Two or three of them went up in the woods to see whether there were any trace of Deer about; but failed finding any. Then they commenced shooting down the gulls &c. as they flew past.

June 22, Wednesday. Glad to bid farewell to Leaf River we started under full sail, and did not lower sail till we reached the `Dog Head.` Here we found our Companions again, and had the pleasure of enjoying our Evening prayers together before turning in.

June 23, Thursday. From the `Dog Head` we came to the `Buffaloe Head,` only a short distance. The wind here had turned ahead again; and tho' it was not strong, the two crews resolved to stay & hunt the Moose, or, Elk. Seven men from the two Boats went off in search of this Animal and returned in the evening having killed 2 Old Moose & 3 young ones. They have brought only a little of the meat and tomorrow must be wasted again to fetch the rest of the meat. We had prayer regular every Morning & Evening.

June 24, Friday, Midsummerday. We have prayers regular every Morning & Evening. This meat had now to be fetched and brought to the boats. By midday they brought all the meat, and having taken their fill of it, we started at the long last; for every hour was like a day with me tho' my fellow travellers seemed to be quite easy on that point. Leaving the 'Buffalo Head' with a side breeze very crimp, we came only a short distance when the wind freshening up out to sea, drove us ashore happily on a Sandy beach, where every thing had to be taken out of the boats and the boats hauled up on the dry sand, & night coming on each one was looking out for a bed.

June 25, Saturday. Here all the morning was spent until the wind had veered just a point. We loaded our boats & started again and came on to dine at "Grass-in-Narrows." Leaving this place we sailed to the "Sandy Point" where we found several families [of] "Saulteaux Indians." "They are on their way to Red River also. This being the only harbour now till we enter the Mouth of the Red River, our men did not like to leave it just yet. I went on to the Indian Camp, and found out "Thick Foot" and all his family, with a few families from "Fairford." "I stayed sometime with them wish[ing] to get some news from them about the Red River. These [people] had no news at all, and could not in the least give me any information regarding the Settlement.

June 26, Sunday. We could not move this morning, & it was as well, for it was Sunday again. Held both the Morning & Evening Services the same as last Sunday. The Indians did not come to join us tho' we were just alongside of their Camp. In the evening I went over to our neighbours the Saulteaux; but it was very evident they had no desire to hear any thing above the ordinary talk they were engaged in.

June 27, Monday. The wind still ahead we cannot move. We must be content to remain this day yet with these Indians.

June 28, Tuesday. The wind had turned something to our favor, but had nearly gone down. We started with the sail up, but really doing very little with it. We came to dine at the "Willow Island," and then rowed to the mouth of the Red River, which we reached just at Sundown.

¹⁸ The Saulteaux were also referred to as the Ojibway.

¹⁹ Fairford or 'Pinaymootang' (Pa'rtridge Crop) Mission was located on the banks of the Partridge Crop River about two miles from Lake Manitoba. It was established by Reverend Abraham Cowley in 1843 in conjunction with the program of inland expansion sponsored by the Church Missionary Society.

Saw a Camp of Indians, and sought some information of the Settlement but without much success.

June 29, Wednesday. We had a fair breeze this morning sailing up the river & passing every now and again an Indian encampment a Settler's house &c. till we got higher up the banks was all lined with houses & farms of the Settlers. We reached St. Peter's before noon, and with a thankful and grateful heart, I stepped out of the boat to give a hearty shake of my hand to the Rev[erend] Mr. C[ochrane]²⁰ who was already down at the beach with my dear David. I was indeed happy to find all my dear child[ren] here, as there would be no time lost to fetch them down. Spent a happy afternoon with all my remaining child[ren], I trust I was truly thankful to be permitted to see them once more.

June 30, Thursday. Spent a happy day with my dear children. Went over in the evening to see The Archd[eacon] Cowley, & spent the rest of the evening with him.

July 1, Friday. Spent the day at St. Peter's with Mr. & Mrs. C[ochrane].

July 3, Sunday. Preached the Morning Sermon to the St. Peter's Congregation, and at St. Clement's in the Evening.

July 7, Thursday. Having been with the Ven[erable] Archd[eacon] Cowley on business these few days past; we made ready to start for the upper part of the Settlement. We left this morning my venerable friend driving his Waggon with Mrs. Hale and myself driving a Buggy which he so kindly left me. We came on to dine with Mr. & Mrs. Gardiner,²¹ & then came on to St. John's & called on our beloved Bishop,²² and stayed for the night.

²⁰ Reverend Henry Cochrane was ordained in 1858 and worked among both the white and native populations in the Red River Settlement. He later worked at The Pas, Fort Frances, and finally at Jackhead Mission which is located on the shores of Lake Winnipeg. Cochrane was also Budd's son-in-law. See Boon, *op. cit.*, p. 86.

²¹ Reverend Joseph Gardiner was ordained in 1858 and was the first resident Anglican missionary at Churchill. He later served at York Factory. In 1865 he returned to St. Andrew's where he succeeded Archdeacon James Hunter. See Boon. *Ibid.*, p. 68.

²² Bishop Robert Machray was the successor to Bishop David Anderson who resigned as the bishop of Rupert's Land in 1864. During his incumbency. Machray revived St. John's College and was responsible for establishing several additional schools for both the Indian and white immigrants. See Boon, *Ibid.*, pp. 90-2 and 95-9.

July 8, Friday. Breakfasted with his Lordship, & the Archd[eaco]n Cowley drove to Town taking up Mrs. Hale there. Myself remaining with his Lordship for the most part of the day. Had the pleasure of seeing Mrs. McLean for a few minutes; but regret much that I did not see the Archd[eaco]n himself.²³ In the evening we made preparations to start back to St. Peter's at once. Having received information that Mr. E[dward] Cook's boat was ready to start on its return to the Saskatchewan. He had his Outfit all on board, & had actually left Mr. Inkster's and was on his way to St. Peter's. With such information I had no time to lose, or, I would lose my passage out, but must at once bid his Lordship farewell, & start immediately for St. Peter's tonight, if perchance I may catch the boat there by the Morning. Taking leave of his Lordship we drove down to Mr. Inkster's; and found that Mr. Edward Cook had really gone. After a hasty cup of tea from Mrs. Inkster we started, and it was dark before we reached St. Andrew's, and came upon Mrs. G. [Gardiner?]. Here my Ven[erable] companion insisted upon staying all the night, and wait for day light. I was very uneasy and I just laid myself down on a sofa just as I was for it was late.

July 9, Saturday. Awoke at break of day, & having given my first thoughts to the giver of all good, I addressed myself for my Journey. I got every thing ready for starting and now I wanted to see my Companion. After sometime lost which was like a day to me, I was glad to see the Archd[eaco]n come down stairs and we drove off at a good pace intending to breakfast at the Archd[eaco]n's. Coming in sight of St. Peter's church, I was glad to see Mr. Cook's boat on the beach. With some reluctance the Crew consented to stay over the Sunday, to give me another Sunday at St. Peter's Church, and a night or two more with my dear children. Arranged my little things for my return home to the Saskatchewan. Spent the evening with my old friend and School-fellow, The Rev[erend] Mr. Settee.²⁴

July 10, Sunday. Prepared for preaching in the Morning and had a Crowded Congregation. The Rev[erend] Mr. Settee read[in]g the Prayers for me. In the Afternoon had the Ch[urch] to myself, while

²³ Archdeacon John McLean came to Winnipeg in 1866 as a rector for St. John's College, archdeacon of Assiniboia, and warden of St. John's College. He was the Bishop of Saskatchewan from 1874 to 1886. See Boon, *Ibid.*, pp. 95-96.

²⁴ Reverend James Settee had been one of the four youths to be first educated by Reverend John West. He had been stationed at Lac la Ronge, Swan River, and was presently serving at St. Peter's. In 1883, he took charge of Christ Church, The Pas.

Messrs. Cochrane & Settee went down to the Saulteaux Camp. Spent a delightful evening with my dear child[re]n, the last I shall spend with them for some time.

July 11, Monday. My starting time came on very fast, I thought this morning. Took breakfast with my poor child[re]n and then tore myself away from them to get into the Boat. Before stepping into the boat The Archd[eaco]n Cowley kindly came over to say, good bye accompanied by the Rev[erend] Mr. Gardiner, whom I was glad to see, for in my hurry to catch my boat, I had not bid him even a farewell. I took my leave of them all with as good heart as I could muster; nevertheless I felt much seeing my poor children standing on the beach, taking the last look at our boat while the Crew rowed away. Mr. Cochrane and Mr. Settee had come in the boat intending to go as far as Henry Prince's place.²⁵ I went up to see the Chief for a few minutes, when he received me with much cordiality; and we had a pleasant conversation for a little while; for he spoke excellent Cree, and made it the more easy and pleasant for me to speak to him. The Crew waiting I had to take a hasty farewell of the Chief, Mr. Settee, and my much esteemed Son-in-law, we made a final Start, and came to the end of the Settlement, towards the mouth of the River, & put to shore to wait for the other boat (our old companions) which is to accompany us back to the Saskatchewan.

July 12, Tuesday. Our Companions arrived this morning, & found us waiting for them. I was glad that we did start together from this place, as we shall again keep company across the Lake Win[ni]peg. Acting still as Chaplain for the Boats, as I did on the way out; we are to have our morning and evening prayers regular each day, & two Services on the Sundays. We left the River with the sail up, and came on to dine at the Willow Island. We have come a long way today & hope to cross the Lake in much shorter time than we did coming out.

July 17, Sunday. We had lost each other in a storm yesterday and this morning found us by ourselves again, windbound. We lost the other boat soon after leaving the "Pigeon Point" where we had dined together, and met a Boat going in to the Settlement. Passing "Berens River" and crossing the `Sandy Bar' they were keeping in. Held the Services by ourselves today. However, late in the evening the wind veering a point,

²⁵ The son of Chief Peguis of St. Peter's who assumed the leadership of the local Saulteaux Band in 1864.

or two, the Crew thinking it would be a calm night, thought they would start & try to make the long traverse before us to the first Island, if possible before the wind got up again. This however took them most of the night to do. As we neared the Island, the men said they saw fire, which proved to be our Companions once more. The day light coming on fast, they soon took to their boat and followed us.

July 18, Monday. The wind being more favourable now, we hoisted sail two boats together once more. Breakfasted on the second Island, and all was glad to meet together again for prayer. Started again for another long traverse to the Big Point, the west-side of the Lake. But soon a storm arose which lifted up the foaming waves, & threatened to fill our boats at every heave. There was no alternative go ahead we must, we could not go back. We kept the two boats pretty close together, and every man with a pan, Kettle, or pot bailing out the water as it came in. We had nearly swamped before we could reach the western Shore. However, we did reach it, thanks to kind Providence. And here we are by no means safe, for this is a straight shore. We must pull up to an Island before us before we can have a harbour. The men were fairly done up on reaching this Island, and glad to go ashore & camp.

July 19, Tuesday. The wind had changed during the night & now it is almost headwind. Stayed the greatest part of the day on this dreary Island; about Sundown we got off and pulling almost all the night, put to shore close to the mouth of the river with a heavy rain.

July 20, Wednesday. This morning found us close to the Company's Post at the mouth of the River, which we soon reached early in the morning. I was glad to find the people here [Grand Rapids] as I had left them about a month ago. After a little stay holding two Baptisms, we started for the Rapid. We had to put out the main line & haul up the boats up the Rapids with the help of extra hands, Indians hired to assist getting up the boats & cargo. Reached the carrying place and got the cargo taken up halfway the Portage. Here I pitched my tent to guard our cargo as it was brought, for there were a great many Indians, men, women, & children. I had a large Congregation of Saulteaux Indians, Freeman, & our own Crews.

July 21, Thursday. The Crews of both Boats had every thing, boats and all taken over before noon. After dinner started off, and came to the "Red Rock" (hauling place) where the main line had to be put in use again hauling up the boats with full cargos in. We camped at the upper end of this Rapid.

July 22, Friday. We came to another hauling place early to get into the Cross Lake which we soon crossed & came to the Portage. Here we came up to two Boats of the H[udson's] B[ay] C[ompany]. Taking a walking over the portage, I found out that these were boats from 'Deer's-Lake,' Isle a La Cross[e] District. The Crews were most of them Chipewyans²⁶ taking up the Outfit for the Trading Post at Deer-Lake. Mr. William Whiteway was in charge of the two boats. Our Crew had every thing across and the boats hauled up almost in time to start with the Chipewyans, and came out with them to the Cedar Lake. We were 4 Boats now Crossing Cedar Lake which we did with the Sail, and came to Camp together at the entrance of the Saskatchewan.

July 23, Saturday. Now, we had the river to go up all the way to Devon. The 4 boats rowing up stream together. I was so sorry that we were so far from Devon, and that we can have no hope of being there by tomorrow, Sunday. We camped together, it was amusing to see the Chipewyans saying their prayers, and counting their beads [rosaries], while we were just alongside holding our evening prayers also.

July 24, Sunday. Mr. Whiteway was to start this morning, and our crews agreed that they would follow them. Mr. Whiteway gave his Chipewyans time to have their morning devotions, and the beads were again in operation. All the Chipewyans are Roman Catholics from Deer's-Lake. We had our Morning Service also with all our people with Mr. Whiteway, and some others who are Protestants. We came close to Devon in the evening, & camped in time to hold our Evening Service.

July 25, Monday. Our Crews anxious to be at Devon awoke me before daylight and said they were starting. The Company's men were not moving at all. Our two boats started and we soon came to some Canoes of women and children. They had come down here from Devon to hunt for some berries with which this part of the river abounds. The Canoes at once turned about when they recognised us

²⁶ The Chipewyan, an Athapaskan tribe in northern Canada, occupied "... the vast triangle enclosed by a line from Churchill to the height of land separating the headwaters of the Thelon and Back rivers, another running south past the eastern ends of Great Slave and Athabaska lakes to the Churchill river, and a third east to the coast a little south of Churchill." Their numbers were greatly reduced by a smallpox epidemic which raged through their territory in 1781. See Jenness, *op. cit.*, p. 385.

and came off following our boats. We reached Devon at Noon, and I was truly thankful to find all things going on as I had left. I blessed the Lord for all the travelling and journeying mercies I have enjoyed, since I left this, exactly six weeks today. On our arrival all the people came rushing to the boats to bid us welcome back. We were 2 hours in advance of the Chipewyans, when they came also in the Afternoon. I was glad to find that everything had gone on so well in my absence, Robert Lathlin has really done well looking after the Mission property as well as private property. The garden and the fields look excellent and promise an abundant Crop. Charles Buck under training for the School, has kept the child[re]n to their lessons all the time. The Congregation had of their own will engaged & paid for the Services of the Sexton to keep up all the Services of the church for them during all the time I should be absent. Nothing, in fact, has at all suffered from my being from home. I might with safety have stayed longer time in the Settlement.

July 26, Tuesday. Started the hay cutting at once this morning and sent out 3 men to commence cutting the hay. I went over taking a turn round the Village & found that my neighbours had already begun the last week cutting their hay. Many of our people are not at the Village just now, most of the strongest of the young men have gone with the boats to York Factory and will not be expected home, before the begin-ning of Sept[embe]r.

July 30, Saturday. Some Canoes of Indians arrived in the Even[ing] for the Services of tomorrow. We have been most of the week cutting the hay; and the next week we must gather and stack it.

July 31, Sunday. All the people we have in the Village have worshipped with us today. In the Morning read the exhortation for the Communion next Sunday. In the evening baptized a little Infant belonging to one of our own people.

August 1, Monday. Sent out to the hay again some additional hands to gather, and help stacking the hay. The Crops are all looking nicely, I trust we will have a good harvest. Sent out Charles to the hay while I undertook the School in the forenoon, and working in the garden in the Evening.

August 6, Saturday. The whole week have been devoted to the hay, and our hay is nearly all done. More canoes have arrived. In the evening assembled the people in the Schoolroom for prayer and praise.

I see that some have come from Cumberland House & we have in all 101 names [communicants] put down.

August 7, Sunday. The Indians were seen on the opposite shore crossing the river, earlier than usual this morning. Some time before the bell rang they were standing in groups before the Ch[urch]-gates. When the time came round we all went in the Church contrary to my expectations the Church was well filled. The Sexton with some difficulty found seats for them all. The Service went on delightfully, & I trust profitably to our own souls. The Offertory being read the amount of our offerings came to £ 1.3.5. In the Afternoon we all joined in celebrating our Saviour's dying love. The number communicating this time was 102 with myself. August 8, Monday. The Cumberland House Indians were with me most of this day. They had 2 child[re]n to be baptized which I had to do this morning. After some more instructions, they got ready and started for Cumberland.

August 9, Tuesday. Sent out to put away the last of our hay. The weather is not so oppressive as it has been all the summer. We have it cooler in the morning & Evening. The garden has taken quite a fresh start, the barley and potatoes look very well, especially the latter.

August 10, Wednesday. Now that our hay is all done, we are free to do something else. We set to and took away all the wood lining the cellar in the mission house, and made it all entirely new. We made quite a good job of it and will now last as long as the house will stand. In the evening assembled the people for the weekly Lecture our attendance was pretty good but principally women there being very few men home. August 11, Thursday. The School held in the forenoon, and it is just now quite a full School. Charles teaching in the Cree Syllabic and myself teaching the elder ones in English.

August 14, Sunday. The Services of the day went on as usual, the Sunday School was first attended in the Morning till the Bell rung for the morning Service. I have had the honour of once more directing the minds of the Congregation to "Behold the Lamb of God which taketh away the sin of the world." Held an evening prayers at the Company's Post with the Gentleman in charge & the Servants, and returned to have our own evening prayers.

August 15, Monday. In School all the forenoon, and attended to the garden in the evening. Set some girls to the weeding.

August 18, Thursday. Cutting our Barley today, set 4 men to it. In the Afternoon a boat arrived from the counsel at Norway House, having 3 Chief Factors, 1 Chief Trader, and a Clerk on board. I went over to pay my respects to the Gentlemen, all of whom with the exception of the Trader, I knew quite well. As they had to stay for the night, C[hief] F[actor] Hamilton came over followed by several others to spend some little time with me. I was glad to learn from Mr. Hamilton that the H[udson's] B[ay] Company had abandoned the use of Rum, with all kinds of spiritous Liquors, as an article of Trade throughout the whole of the Territory. Talking with C[hief] F[actor] Christie, he asked me whether we meant to abandon the Nepowewin Mission, if not, when are we to have a resident Missionary there? He went on to say, - "This is not the time to be deserting your missions, when you ought to be taking up new Stations. You see what the Roman Catholics are doing." "I could only say that we had no intention to abandon the Mission so far as I was aware, and I expected that soon some responsible person may take up the locality." He said, "You have plenty of work up in the Saskatchewan, and there is plenty of room for you there." He said again, "I see you have relinquished your visits to Carlton House²⁷ too, I am sure there is plenty of work to be done there." I said, "I am entirely alone & single handed, and with limited means, I found it impossible for me to travel so far; when there is no one here to leave my Mission with. It would take me some 5 weeks to get up to Carlton House & back, and that is more time than I can spare to be so long away from the congregation here." He said, "It is a pity that no competent person was placed here to look after the work of the mission, when you are out travelling to the different Posts throughout the District." He seemed quite anxious about his people in the Saskatchewan; and indeed he has need to be for the "Small Pox" is reported to be raging in his District, it is cutting down some hundreds of Indian tribes. At Carlton itself they have the Small Pox there very bad. It has not as yet come any further than Carlton. Several of the

²⁷ Fort Carlton on the North Saskatchewan River was primarily a provisions station. The Church Missionary Society had recognized the advantages of its unique location. It was central in the line of overland and steamer communication between Red River, the Rocky Mountains, and the Pacific Ocean. From 1857, Reverend Budd visited the fort on a quarterly basis but after his return to The Pas, he was forced to terminate his visits because of the distance involved.

people especially the young have been taken away by the dreadful malady, among whom was Mr. McDonald the Officer in charge for the summer. After a little more talk with them, I took my leave of these Gentlemen.

August 19, Friday. The Gentlemen made a start this morning, on their way to Edmonton. Mr. Hamilton promising he would be down again the next week, he was only going to take out his family to Norway House.

August 21, Sunday. The Sunday School and the two Services have gone on as usual. In the evening held 2 Baptisms.

August 22, Monday. The School go on regular in the forenoon of each day. Charles is getting quite useful teaching in the Syllabic Characters. He is getting on with his English too and can read and write tolerably well.

August 23, Tuesday. The Indians that remain for the summer, are pretty well scattered about, fishing, and building canoes. The wives and families of the men gone to York Factory remain about us, which keeps up the number in School pretty well.

August 24, Wednesday. In School in the forenoon, and in the evening assembled the people for the weekly Lecture.

August 26, Friday. The weather has been much cooler than it has been, it was very oppressive this summer. Dismissed the School at noon, and warned the child[re]n to behave well with Charles whom I was about to leave in charge of the School, when I start for the upper congregations~" next week, God willing.

August 27, Saturday. I made ready for leaving Devon for a short time, to visit my people at the Nepowewin and Cumberland House. My men have been already engaged sometime ago, I shall now only wait for my Canoe which I had lent to C[hief] F[actor] Hamilton to take him up quicker than the boat. Arrivals of Indians for the Sunday [service].

August 28, Sunday. The weather for the most part has been very rainy, and this morning it was still raining. All the Services of the day have been conducted as usual. Reminded the Congregation to

²⁸ The Cumberland House and Nepowewin congregations.

attend to their duties in Church during my absence, which if possible would not be longer than 2 weeks. In the evening Mr. Hamilton's boat came in sight, with Mrs. H[amilton] and the child[re]n. They had a Baby christened in the evening.

August 29, Monday. Mrs. Hamilton with the child[re]n came over to breakfast, and stayed with me for some time, while Mr. H[amilton] was arranging things at their Trading Post, and securing his own Crew for Norway House. They took their leave at last & started for their new District, Norway House. I am sorry to lose Mr. and Mrs. Hamilton out of the Cumberland district. She was always a regular attendant on all the means of Grace and at all the Divine Services held at Cumberland House. We shall miss her at our Communion times.

August 30, Tuesday. Started for the Nepowewin in my Canoe to visit our people there, on the way intend to see our Ind[ia]ns at Cumberland House. I take the route by the Saskatchewan all the way, being the straightest; and see Cumb[erlan]d on my way back by the Sturgeon River. We have a nice travell[in]g the very hot weather is over now, & the flies have gone down.

September 1, Thursday. Breakfasted at the Elm Portage at the Company's Sturgeon fishery. Found the fisherman & left a note with him for Mr. James Isbister, desiring him to notify to the Indians & people of Cumberland that I would (D.V.) be back again by the end of the next week, & to be ready to meet me at Cumberland by Saturday 10th Inst[ant]. We then started off on our long & tedious Journey, having to contend with the stream all the way. Happily the river was at this time not very high & the current all the slacker for this. Had a nice day for travelling, but at sun down when we put to shore for camping, the clouds were gathering thick overhead, a sign, we thought, of rain or storm. After taken our supper & ready for our evening prayers, we heard some one coming ashore where our Canoe lay, & it proved to be some 5 or 6 men (Indians) from the Pas Mountain. They were fairly caught in the rain which had already fallen first in small drops, but now in torrents. They came up to our fire all drenched through, and were glad for the nice fire we had. They would not leave our fire the whole night, which gave me an opportunity for speaking to them on the all important subjects; but alas! they seemed to listen with much indifference: so true is it, that, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually disarmed."

The old man of the party has often come down to Devon, and our Indians have always tried to persuade him to leave off his heathen practises, but to no purpose it would seem. They kept still while we were having our evening prayers.

September 2, Friday. We had on the whole a nice day & we have come a long way. The men with me are excellent Voyagers. In the evening we met Mr. Edward Cook on his way down from Fort A La Come on Trade, and came on and camped just below "Thoburn's Rapid."

September 4, Sunday. We had our morning & Evening Services, and had to go on. Camped close to the lower Nepowewin.

September 6, Tuesday. Arrived at the Nepowewin soon in the Afternoon. I took lodgings in the Company's Fort as there was no one at the Mission. Glad to find all the people quite well, and people with whom I was well acquainted. There are a few tents of Ind[ia]ns to be seen. In the evening the people were called in for prayer, and read the exhortation for the celebration of the Holy Communion. Heard that the Small Pox was not far from this place. It has come as far down as Carlton House, all about the edge of the woods. Spent a nice Evening with Mr. Philip Turner, my old School Boy, the person in charge of the Fort this summer.

September 7, Wednesday. Stayed all this day at the Fort, saw all the people and called in the Communicants for prayer. Two of the Congregat[ion] were admitted for the first time to the Holy Communion. At 10 A.M. we assembled all the people for the Morning Service, when I had the privilege of breaking the bread of life to the hungry famish[ing] souls. After Service over, I administered the Holy Communion to the Communicants. I trust that the presence of the Lord Jesus was in the midst of us, tho' but a few in number. Held the evening prayers in the Afternoon, and then walked over to the Settler's place where I had to give private communion to old Mrs. Turner who was not out of her confinement, and baptized her little Infant. Then I had to go over to John Umpherville's, and engage him to look after the Mission, until some one came to take the charge of it. Late in the evening returned to the Fort and had prayers. Thus past another day, rather a busy day for me, for my time is short. Sat up late with Mr. Turner.

September 8, Thursday. Early in the morning I bade farewell to my friends at the Fort, and crossed to the Mission side with John

Umpherville to give him instructions regarding the work he has to do. Everything was in a most delapidated state. Took a walk over to the School Chapel and all round the church-yard, and shewed John what he has to do first. After taken sometime to initiate John Umpherville to the working of the Mission; I had to start for home & took my leave from the place. I have confidence in Johm Umpherville & feel sure that what he can do will be done. He has advantage of having long experience in the mission work, and he was always zealous to save the heathen.

September 10, Saturday. En Route, Reached Cumberland House at noon, which gave me plenty of time to collect and see all the Cumberland House Indians before Sunday. They are not all here yet, I regret this because, they are sure to be here after I have gone, and they will be so very sorry to mis[s] an opportunity of hearing the Word of God preached, and joining in the Communion of the Body and blood of our Lord. I have travelled too fast for them; they could not have expected me back so soon knowing the distance from here to the Nepowewin. There were a good many here, and I assembled them in the Afternoon, held Divine Service with them and gave them Notice of the Communion tomorrow. I was glad that the York boats had come up, which increased the attendance considerably.

September 11, Sunday. Held an early Service with the people wishing to say something to them before the regular Morning Service was held. They were soon assembled and we bent our knees together this morning, thanking God for the mercies of another Sabbath Morning, and asking His blessing to follow us in all the Services in which we shall be this day engaged. The Morning Service commenced as soon as breakfast was over. Full attendance this morning, the large spacious Hall was pretty well crowded. It was my privilege to preach to this assembly, and I trust by God's Grace I have done so faithfully. In the Afternoon we had the privilege of joining together around the Table of the Lord when 35 of the people partook of the Holy Communion. In the evening the people brought in five children to be baptized, all infants.

September 12, Monday. Having got ready to embark but desiring to see the Indians first; I called them together and had a long talk with them on secular Matters. They are desirous of locating themselves some where near the Cumberland Fort, where I wo[ul]d always find them when I came to see them; and in case of a Catechist being sent

them, they might be found living in houses, cultivating the soil, and having Cattle &c. I am always encouraging them to this plan, and this time I wanted them to be decided. After this I had to embark in my Canoe for Devon. Travelled all the night.

September 13, Tuesday. Reached my house early in the morning the Indians in their canoes were visiting their nets to have some fresh fish for their breakfast. After the usual salutations of firing their firearms we landed, and was ready for a good breakfast. Just 2 weeks this morning since I left Devon for the Nepowewin; having spent two days at Cumberland House, and two or nearly t[w]o at the Nepowewin. This is the quickest trip ever yet made. To go up to the edge of the Prairies just below the junction of the two branches of the Saskatchewan from Devon and to be back again in two weeks after spending so much time at Cumberl[an]d and the same at Fort a La Come, is very quick work.

September 14, Wednesday. Examined the fields of Corn and the potatoes. I found they had improved something since I left. The School has been going on all the time I was away but I fear the child[re]n have not been so regular as they might have been. Many of our young men are still working in the boats, and those who are here are away hunting.

September 16, Friday. Having been in School all the forenoon, I was in my garden all the Afternoon.

September 17, Saturday. Arrivals of Indians for the Sunday [service]. We were employed cleaning up the garden most of the day and in the evening preparing for the duties of the Morrow.

September 18, Sunday. The attendance at church was very good at both the Services, yet we mis[s] our Tripmen. Went out in the evening for the Evening Service at the Company's Post. Here we have the families, and Servants of European origin who did not attend the Native Services, all join in the worship of God together. This Service done I went home for our own family prayers.

September 19, Monday. Engaging the fishermen, and getting the nets all right for the fall fishing. I believe that many of the people will go out and fish for themselves.

September 21, Wednesday. Commenced taking up our potatoes. We expect a large Crop and we will be a long time taking them up. Set 4 men and 3 young women at the work.

September 22, Thursday. At the potatoes again early this morning and the Indians following our example are taking up theirs also. The Crop is very abundant. I am glad the Indians will have potatoes to eat with their fish next winter. The best of it is - the potatoes they will have are potatoes they have grown on the spot at the Village itself, & not so much at the Potatoe Island, which is a long way off.

September 24, Saturday. We have now been taking up our potatoes for these 4 days; and 8 & sometimes 9 persons work[in]g late and early at them, yet, they have not quite finish[e]d them. Our neighbours have been working too and they all notice an abundant Crop. In the Evening I assembled the Communicants in the School room for prayer. Most of our Indians are here now, I have taken up the names of 114 Communicants.

September 25, Sunday. Went over to the Church at an early hour the people were to be seen mustering. The two Services past away pleasantly, the church was full and almost Crowded. The people I saw were very attentive. In the Afternoon we all joined in the Holy Communion the Offertory being f 1.3.3. May the Lord follow with His blessing the means of grace we have this day enjoyed, and make them the means of our furtherance and growth in grace. Enjoyed much the simple and short Service with the Company's Officers at Fort Defiance.

September 26, Monday. Getting the fishermen away, for the fall fishing, and working still at our potatoes today. Many of the people are going out too to the fall fishery and secure a few hundreds if not thousands of the whitefish while they are numerous. By the evening we got all our potatoes ready for putting in.

September 27, Tuesday. Commenced putting in our potatoes into the cellars and find that all our cellars will be pretty well filled.

September 28, Wednesday. I have got the fishermen fitted out at last with all their necessaries and got them sent off.

September 30, Friday. Finished putting in the potatoes today and found in all a very large Crop for Devon; not less than 500 Kegs. Such a Crop was never before raised at Devon. I am glad that all our people have also more potatoes than they ever had.

October 1, Saturday. Taking up all the garden vegetables today, this is also abundant. The cold has come very early in the season.

October 2, Sunday. Went over to the School where I found my young fellow Charles, busy teaching the children. Taking up my Class I heard them read their Chapter and commenced asking them questions on what they have just read. They then turned to the Church Catechism which they now understand pretty well. The rest are learning the "Watts I Catechism," and all in the Cree Syllabic Characters.

October 3, Monday. The Cold has indeed set in and rather before the usual time. Set a man to plaister the School, and make it secure from the frost. All our outhouses require the plaistering done to them also. The Village is a good deal thinned of people. Most of the able men have gone out to the lakes fishing for the winter's consumption. The rest are still hunting the geese and the ducks.

October 5, Wednesday. Working and preparing our houses for the winter coming in, and setting up our Stoves. Our weekly meetings cannot be so well attended at this season as many of our Indians leave for a couple of months. We have on these occasions principally women that attend.

October 6, Thursday. Having been in School all the forenoon, I went out to some of the neighbouring houses. Some were only building their byres yet, and some were finishing theirs. Others were collecting firewood &c. All were sensible that the cold winter was at the door.

October 8, Saturday. Finished the plaistering of the School, and got nearly all right for the winter. We had some Indians from their geese hunt to pass the Sunday with us.

October 9, Sunday. Went over to the School at the usual hour. The School was full, and we had plenty of work to teach them all before the bell rung for the morning Service. With the help however, of two of the Sunday school Teachers we managed to get through with them all. At 1/2 past 10 we all walked in to the church and commenced the Morning Service. The people I thought were more than usually devout, which gave some encouragement in addressing them. In the Afternoon we had the same attendance when I endeavoured to encourage the people to seek without delay an interest in Christ.

October 11, Tuesday. A sad accident happened in the evening of this day. The Indians had been out as usual since yesterday Monday hunting the game. Some of them came home this evening just about twilight and among these was Charles Jebb the Sexton, coming up with the rest with his load

of geese on his shoulders, and somehow making a false step, broke his leg in two. It was getting too dark and he could not see clearly that he was walking over an old cellar half filled up. The men carried Charles into his house, and tried to set the bone again. As soon as I could get the bandages, and having the splinters at hand I went over and assisted setting the bone and tying on the splinters tight. We were all sorry for Charles, as he won't be able to do any work for himself the greatest part of the winter.

October 13, Thursday. Went over to see Charles Jebb, and found him in very great pain. The leg had swollen dreadfully. I stayed with him for an hour, endeavouring to console him regarding the accident which had just befallen him. Thank God, he is all resigned to the will and pleasure of God, and answered in the words of Job when reproving his wife - "Shall I receive good from the hand of God, and shall I not receive toil?"

October 15, Saturday. We are now ready for the coming winter, what we can do have been done to keep out the cold. The cattle house and the Stable have all been put right for the winter, and our neighbours have all been busy at the same work.

October 16, Sunday. The School and the two Church Services have each been attended to, and after the evening Service at the Post, I went and spent the evening with Charles Jebb. Found a good many people here watching with Cha[rle]s and here was an opportunity for saying a few words for Jesus. I read to them portions of God's holy word and came home for our family prayers.

October 17, Monday. The School go on regularly daily. I spend the whole of every forenoon in the School teaching the child[re]n principally in English. Charles Buck teaches in the Indian Characters.

October 18, Tuesday. A nice day tho' cold at this season. Having got the stoves put up we can have school in the spacious school room with comfort. The child[re]n tho' many of them have gone till the winter has really set in we still have a number of them which keeps us employed.

October 20, Thursday. Went over in the Afternoon to see Cha[rle]s Jebb, poor fellow he is suffering very much. The bone I should think, is about taken a set. Read to Charles a few chapters from the "Path way of safety," which interested him so much it seemed to ease his

pain. Having prayed with him and was about to take my leave of him, he begged for a few chapters of "The path way of safety." He said he understood this so well as they just described his own experience.

October 23, Sunday. The School and the Services of God's house and the evening prayers at the Company's Post were over when I found myself again with Charles Jebb, in the evening.

October 24, Monday. Assembled the child[re]n for the school & stayed all the forenoon with them. I take the English classes exclusively nearly, and find they learn the English fast enough but, it is difficult for to get them to understand what they read in English. The cold had come early but it has not yet shut up the Saskatchewan [River]. Always the worst time of the season to get any work done between summer & winter. There is no boating or sleighing.

October 26, Wednesday. The cold weather is advancing more rapidly, the snow which fell some days ago, seem to take its set and remain. The ice is floating down current, & from the river being so shallow it will soon set fast.

October 29, Saturday. Steady cold all the week, today we got some wood ready for the church Stove. Some Indians arrived for the Sunday, they were out hunting the game while they were rising to pass to the south.

October 30, Sunday. Enjoyed much the Services of God's house today I trust my fellow worshippers felt interested & profited also, to meet God in His house of prayer, and were ready to say - "It was good for me to have waited upon God." Went over to see Charles Jebb in the evening, to give him a brief outline of the two Sermons for this day. He had requested me that so long as he was not able to come to the Church I would kindly do this for him. He complained that he found Sundays very tedious and long when he could not get to the Church. I supplied him with plenty of reading matter which will make his days less tiresome.

November 1, Tuesday. The School is in regularly at 9 a.m. and out again at 1/2 past 12. The Child[re]n are evidently improving. The higher classes have got up as high as they can go in the Cree Characters. It is these I am trying to teach a little in English; to get them to understand what they read is the main difficulty. They learn to read soon enough but, 'Parrot' like, they don't understand what they say.

November 4, Friday. The Ice have been floating down the whole of the last week and still floating down this week; but I think it won't be for very long now. It is in larger fields of it now and this morning we find it shutting up very fast, so that the people will soon get walking on it.

November 5, Saturday. We were surprised to see the fishermen from the Lake come home today. The fish had it seems fled out to the deep water, and they had left off taking and the Lake itself would not take and yet the Ice was drifted up and down back and fore to prevent nets being set. They have secured the usual quantity of fish, so that I hope the people will have a supply to use all the winter.

November 6, Sunday. The people are crossing now on Ice going to church t ho' it is by no means safe. Had the privilege of making known the riches of Divine grace. The Congregation was good, but by no means full. The two Services past pleasantly away, and then I had to hold Service in the Company's Post. Read the exhortation for the Holy Communion for next Sunday.

November 8, Tuesday. We are in School daily, the child[re]n from the other side of the river can now come to the School without any difficulty, the Ice is strong enough now. I went over to see Charles Jebb again in the evening and was glad to find him much easier. He is not suffering near so much as he did. I gave him some more tracts for him to read tomorrow.

November 10, Thursday. Most of the men who had gone out to fish for themselves have come home today to be in readiness for the next Sunday being our Sacrament Sunday. They have laid up their fish in Cache for hauling home when the snow is deep enough. The snow is falling the whole of this day, which will soon make the hauling good.

November 12, Friday. More arrivals of Indians from all parts whither they had gone hunting.

November 13 [sic], Sunday. The people having arrived from all parts have made our Congregations quite full. I had much pleasure in endeavouring to expound a portion of God's holy Word. The Text in the morning was from St. John IV. 13,14. In the Afternoon we assembled together around the Table of the Lord, and partook of the emblems of His body and blood. May the Lord be in the midst of us and bless us, that we may truly give ourselves up to his Service, and

endeavour to bring honour to His Holy and great Name.

November 14, Monday. The weather keeps very moderately warm and the river and the Lakes have now been frozen up for some time, yet they are not very safe to walk on. The Indians who had come for the Sunday have gone back to their haunts. When the School was over, I went over to see the people setting their nets. Certainly they were not long putting down a few nets for the Ice is not all thick.

November 16, Wednesday. In School in the forepart of the day, and in the evening I went over to see Charles Jebb. He feels no pain now in his leg, so that he can join us in any Service without having his leg be a trouble to him. I stayed & had prayers with him which he so much enjoyed.

November 19, Saturday. The whole week have been so mild making it very awkward to move about any where; it is not open water neither is it frozen strong enough to admit of the people running about from place to place.

November 20, Sunday. Very good congregation again today at both the Morning and Evening Services, as we were joined by some of the Indians who had left for their hunts. Having been at the Company's Post for the Even[ing] prayers, I went over to see Charles Jebb. His leg is getting quite strong and he hopes that soon he may be able to get to the Church by the help of the crutches. I found he had read much the last week, and I trust the book will be blest to his soul. An outline of the Sermons today, he wanted to hear; saying, it does him good and helps him to reconcile his mind to the present dispensation.

November 21, Monday. The Indians on going away again this morn[ing] gave me a call; some of them wanting some books to take away, and others a little medicine to take with them. Having attended to these and saw them off, I went in to the School to assist Charles with the higher classes. We have not quite so many child[ren] now as we had in the summer; but those we have, I trust we will keep all the winter.

November 23, Wednesday. The weather has been unusually mild at this season now for some time; but, we must expect to have a change soon. I walked over to the Company's Post and spent the Evening with the Gentlemen in charge and then came over to my own house for our family prayers.

November 26, Saturday. Spent some of this day with Charles Jebb & found him getting gradually stronger. I read to him & prayed with him, I trust the time was not lost to either of us. It is quite a trial for him poor fellow not to be able to attend church. On my return to my house I had to attend to the duties required, and prepare for the duties of the Coming sabbath.

November 27, Sunday. At the School by 9 A.M. and taking my own Class, I heard them read, and commenced to question the child[re]n about the subjects contained in the Chapter read. Very few of them understand any thing they read in the English. At the sound of the Church bell we dismissed the School and led the child[re]n in to Church, joining our brethren in the worship of God.

November 28, Monday. We have winter come now, and we must try to get some firewood collected. Engaged two of the young men to commence tomorrow and collect my firewood for the winter. Going in to the School began teaching my class. Charles teaching the lower classes and comes to get his own lessons from me.

November 29, Tuesday. Sent off the Oxen to haul the wood home as it is cut. The weather has got so severely cold that we require the wood immediately. I was in the School and sent Charles to assist in the hauling.

December 1, Thursday. Sent off two horse sleighs to Rocky Lake for a trip of fish. I wish to have those fish home before the Snow is too deep for my horses.

December 3, Saturday. We have been hauling firewood all the week and we will have to haul for at least two weeks yet before we can have enough of firewood for the winter.

December 4, Sunday. Quite cold in church today. Had the pleasure of again congregating together for the worship of God in His house of prayer. May the Lord bless the means of Grace which we so richly enjoy, to our everlasting good; and make His Word effectual to the building up his own people in their most holy faith.

December 5, Monday. Having seen the Oxen to the hauling, I went in to the School. The School dismissed, I went over to Charles lebb's. He does not feel much pain sitting quiet but he cannot move his leg yet. I took him over some more Tracts of the "Path way of Safety."

December 7, Wednesday. Hauling our firewood still wishing to have most of our winter's firewood by the end of the week, myself and Charles are in the School everyday, and the child[re]n muster well. Sufficient supply of fish is taken daily from the nets, and the people will soon be going for their hung fish at the Lake.

December 10, Saturday. The firewood have been hauling all the week and have home now nearly what we require for the winter. The hay hauling will come in next.

December 11, Sunday. A very sharp morning but with our Stove up we shall do well at Church today. By 9 A.M. I was teaching my class and Catechising them on the church Catechism. The other Teachers were busy with their Classes too, until the church bell invited us to the house of God. The Services of God's house went on pleasantly today. I trust we all enjoyed them, and found out by happy experience that the Service of God is perfect freedom. The simple Service at the Company's Post continue to give encouragement. The Company's Officers and servants are punctual in their attendance. Coming home to our own family prayers I found some in my kitchen waiting for to join us. Read a few verses to those present and made a few observations as I went along.

December 12, Monday. Commenced with the hay hauling this morning and intend, if all keep well, to keep on hauling the whole week. Charles and I were in the School, and as the time for my visiting the Cumberland Indians is coming on, I gave Charles instructions as to the way he will best manage the School, and have the child[re]n improving.

December 14, Wednesday. Preparing for a start tomorrow, God Willing, to Cumberland House to meet with our Indians there who will be expecting me up for the next Sunday. It is my usual plan to visit this Congregation about this time; as it is best travelling with horses before the snow gets much deeper. Having arranged all I could for the hay haulers to keep on hauling all they can, and the School to be going on regular, I was ready for a start the next morning.

December 15, Thursday. Started early this morning for Cumber[lan]d House, having a nice day and the horses in good condition, we drove so well that we came quite near the Fort; but not willing to sweat the horses too much as they would have to stand out all the night even if we went on to the Fort, I thought it best to camp for the night, and run to the Fort in the morning.

December 16, Friday. We came up to the Fort early in the morning and very hospitably received by the Gentlemen in Charge. Glad to find that at least some of the Indians were here before me, and the rest will come today & tomorrow. Assembled those who were here for prayer in the large Hall. Read and prayed with them, and notified my desire of administering the Sacrament of the Lord's Supper to them on the following Sunday.

December 17, Saturday. More of the Indians arrived, in the After-noon we shall have a good Congregation tomorrow. Held Service again in the same Hall, with my Congregation and spent the evening with the Company's Gentlemen.

December 18, Sunday. The Indians having all come in now, I prepared for the morning Service betime. Immediately after breakfast over I assembled them in the large Hall. All the Indian families, and the people of the Fort were present. The Service commenced and was in the Native language as best understood by the bearers. I enjoyed the Service very much, and I trust my fellow worshippers enjoyed it also. May the Lord cause His blessing to rest on his holy Word and make it bring forth in us the fruit of good living to the praise and glory of his holy Name. Early in the Afternoon we assembled again around the Table of our Lord and partook together of the Holy Communion. There were in all 35 Communicants present. Thus, have we given up ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto God. In the evening held a baptism, a little Infant belonging to one of the people.

December 19, Monday. Started on my return for Devon, and bade farewell to all the people of the Fort, and to all the Indians. Having started rather late in the morning, we could not get beyond the two portages. Having made our Camp as comfortable as we could, and got our night's wood we got every thing ready for an early start.

December 20, Tuesday. It was very early when we got ourselves underway. We had intended to reach home about noon, and we drove on to a sharp trot. Reached [home] early in the Afternoon, and found more Indians had come in.

December 21, Wednesday. My sledges have been hauling both hay & fish while I was away and they have had very nice weather for the hauling. Some families of Indians have arrived during my absence, which will increase the number of the Congregation on Christmas.

December 23, Friday. The Indians have been arriving more or less all the week, tho' the weather has been very cold. In the Even[ing] I went over to see some of those lately arrived. I stayed some time with them, and held prayers; endeavouring to prepare their minds for the coming holidays.

December 24, Saturday. Assembled the people in the evening for prayer and to endeavour to prepare our minds for the approaching Communion. After a Lecture had been delivered and praise and prayer offered up, I took down the names of the Communicants. Oh that the Lord wo[ul]d indeed condescend to hear and answer our prayers, and by His Spirit fit and prepare our hearts for his solemn and holy ordinances before us; then shall we be worthy partakers of His holy Mysteries.

December 25, Sunday, Christmas day. A nice fresh morning but very cold. The Church Stove will have to do its work today. It was being heated early in the morning. At 10 A.M. we were all in Church, which was well filled. Had the pleasure and privilege of again addressing the Congregation on the subject of Christ's birth. May the Holy Spirit of God condescend to bless the Word spoken in much weakness, and cause it to grow in each of our hearts until we bring forth fruit even a hundred fold to His own glory.

December 26, Monday. As is usual when a Crowd of Indians are here, we had a great many visitors today. The people have had their Xmas only today as yesterday was Sunday, and they had to attend Church. It usually was always a bustling time, but they have kept very quiet. They all came over to see me in the morning, and then went away to invite each other to a dinner in each of their houses. Thus the day past in a quiet friendly manner. In the evening the men held a consultation among themselves and bound themselves to cut and haul the firewood for the Church & School house, to serve all the winter; to collect Timber for building purposes, cut and haul fence & Picquets for their farms, and that they will strive when the spring comes to put more seed in the ground than they had the last spring. Poor people! I wish they had the means of doing all they propose of doing.

December 27, Tuesday. Some of the families that came in for the Xmas have taken their leave again to go to their haunts. But it is useless their doing so, because really there are no furs for them to get. I have never seen them doing so little in that line as this winter so far. There is nothing to be found they say themselves. We are having School going regular every day. In the Afternoon I generally go over and take a look in one of the Indian's houses.

December 28, Wednesday. Was told that a party of our Indians had gone out to cut the firewood for the Church and School fires. I was glad of this because our Sexton breaking his leg in the fall will not be able to get the wood himself. Another party of them have gone to Rocky Lake to saw boards and planks for their houses intended to be put up the next Summer.

December 29, Thursday. The Indians had made fall fisheries, h[u]ng up several thousand Whitefish among them all; they go in parties so many sledges to bring home this fish every week. I see Charles Jebb every week, and find that his leg is growing stronger each time I see him, still it will take some time yet before he can put any weight on that leg. It gives him so much pleasure to have prayers with him and his family.

December 31, Saturday. I went over to see several families today and spent some time in each house, and came back to give the Indians something for their New Years dinner.

1871

January 1, 1871, Sunday. Our Congregation mustered well today, there could not have been many that did go off on the beginning of the week. The Morning and Evening Services have been attended to, and I had the opportunity of reminding the Congregation of the brevity and uncertainty of life. May the Lord teach us to number our days, that we may apply our hearts unto wisdom. I am much encouraged by the regular attendance of the Company's Officers with their families, on the weekly evening prayers at their establishment.

January 2, Monday. The Indians have enjoyed their New Years today as yesterday being the New Year came on the Sunday. They just gave me a call for a few minutes in the morning, and then walked over to the Company's Post and soon commenced to enjoy themselves.

January 3, Tuesday. Some families have started off to their hunting, others to their work in the woods, and the rest of them have to remain at home to look after their Cattle. The School go on regular. Charles teaching in the Syllabic and myself in the English. The work of visiting the people each in his turn will (D.V.) be commenced soon after the Packet has past, when I trust there will be some leisure time for it. At present, writing letters is the order of the day when the school is dismissed.

January 5, Thursday. Sent out sledges for a trip of fish to the Clear-water Lake. Some of the Indians went in company to bring home their fish too. Writing all the Afternoon.

January 7, Saturday. The Indians have so far done well living on their fish they caught in the fall, but I fear that soon some of them will have finished their stock of fish; and then their only resource will be to fish in the River.

January 8, Sunday. At my usual time I went over to the School. Charles and the Sunday School Teachers were at work, the School was full, and kept us occupied all the time till the Bell rang 1/2 past 10.

I had my own Classes, the two first. These read the Lessons, repeated the Collect for the day, and said the Church Catechism. The Bell invited us in church, and we led the whole school to the church where the people were gathering. Another blessed opportunity of proclaiming salvation to perishing sinners. Oh that the Spirit of God would bring home the Word to the hearts of the people. Confirming his own people in their most holy faith, and bringing the Sinners to the foot of the Cross to exclaim - "What shall I do to be saved?"

January 9, Monday. In School all the forenoon, and writing all the Afternoon, but Oh what interruptions, the Indians constantly wanting something or another.

January 10, Tuesday. Sent off sledges again for a trip of fish. We will soon have all our fish home, and we require it for the snow may get too deep for our horses. Today is the usual time for the packet reaching this [place], we must expect to see it come now every hour.

January 12, Thursday. The Packet up to this date has not yet made its appearance. The delays enable me to write more letters, though I would like to see it come.

January 13, Friday. Late in the evening the expected Packet arrived and I was truly thankful to hear such encouraging news from my dear children. That each was doing well in their respective Schools, giving satisfaction to their Teachers, that they were loving and beloved by all, was truly gratifying to me; and especially that they were through the mercy of God in excellent health; and for which I thanked God and took courage. Sat up all the night finishing and sealing up all my letters for the Packet Box.

January 14, Saturday. Took over my letters & papers for the Packet box, & immediately after the Packet started for the upper part of the Saskatchewan.

January 15, Sunday. Very cold day, no wonder the Church was cold indeed. We were in the School at the usual time and the children have all had their usual lessons where we all went in to worship God in His house of prayer. Another blessed privilege mercifully granted to us of presenting our supplications before our precious God and heavenly Father. Another happy opportunity for making known our wants to Him who alone can fully supply them. Another opportunity for making known the riches of Divine love to our poor people. Oh,

may they, tho' poor, in this world's good[s] yet may be rich in faith, and in love to Him who though He was rich for their sakes He became poor, that they through His poverty might be eternally rich.

January 16, Monday. The School went in at 9 A.M. and Charles remained with the child[re]n all the forenoon. I went over to see the lame man. It is now some time since I have seen him. I was glad to find that his leg was getting stronger. I stayed with him to read with him and pray with him. I read a portion of the book I had given him - the "Path way of Safety." He told me how he loved this book, reading it was like reading of himself; it is so much like his own experience. I also gave him an outline of the two Sermons preached yesterday in church. Having prayed with him I returned home.

January 18, Wednesday. Sent off 3 Sledges more this morning for another trip of fish. The weather is extremely cold. When the School had been dismissed I went over to another of the Indian houses & collected them for prayers. This, I think, with the blessing of God is doing some good among the people; and if my visits to them could be more frequent It would help them greatly to understand more of what they hear from the Pulpit. Indeed it is the only way to know and sound the depth of their experience in the Christian life, for when we have them in their own ground, they are not so shy to speak out their mind freely, as they generally are before company.

January 20, Friday. The Indians have many of them gone off for their fish at the Lake; but I fear that some of them are gone for the last of their fish, and when they have done with those then they will have to take to the fishing in the river which I fear is not at all productive.

January 21, Saturday. Went over to Louis Constant's" house in the even[ing] and found the old man working and making sledges for the Company. He immediately put away his work on my entering, and then I commenced the subject of our conversation. He has a good deal of experience the old man, he has seen much, and suffered much. After some, I trust, profitable conversation with him and his family, I went home to prepare for the Sunday.

²⁹ The principal man of the fur trading band which Reverend Budd encountered at The Pas in 1840.

January 22, Sunday. Going over to the School at 9, I found Charles and the Sunday Teachers working away. Taking my Class, I sat down to hear them read first, then taking church Catechism I endeavoured to make them understand the Catechism. They can commit any thing to memory quick enough, but to understand thoroughly is the difficulty with them.

January 23, Monday. Sent oft sledges again for our fish, we must try and bring home all the fish while the road is open. I hear the Indians complaining that they are not catching enough fish to serve them. I fear they will be in much want yet, as they have not laid by them of the fish they are hauling from the Lake.

January 25, Wednesday. In School all the forenoon and then went to David Ross'. Here is a house full, three families in a small house. We commenced to have an Evening prayer at once. I read and tried to explain to them as plainly as I could to suit their understanding, the passage that I had taken. Having talked with them for a considerable time I returned home for our own Evening prayers.

January 27, Friday. I have sent again for some of my fish. I trust they will bring them all this trip, the snow is getting too deep now, making it very tiresome for the horses.

January 28, Saturday. I fear the Indians have not caught fish enough for their dinner tomorrow. They have now done with all the whitefish they laid up at the Lake. Their only resource is to fish in the Saskatchewan [River]. The fish in this river do always fail about this time, and all the next month.

January 29, Sunday. The two Services of this day have gone on as usual. We have a pretty good congregation yet. And the evening prayers at the Company's Post have been attended to by both the Officers and Servants. Spent the evening with Charles Jebb. Reading with him the books I had given him. He has plenty of reading matter, I had given him a whole set of Tracts from the "Path way of Safety." He finds these most useful and edifying to him.

January 30, Monday. The weather is very cold and we are fast burn[ing] up our wood. The fish are very scarce in the river, I am afraid it will be a bad time for the Indians. Few of them compared with the population have any fish at the lake now. Fortunately for ourselves we have laid up to supply us for all the spring.

February 1, Wednesday. In School all the forenoon taking the Classes from the highest downwards. Most of them read well in the Cree Syllabics, and a few of them only have tried the English. Some are writing on the Slate, and others on the paper. School over I assembled the people for the Even[in]g Lecture. Principally women attended.

February 2, Thursday. The weather keep cold and the fish getting very scarce, the Indians will, I fear, be in actual want very soon. Went over to Louis Buck's to spend an hour of the evening with him and his family.

February 4, Saturday. The weather is really very cold and the poor Indians have to go out and fish notwithstanding, & very few fish he will get for his pains. Some arrival of Indians for the Sunday. They are much the same as these at th[is] place, they cannot find much of any thing to live on, and as for their hunting furs and any thing in that line. They are doing nothing, they cannot find any thing to kill.

February 5, Sunday. We have been again blest with the means of grace, - we receive "precept upon precept, line upon line, here alittle and there alittle" of God's holy Word. May the Lord bless His Word for His Name's sake. Read the exhortation for the holy Communion for next Sunday. When all the Services had been concluded, the prayer meeting at the Company's Post ended, I went and spent the evening with Charles Jebb. We read together, prayed together, and talked over what we had read for some time. I trust we were mutually edified, I know he was, for he could not help expressing himself that, He was glad in his heart for this opportunity of feasting from the treasury of God's Holy Word. I rose up to go home but, Charles did not forget to thank me for having come to him at a time when he felt most hungry.

February 6, Monday. The School is our principal employment daily. Charles Buck is improving in his teaching; he has all the little ones in his care, these he has to teach every day. He is improving also in reading in English & writing.

February 8, Wednesday. I was with my class all the forenoon, they know all the Indian reading and writing well enough. I am to teach them to read and write in the English. The Indians are quietly pursuing their daily avocations, some of them fishing, the rest working in the woods.

February 11, Saturday. Some of the Indians who had not gone

very far away, have come back today to be ready here for tomorrow. Assembled them in the Evening in the School for prayer. Many of them however could not come for the distance, I found 86 names of the Communicants. This meeting dismissed, the women were all allowed to go home, while the men stayed to consult together the best way for getting all the people vaccinated. Having concluded this subject they all dismissed.

February 12, Sunday. Quite a good congregation this morning. I was not aware that so many Indians had arrived. We commenced the morning Service, I trust, in the Strength of the Lord and in dependence of His grace. May His presence be with us, for without this, we can never worship him acceptably. Found the people very attentive & joining in our beautiful Liturgy with all their heart. Oh, that this may stimulate me to greater exertion in speak[ing] to them from the Word of God. That I may speak from my heart to their hearts. Help Lord! for without thee noth[ing] is strong nothing is holy. In the Afternoon about 86 Communicants came round the Sacred Table, & partook of the blessed memorials of our Lord and Saviour's dying love. Thus, we have once more dedicated ourselves to the Service of the Lord. May He accept this our bounded duty and Service; not weighing our merits, but par-doning our offences, through Jesus Christ our Lord. In the evening the return mail arrived. Heard from the Nepowewin. John Umpherville was quite well and had some encouragement in his work.

February 13, Monday. The mail started on their return to Norway House with the North Packet. Sent in my Letters and Papers to the Red River Settlement.

February 15, Wednesday. I fear the people are not catching so many fish as they did now for a long time. & some of them must be in want. The School have now gone on regular without interruptions since the Xtnas holidays, and the two upper classes are evidently improving. Having been in the School all the forenoon we called the people together for the Weekly Lecture. We commenced the meeting by singing a hymn & asking God's blessing on the portion of Scripture to be read. A few verses are then read and expounded and a second prayer offered up by one of the Indians present and conclude with benediction.

February 18, Saturday. I went out to see the people fishing, some of them were visiting their nets and the rest were angling with the hook. Really they have not taken many, nothing like enough to serve their

families. I very much fear they will soon be badly off for food. They will have to run to the lake again, and try to pass the remainder of the winter out there. Only few of those who have made their fall fishing have any of the fish now, they are all done. I think most of the Indians see and feel the benefit of going out as we do to the Lake when the season for the fish is come, and lay by hundreds and thousands of them in a few days. I expect that the next fall [there] will be more nets and more people at the Clear water Lake in the month of October.

February 19, Sunday. The Congregation still muster well but, I fear that many of the people will have to take their departure for the fishing lake on the first of the week. The evening prayers at the Company's Post go on regular each returning Sabbath evening.

February 22, "Ash Wednesday." First day of Lent. Commenced a Course of Lectures this evening to continue on to Easter day. We had principally women as most of the men have now gone to the fisheries.

February 23, Thursday. Some families had started in the beginning of the week for the Lakes, some more have gone today. The only course remaining for them today as they are out of fish, and no fish can be got from the Saskatchewan [River].

February 25, Saturday. The School have gone on all the week but we have much fewer child[re]n now. Spent the evening with Charles Jebb. He has plenty to read and as he understands what he reads about, he takes an interest in it and keeps him from thinking too much about his misfortune.

February 26, Sunday. Small Congregation today compared to last Sunday. Most of our Indians are gone to the lake to try and pass the remainder of the winter there. The two Services in Church went on nicely and in the evening Service at the Company's Post was attended to in due course.

February 27, Monday. The weather has got somewhat warmer I trust the fish may be soon caught now, the people that remain at the Village though a good deal less in number, yet they cannot find fish enough to do for their families. We manage to keep the School going but our number is much thinned.

March 1, Wednesday. The children are our principal employment all the forenoon from 9 A.M. to 12. Besides I have to attend to Charles'

lessons in English. I have again gone to see Charles Jebb today. His leg appears to be getting quite strong again. I hope the poor fellow may soon be able to walk about again for it must be a very great trial for him to be shut up a prisoner in his own house for the whole of the winter. The meeting this evening was held at the usual time, when a suitable portion of Scripture was chosen and read, and to the best of my power explained to the people. I trust by God's bless[in]g the women may profit most by these Lectures. Heard from our people at the fishing lake, they have a prospect of getting fish.

March 3, Friday. The weather much milder, and the fish are sometimes catching better. I trust the poor families may yet get through the winter tolerably. Our own fish will be out before we can get fishing in open water.

March 5, Sunday. The School commenced the usual time and myself with three other Teachers were with the child[re]n for two hours. The Bell rang at 11 O'clock and we led the child[re]n in to church. The two Services were attended to by the people at the Village just now, and the Evening prayers at the Company's Post.

March 6, Monday. The weather is now much milder, and the Indians will be able to go about more readily to fish. Those at the lake are doing pretty well, they catch enough Trout &c. to keep them going.

March 7, Tuesday. The Indians are cutting & hauling wood for their fence, others are getting out wood for their houses, and the rest have started for a trip of fish from the Lake.

March 8, Wednesday. Engaged John Cockran to renew the Ice house wh[ich] is in a bad state of repair. Had Andrew Lathlin fetching my fishing Canoe from the fishing Lake. The Lecture was duly attended to in the evening.

March 11, Saturday. Heard from our Indians at the Lake they are doing well since they got there. The fish are catching better here too since the milder weather [h]as come. In the evening saw the Indians that had come from the Lake. They stay over the Sunday.

March 12, Sunday. The School in the morning, the two Services in the day, and the evening prayers in the evening. Held a baptism in the Afternoon Service, a little Infant belonging to one of the people.

March 13, Monday. The School has been going on regularly now

this long time, and Charles has been getting his daily lessons as well. I have been in School again this morning, the children are making some progress is evident, especially the two upper classes. These I have begun to teach in English.

March 15, Wednesday. Set two men to squaring the few logs of wood we have lying at the saw pit. Better get them sawn into boards than to be lying about rotting.

March 17, Friday. The two men have commenced sawing the logs today, into planks; and other two men are getting out some fence and Picquets for my farm. If the warm weather continues we will require to lose no time in cutting & hauling for fear the snow should be all gone.

March 18, Saturday. I went over to Charles Jebb's today. I was glad to see him walking about on crutches, and hope that soon he may be able to do without the help of the crutches. He has derived much benefit and edification from the books and Tracts I had given him. He acknowledges this himself. He would never have taken so much time to his books as he has done, if the accident he met with had not come on him. So that he has really lost nothing by the accident. We read and prayed together and then took my leave of him.

March 19, Sunday. We have attended to the usual Services today and endeavoured to worship God in his house of Prayer but Oh! what a worship we have rendered him! Full of sin and imperfections! The best of our performances not worthy to appear in His presence. How justly He might reject us and our prayers too. Lord wash our very prayers in the blood of thy dear Son.

March 20, Monday. I was much cheered by receiving some letters from Red River by Robert Bear. I was especially thankful to hear that my dear children were all well.

March 22, Wednesday. The two men have cut up all the saw logs we had into boards and planks. We are hauling all the week & still cutting at the same time, in case the thaw should make such progress and put a stop to our hauling. Our meeting commenced at the usual hour when the people came in at the sound of the bell. I trust that this simple Service may not go without its blessing.

March 24, Friday. An accident happened today which gave us all such a shock, but which through the mercy of God did no[t] much harm. The Stove pipes of the Mission House caught fire, and the wind strong, drove the flame between the planking and the shingles and was burning away before it was perceived. When it once got vent with such a wind, and every thing so very dry, the fire soon burnt rapidly through the planks and shingles and made such a gap in a very few minutes from the time it was first perceived. Through kind Providence however, there were men on the spot who had just come with a trip of Picquets, and other men were coming as fast as they could, the ladder was standing at its place reaching up to the roof of the House, so that the men were on the roof in a minute carrying up water and snow which soon put out the fire. I congratulate myself that my house and the goods upstairs, was spared from being burnt down to ashes, and thanked God for His great mercy.

March 26, Sunday. The weather quite warm and the church comfortable. We have again the privilege of worshipping God in his house of prayer. May he graciously be pleased to condescend and bless the means of grace to our everlasting good. Spent the evening with the Gentlemen of Fort Defiance, and held an evening prayer with them.

March 27, Monday. The last Saturday all our hauling was finished, and it is as well for the snow is fast disappearing; but the poor Indians have most of theirs to do yet.

March 30, Thursday. The snow is fast disappearing tho' the wind is generally cold and the nights frosty. The Rooks are reported to have come, a sure sign of spring; this bird being the harbinger of Spring. The geese and ducks will soon be here too. Our Indians are most of them away to the Muskrat hunt, but if the Spring is early they will have but a short time of it.

April 1, Saturday. The Indians have once more escaped from starvation, the fish is more abundant, and the game have just come. Some arrivals of them from the Muskrat hunting to pas, the Sunday with us.

April 2, Sunday. Entered the School at the usual time and commenced at once with my class. They read the I Lesson for the day, repeat the Collect for the day from memory, and the Church Catechism also. At morning Service I read the exhortation for the Holy Communion for next Sunday, "Easter-day." Many of our people are away, but they will not fail to come for Easter.

April 3, Monday. This is the only season now for the Indians to try and pay up their advance from the Company, they require to employ every hour of it. The whole of last winter they could find nothing at all to hunt, the fur bearing animals, they thought, had left this part of the Country.

April 5, Wednesday. In the evening we assembled the people for the evening Lecture. Read and expounded a portion of God's holy Word to the people, and exhorted them to seek Grace of God to enable them to partake of the holy Communion acceptably.

April 6, Thursday. Arrival of Indians from the Muskrat hunting for Good-Friday. Some of them called at my house. The Spring is far advanced, the snow is fast going and the wild fowl are here.

April 7, Good-Friday. At 10 A.M. we all assembled in Church to celebrate the death of our Lord and Saviour Jesus Christ. We had a good large Congregation and I was much encouraged to speak the Words of life to the listening assembly. I trust the gracious Lord will bless the few words spoken in His name, and build his own people up in their most holy faith; that living by faith in the Son of God, they may go on from one attainment unto another, until they come up to the measure of the stature of the fulness of Christ. The Morning & Evening Services were well attended, with the Evening Service in the company's Fort.

April 8, Saturday. More arrivals of Indians for Easter. Many of them have come from a long way off, through all the cold snow and mud and water up to their knees; I wonder it does not prove their death! I could not expect many could come to the Village for Easter, as they had travelled a long way hunting these little animals, at this season; but contrary to my expectations we shall have a large number tomorrow (please God). Held a meeting in the School room with all the Communicants for prayer for God's blessing on His Ordinances. When prayer was over the men consulted among themselves how they were to subscribe for our Sacrament wine, once this settled and we dismissed.

April 9, Sunday, Easter day. Many of the people having come for Easter, we had large Congregations today. The attendance being full I was encouraged to lead on the prayers &c. for the people; and I trust I was thankful that I was once more privileged to declare to them the

blessings which accrue to us through our Lord's rising from the dead. The Offertory being read the people came cheerfully forward and offered of the little they had. In the Afternoon we all assembled around the Sacred Table and partook of the blessed memorials of our Saviour's dying love. Just 100 Communicants in the Church today independent of a family at 'Big-Eddy',³⁰ who could not attend this time through sickness. We have pledged ourselves once more that we will serve God, may we have Grace to do this, and ever remember that we are not our own, but we have been bought with a price even with the precious blood of Christ. May our daily wish & endeavour be to glorify the Name of God whose we are and whom we ought to serve. Went over in the evening and held an evening prayers with the Gentlemen of Fort Defiance.

April 10, Monday. I prepared to go up to the Big-Eddy to administer private Communion to the sick man and family. Arriving at the Eddy I found that James Cook, brother to the sick man had made every thing ready for the Service. Poor Charles Cook looks exceedingly weak. Commencing the Service at once we solemnly approached the Table which was covered with a clean white Cloth, and I administered the holy Communion to the family. I stayed some time with Charles Cook endeavouring to encourage him to a patient endurance of the chastisements of the Lord, after which I had to return home to the Village.

April 11, Tuesday. The weather keeps so cold, that the thaw can make but a slow progress. The snow has been so very deep that it will take some time to melt such quantity that is now on the ground. Getting the Boys to put away all the Sleighs, harnesses &c. and pile up all the remainder of the firewood which is remaining over and clear the premises of what will not be wanted during the summer, and to put every thing away in its place.

April 13, Thursday. The thaw making slow progress, the wind always from the cold Ar[c]t[ic]. Notwithstanding this the wild fowl are flying about. Most of our Indians are still at the muskrat hunting, this cold weather is favourable for their work. This is the last opportunity they will have for hunting and killing the fur bearing animals for this season.

³⁰The population at Big Eddy consisted of Devon natives who had moved a distance upriver to procure more land.

April 15, Saturday. More Arrivals from the hunting, they have come to pass the Sabbath with us.

April 16, Sunday. A nice warm morning, the sun arose so very beautiful. Oh, that the Sun of righteousness would arise and shine in our hearts, and new create & sanctify our hearts by the inspiration of his Holy Spirit to enable us this day to worship Him in Spirit and in truth. Some of the people from the Big Eddy had come down to join us in the worship of God. The two Services went on exceedingly well, and the evening prayers at the Company's establishment was attended by the Company's Gentlemen and families. I then came home for our own family prayers.

April 17, Monday. The water in the river has now got very deep, and it is getting quite dangerous to walk on the Ice. The people however, must still keep their nets in for they have no other dependence just now for something to eat. The water keep on rising in the river which will soon float up the Ice. The wind keeps so cold and chilly, our fields cannot get thawn.

April 19, Wednesday. The thaw is making some progress tho' but slowly on account of the constant cold easterly winds that blow from day to day. The children are getting a few holidays, and Charles has gone on Monday to see his father at the Birch River. He will return in a day or two. Saw some Indians from the Big Eddy, they report that there is a large quantity of water coming down from the upper part of the Saskatchewan. It is expected that the River Saskatchewan will overflow its banks this summer; if so, all our hay ground will be inundated. A Rush of water coming down from the Carrot River is raising up the Ice from its bed and catching the impetuous current, must soon give way and fly before it.

April 20, Thursday. A nice warm morning it appears to set in for a warm day. The river has risen considerably last night, and this morning it is quite deep water along the shore. The Ice will soon have to move at this rate. After my breakfast I took a walk over the whole Village but found no men home at all only a few women left to keep their Cattle. The Ice is about breaking up the people cannot venture their nets any longer in it. Sat down to write all forenoon.

April 21, Friday. A nice warm day and thawing well all the day. I trust that my piece of land will soon be thawn deep enough to admit

of my ploughing it for some wheat I have put down. Got 4 of our School Boys to clear away the waste hay from the yard. I then went through the Village gathering up some vaccine matter, for tho' the most part of the people we have here all the winter have been vaccinated, yet, many of those who are still away that have not been vaccinated yet. The Ice in the river is still rising by the height of water and looks exceedingly weak.

April 22, Saturday. Very chilly and cold the whole day. The east wind has blown the whole day without intermiss[io]n and thawing very little. Notwithstanding this, the water in the river is rising and is about floating up the Ice. Got one of the eldest School girls to clean up all about the Communion Rails, dust down the Pulpit, and Communion Table Cloth.

April 23, Sunday. A nice warm day dawned upon us, the sun was hot and the sky clear. Oh that the Sun of righteousness would arise, enlighten, warm, & melt our cold frozen hearts and enable us to worship Him in His Sanctuary below in the Spirit and in truth. After reading all the morning, I prepared to go and join the School and take my Class. At $\frac{1}{2}$ past 8, I went over and found Charles teaching, taking my Class I heard them read their lesson, and say the Collect for the day, which most of them did very well. Then Charles himself got his lesson which I always explain to him for I fear he does not understand much of what he reads; for this reason I always explain to him in his own tongue the lessons he does read. The School over, We all went in to the Church. The Congregation was small this morning many of our people are yet scattered, some of them are still at the Muskrat hunt, trying to pay up all their advances while this hunting lasts. Others have gone up the Carrot & the rest the Saskatchewan Rivers making some maple sugar. The Text in the Morning was from Dan. VL20. "O, Daniel, Servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the Lions?" I have endeavoured to set before the minds of the people the example of consistency as displayed in the conduct of the prophet. I trust we all profited by this portion of God's holy Word. In the Afternoon the Text was taken from the XIIth Chap. Heb. 14 - "Follow peace with all men, and holiness, without which no man shall see the Lord." The day was concluded in holding a meeting for prayer in the Company's establishment.

April 24, Monday. Early in the morning the wind was quite chilly but, as the morning got on the wind turning South the day got warmer;

and I hope now it may keep so and thaw the ground in our fields. At noon the Ice took a move but did not go far. Some of the people have lost their nets by the Ice suddenly moving.

April 25, Tuesday. It had not been freezing at all the last night and that is the first time this spring that there was no frost during the night. I am anxious that my field should thaw deep enough to admit of my ploughing it for some wheat. The Ice has again moved something today. Went out in the evening to some of the people at work at their fence. They are making a strong substantial fence which will stand a long time. The Ice is now in a very shattered state and will no doubt move again today. The Muskrat hunters have nearly done with their hunt for this season. They are coming back to hunt the geese.

April 27, Thursday. The wind has been very cold the whole of yesterday; and now this morning we find it has brought the snow back. The snow has entirely covered the ground and still blowing from the North West. The Company's men have with some Indians hired, started on their way towards the Pas Mountain to square timber for a Store, and bring the wood down on Rafts. Our Indians are away at the geese hunt, indeed they have not all come back from the Muskrat hunt in the Spring. April 29, Saturday. A much warmer day than it has been this while, we did some ploughing in the forenoon and put down some wheat. The Ice has gone further down today. Heard from our Indians at the muskrat hunting, they seem to be doing well and I hope that they may be able to pay up their advances from the Company. Heard also from the geese hunt, there are a great many geese at this part this spring. Went round the Village to exam[in]e what preparations the people were making towards the farming this spring. Found out to my satisfaction that they were determined to do their utmost to break all the ground they can and put down all they can of potatoes. They have made all their wood ready for their fence, to put up when the frost is out.

April 30, Sunday. The School was the first of our work this morning. Our School children are not all here yet, and our School this morning was not a full School. However, we have had enough work with these all the Morning, till the bell invited us to go in to Church. The Congregation was not full neither, many of our people are still away. Some of them still at the muskrat hunt, some at the geese hunt, and the rest at the Sugar Camps. After the two full Services I went over to the

Company's Post held the evening prayers and spent the evening with the Company's Officers. The river quite clear of Ice now.

May 1, Monday. Those of the men who are at home are busy this morning at their fences. Went out to see them working to encourage them to persevere in breaking out their ground and put in as much seed as they can. Working at our own fence and making it close to keep out the Pigs from the potatoes. A warm day, the river has got quite low again.

May 2, Tuesday. Went out on the forenoon to encourage the Indians working at their piece of ground that they may not be too late planting their potatoes. We are still working at our fence. Very fortunate that the fish are catching so well when the Indians are at work.

May 4, Thursday. Blowing a hurricane all the day, making the day quite chilly. Ploughing today to break up the ground for the potatoes. Engaged Pierre Marcellais and Robert Lathlin to clear the ground of Stones.

May 5, Friday. It rained a shower the last night but soon dried up this morning. The morning was calm and the Sky clear. Sent Pierre Marcellais and Robert Lathlin to hoe up the ground for the potatoes.

May 7, Sunday. The morning was fine, the sky clear. Held both the Services of this day with a tolerable number of Congregation. In the evening went over to the Company's establishment and held evening prayers.

May 9, Tuesday. Got two hands more this morning at the hoing. I wish to increase the size of the potatoes ground.

May 10, Wednesday. Got still other hands to the hoeing. I wish them to finish the piece for it is nearly time we were planting now.

May 11, Thursday. The piece of ground have now been finished hoeing, and now we have a large piece of ground for the potatoes. Got one of the men to commence & work in my garden and put down the small seeds 8zc. The Indians have begun to hoe up their ground as they now have their fence up. Some Indians from the Pas Mountain had come down a day or two ago, I had a talk with one of them today.

May 13, Saturday. A pretty sight, I thought, to see all the Indians busy working this morning preparing their ground for the seed. 'A pretty

sight' I repeat; to see them working at the soil, when I had almost despaired of ever seeing them to do so. I am sure, my predecessors at this Mission, never expected that the Indian here could be induced to trouble the soil. Could they have seen them this morning as I did from my front garden, some of them hoeing away at the ground, others carrying away the Stones, and the rest finishing their fence, they would have said with me – 'It is a pretty sight.'

May 14, Sunday. A very nice day, the School was assembled at the usual time, and taking my class heard them read the lessons, repeat the Collects, and the Church Catechism. When the School was dismissed we found the people had many of them come already; so that we commenced with the Service at once. When the Morning Service was over. I received a Note from the Gentleman in charge of Moose Lake Post; requesting me to marry one of his men who had come up here to get married, and was on his way to Cumberland House. The evening Service was pretty well attended and I had the pleasure of again preaching to the people. Some Pas Mountain Indians had arrived some few days since, they went away today.

May 15, Monday. Commenced ploughing this morning, Robert Lathlin got the potatoe ground all ploughed up. Mr. Belanger arrived from Cumberland House in the evening.

May 16, Tuesday. Ploughed the rest of the ground and at the same time cutting our potatoes, and the man opening the drills with the plough. Mr. Belanger after giving me a call made ready to go back to Cumberland.

May 17, Wednesday. Commenced planting our potatoes this morning. We planted 22 Kegs in all today. More Indians arrived today from the Pas Mountain. These are heathen Indians, the first we have seen for this long time. Oh that we could do something for them.

May 18, Thursday. Felt so unwell this morning that I was forced to take medicine. Felt much better in the Afternoon, and went out through the Village to see the people at work. Some of the people I saw were ploughing, some planting, some fencing, some hoeing the ground, and the rest hauling manure to their fields. In fact the whole Village was alive with the people; some were arriving from their planting potatoes in the Potatoe Island. Got Charles to put down the last of the garden seeds today. We had rain again in the Afternoon, and by all appearance it is likely to continue for the most part of the night.

May 19, Friday. It was still raining this morning, the ground was quite saturated. The Indians are busy with their potatoes, lending my Oxen to them I will not plough for the barley till the next week.

May 20, Saturday. All are at work this morning through the Village. The Indians are all determined to put down seed in the new ground which they have been making ready. In the Afternoon I assembled the people to know how they intend paying The Archdeacon Cowley for the Sacrament wine.

May 21, Sunday. All our people are here now we had our Church Crowded. Both in the morning and in the evening the attendance was excellent. Preached to a Crowded Congregation. In the Afternoon I administered the holy Communion to the Communicants. In the evening went out to give private Communion to a sick woman, & then went over to the Fort as usual and conducted an evening prayer there with the Officer in charge.

May 22, Monday. The Company's two boats for the Pemican at the 'Muskeg Portage' have started this morning. Commenced my ploughing for the Barley. Got ready for starting for the Nepowewin.

May 23, Tuesday. Sowing the Barley and covering it; in the evening I left my house to go and camp just close here, that I may have an early start in the morning. I can never start so early as I like in the morning leaving my house, there are so many calls on me just at that time when I wish to be disengaged. We merely turned one point and put up for the night.

May 24, Wednesday. Made an early start this morning just to my liking and tho' it was raining all the day we carried on, and we made a good long day of it, camping at the upper end of the two portages.

May 25, Thursday. Starting again and reached Cumberl[an]d House in the Afternoon, and glad to find some of the Indians here waiting for me. They are not all here, but I shall hope to meet with them on my return from the Nepowewin. Held prayers with all our people in the evening and read the exhortation for the Holy Communion tomorrow.

May 26, Friday. Assembled all the people soon in the Morning and held Morning Prayer with them all. Immediately breakfast over, we assembled again examining the Communicants and holding the Morning Service with them. This Service over, had three marriages of

the Company's Servants, the whole three were by License. After dinner over, held the Evening Service and administered the holy Communion to those who were at the Fort. I trust to see the rest of them on my return downwards. Having completed my work for the present, I took leave at sun down and started.

May 27, Saturday. Made an early start and ran down the Big Stone River to get fairly in the Saskatchewan [River]. We have made a very long day and camped at the upper end of Ministikuswahikun by sun down.

May 28, Sunday. Having held our Morning prayers we had to start to get to the Nepowewin if possible, by the end of the month, and try to get back again to Cumberland to meet the Indians before they disperse. Camping at the foot of the Rapid, called "Thoburn's Rapids" we camped here. We held our evening prayers after taking our supper and the men laid down.

May 29, Monday. Leaving the "Thoburn's Rapids" this morning we came on to the commencement of the Tracking ground. Here we [pro]pose to stay for the night and got our tent put up. We have nothing but tracking all the way to the Nepowewin, the men hauling the Canoe with a line.

May 30, Tuesday. From this encampment the men have hauled the Canoe a long way. They have again made a long day. From this point we shall hope to reach the Nepowewin.

May 31, Wednesday. The men worked well, and we reached the Mission early in the Afternoon, and [I] was thankful to find all the people quite well. John Umpherville had been placed over the Mission since John Sinclair left. I found John had done all he could do the last winter to put the Mission in something like order. He has got all the seed in the ground. Gave notice there should be Divine Service held in the Mission House tomorrow. Held prayers in the evening with all the people.

October 8, Sunday.³¹ The old man waited at his door to welcome me in. After resting some time I went out to my own tent which was

³¹ Reverend Budd's journals for the months of June, July, and August were not included among his documents found at the time of his death. On October 8, Budd was at the Pas Mountain visiting the resident native population.

now ready, and having got a fire lighted I told the headman I wanted to see all the people, to make known to them what I had come for. Accordingly he sent a message to all the Tents and summoned them all before my fire. Then, I began to tell them the object I had in view for Coming to see them was, to make known to them the Gospel message of our Lord and Saviour Jesus Christ. I was not come for the object of Trade, or any suchlike but as there were some among their people who have been baptized by us, we consider them as belonging to us, and we wish to make known to these the Xtian Religion into which they have been baptized and I had come also with a view to encourage them in their temporal pursuits; such as growing some vegetable for their support. They sat for a long time and listened attentively to the Word of God which I endeavoured to impress their minds with. It was late before they retired to bed and left me to get into my cold tent under the blankets.

October 9, Monday. I had been so encouraged by the quiet hearing the Indians gave to the Word last night, that I resolved to see them again for a little while. Two of the men one of them my own were obliged to go off early in the morning down to the Lake to be shooting some Ducks for our dinner. The rest of the men came to my Tent, and I spoke to them again for a little while. Then there was a stir among them getting their horses and putting down their tents. I waited till the old man was ready to go and went in company with him & his old woman. He very kindly got his Son to take All my things down to the Lake as he had taken them up. We all went off with the last horses; and kept the company of the old man and his old woman. We came to their camp on the Carrot River, and halted. Our man brought us the Ducks and one of the women commenced to clean and Cook them for our dinner. After our dinner taken, we came off and left this party for the other camp at Shoal Lake towards our way home. We reached this Camp late in the evening. Here we spent the night [pro]pos[ing] to start tomorrow for Devon.

October 10, Tuesday. I went to the Tents in the morning, and spent some time with Yellow Bear & family; these were our baptized Indians. My boys were by this time in a hurry to start for the Goose Lake Portage, where the last Camp of Indians were. We came soon in the evening to this Camp; but finding the old man in the Camp was not at home I resolved to wait and see him. We spent so much of the evening here that I resolved to spend the entire night. Got my tent put up and a large fire blazing before the tent. Assembled all the people

and held evening prayers with them. Having bought some geese from them for our Journey homeward, I laid down to rest.

October 11, Wednesday. Very early in the Morning the Steersman was up and made a fire, he got ready to put our Canoe in the water. The Boys all got up and Commenced loading our Canoe. Scarcely the first streak of dawn was visible when we were under way and off.

October 12, Thursday. I was up betime and the men soon got up too, and we started for our homes. We reached Devon ere it was noon, and glad to find all the people quite well.

October 14, Saturday. The Indians were all at home yet, there was none gone to their winter huntings as yet. We have a prospect of having a full congregation in Church tomorrow. The men are nearly all away at the geese hunting. A work they are very fond of; and it is surprising how they bring down the geese and the Duck too. Late arrivals of the hunters.

October 15, Sunday. A nice morning the air quite cold. The School and the Services went on as usual, and I trust with profit to our souls. I had the pleasure of preaching to a full church. Held the usual evening meeting with the Gentlemen and families of Fort Defiance.

October 16, Monday. The Company have sent off more hunters while the geese stays (which will not be long) they are wise to get as many of them as they can for the winter. A few of the men came to me for the ammuniton to go and kill some for me also. Taking up all our garden things from the Frost.

October 18, Wednesday. Some of the hunters have come back tonight, the frost is prevailing, the Duck hunting will soon be over. Snow falling now and it will drive away all the geese and the ducks too.

October 19, Thursday. It is really cold and we cannot do without fire now. Cold work for the poor Ind[ia]ns wading through the water and the cold mud going after the ducks.

October 20, Friday. The Indians all joined to have a dinner together today. They have brought their hunt [to] each family and [are] cooking it in their own homes, and then bringing it all cooked to the Large spacious School room. All joined together

men, women, and children, and the Gentlemen of Fort Defiance and their people. There was a good deal of Brotherly feeling which I like to see exist among all our people. They all went away quite contented, having enjoyed their dinner.

October 21, Saturday. In the Evening assembled the Communicants for the Sacrament tomorrow. There were 100 names put down, and all joined in prayer for God's blessing on us.

October 22, Sunday. A nice morn though very sharp. The Church was quite full which is invariably the case when the Sacrament Sunday comes round. About 101 Communicated the dying love of their Lord & Saviour.

October 23, Monday. The cold weather continues, and the Snow that has fallen has not been thawed yet. Married two Couples today, being our own young people.

October 25, Wednesday. A terrible storm the last night, and snow, and this morning continuing to fall still.

October 27, Friday. A nice day now that the storm has abated. The Ice is driving thick in the river, and the snow is deep already. Heard from the Fishing Lake.

October 28, Saturday. One of my fishing men came home today having hurt himself, and unable to do any work. The other still remains to fish on the Ice. All the Indians who went out fishing have come home. Only the Company's fishermen have remained at the Lake. Some of the Indians have not got many fish, but some are more successful. The Ice driving thick.

October 29, Sunday. A very nice day and not at all cold. The Services have gone on the same as usual. Much less Congregation today. The Ice drifting thick.

October 30, Monday. Quite warm this morning, the southwind blowing. Sent two men across the river to make a good track for Coming down the Bank with the firewood and the fish. Heard today that Patrick Buck one of our young men was very ill.

October 31, Tuesday. Still quite warm today. The Indians are doing their butchering today. I went over the point to see Patrick Buck and sat with him for a little while, talking to him and exhorting him to exercise faith and patience under the afflictions we have.

November 1, Wednesday. It is still warm today, and we are thus enabled to get our things done for the winter. The Indians are all busy getting their stables put in trim for the winter. We had our old Bull butchered today.

November 2, Thursday. Warm still, the wind from the south. We were getting our Pigs put in for feeding. Poor Patrick Buck is very ill. I went over to see him the other day, he was suffering much.

November 3, Friday. The warm weather continues, we are getting all our work done for the winter; and soon we shall be ready to meet Mr. Jack Frost on his own ground.

November 4, Saturday. Still warm but kind of a mist hanging about the air. Went over to the Buck's place, and saw Patrick Buck the sick man. He was in a great perspiration when I went in, and much troubled with the Cough. I sat with him for an hour endeavouring to bring his mind to think of his sickness, and pray God to give him patience and endurance under his affliction.

November 5, Sunday. Warm, even thawing. All the people attended church today.

November 6, Monday. The day quite warm, commenced the School in earnest. The School was not a full one many of the Indians are away.

November 7, Tuesday. In School all the forenoon, Charles has the little ones with the Cree Syllabic, and I take the first classes, some learning the English.

November 8, Wednesday. It is strange how warm it is, much warmer than it was in Sept[embe]r. We are in School now regular every forenoon, and the rest of the day triming up for the next winter's work.

November 9, Thursday. It is colder today, and the wind blowing quite sharp. We are triming up our stoves for the winter; and the child[re]n continue to come to School. The Ice is driving quite thick today, and it is to be hoped that the river will soon take now.

November 10, Friday. The River has taken today I trust for the winter. The wind is extremely cold today. In School all the forenoon.

November 11, Saturday. The cold is intense still, but there is no wind accompanying, and today it is quite nice to be outside. The people going back and fore crossing the river on Ice.

November 12, Sunday. The day is cold and the wind with it. There was quite a good congregation in Church today; both in the Evening and also in the Morning. Went over as usual to the Company's establishment for the Evening Prayer, which was punctually attended by all the numbers of that Post.

November 13, Monday. Now that the Ice has taken in good earnest the Indians will have to run about and try to get their advances paid up. One advantage they have of there being many muskrats this fall. Some of the men have gone away today to hunt them.

November 14, Tuesday. The men are away again hunting the muskrat, while some of them will stay away for sometime. It is quite cold now.

November 16, Thursday. The School going on daily, and the child[re]n attend regularly.

November 17, Friday. I had 3 Pigs butchered today the other three are kept in reserve till Monday.

November 18, Saturday. A very nice day, I went over to see Patrick Buck. He has now been just 3 weeks ill, and at times scarcely expected to live. Thank God however, I have found him considerably better. I trust in the Lord that the disease is past the crisis, and will take a favourable turn. Many of the men had been out hunting furs &c. but have all come home for the Sunday.

November 19, Sunday. A nice day. All the people on the place have attended Church today.

November 20, Monday. Cold today. In School all the forenoon. Killed 3 Pigs more today.

November 21, Tuesday. Still colder today than yesterday. We have been in School teaching again. Mr. Philip McDonald came up from Moose Lake today whither he had gone on a visit.

November 23, Thursday. Quite warm in the morning but the wind changed through the day, and by the Afternoon it was quite cold again.

We are getting our winter's wood cut now before the snow is deep. I was in School all the forenoon.

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November 24, Friday. Taken all the men I could get today to go out and cut firewood. The Company are having a lot of men cutting their winter's firewood and I fear they will cut up all the dry wood near hand. It is very cold today.

November 25, Saturday. Still colder today than yesterday. Sent out a few men again to the woods. - The last for this winter.

November 26, Sunday. Very cold indeed, the wind also keeping up strong. Very good congregation. The Indians have been collecting here from their haunts pretty well, and this morning they form a very good congregation. Mr. John McDonald of Moose-Lake Post had arrived this morning on his way to Cumberland House. Evening Prayers at the Company's Post.

November 27, Monday. Not quite so cold today because it is not blowing quite so much. Mr. Philip McDonald started for Cumberland House in company with his Brother John.

November 28, Tuesday. It is something warmer today tho' perhaps very little. In School all the forenoon and in the evening getting something ready to get done.

November 30, Thursday. Today and yesterday has been pretty warm. Keeping School every forenoon is the most that I can do now, as I am so often interrupted in the day time from writing.

December 2, Saturday. Dreadfully cold the whole of the week, and blowing with it. Hard work to keep the houses warm.

December 3, Sunday. The Church was tolerably full today, but it was fearfully cold. The McDonalds arrived from their return trip to Cumberland House. The Text both morning and evening was from I John 1,7.

December 4, Monday. The wind being less it was not quite so cold today. Sent Charles to bring back the horses.

December 6, Wednesday. Today and yesterday was quite mild. I have been to see the sick man yesterday, he is recovering but very slowly. I trust he is safe for life, or for death.

December 8, Friday. Yesterday and today have been very cold indeed,

the wind blowing strong from the north west. There is no doing any thing it is so very cold.

December 9, Saturday. Hauled the first of the new wood. December 10, Sunday. A nice warm day, the Indians had come from all quarters, and there was a large Congregation. I had the pleasure of preaching to the Congregation both in the morning & Evening. In the Evening went over to the Fort for evening prayers.

December 11, Monday. Hauled 4 loads again new wood, and breaking in our young horse for the Cumberland Trip, and getting ready for fish hauling.

December 12, Tuesday. Donald Cook and Char[les] Buck started with 3 Sleds horses for the first trip of our hung fish. Robert Lathlin Trimming up & making ready for the Cumberland Trip.

December 13, Wednesday. R[obert] Lathlin doing Sundry Jobs made a pair Ox Trams or Shafts. Donald Cook and Charles Buck came home when the sun was just disappearing. All ready for starting for the Cumberland Trip.

December 14, Thursday. I had hoped to have started today for the Cumberland Trip; but the men were not quite ready therefore it was put off till tomorrow.

December 15, Friday. Very wild morning snowing thick, and blowing very hard. Had to start notwithstanding. Travelling all the day, and the weather very rough. Camped at the Birch River, long way below Louis Buck's potatoe field. The snow is deep and very bad travelling at the grass & slippery at the Lakes. Our young horse stood his first day very well.

December 16, Saturday. Started from the Birch river in broad day light, and came on to the Portage above Louis Buck's potatoe field. Found it very bad travelling in the Portage, the snow was high and no road cut out. Snowing & drifting all the day & night a head. We reached Cumberl[an]d House late in the evening in the midst of a tremendous snow storm. Some of the Indians were only arriving at the same time from their respective hunting grounds. Assembled the people.

December 17, Sunday. The cold was excessive tho' the wind was in a great measure down. Got all the people and assembled them for the Morning Service. A large Congregation came from all parts. After

dinner assembled the people again and administered the Sacrament of the Lord's Supper to all the Communicants, after which held two Baptisms, and an Evening Prayers. Held a consultation for a little while as to how the Congregation have to get some wine for the next year for their own use.

December 18, Monday. Very cold & still blowing very hard. Notwithstanding I had to leave for Devon. Started late, and by driving on hard came to the Birch river & camped at the old Sugary.

December 19, Tuesday. Started earlier this morning and came out to the Lakes, with very rough weather. Came to dine at the Saskatume Island & reached home early in the evening.

December 20, Wednesday. Mr. Belanger arrived following my trail.

December 21, Thursday. Sent off the horses for a trip of fish and spent part of the day with Mr. Belanger.

December 22, Friday. Mr. Belanger started for home today. Our horses came in the Evening. This evening, our Indians held a Consultation about how, they are to get some wine for the Sacrament; and one or two more subjects.

December 23, Saturday. Held in the Evening our meeting with the Communicants. A great many Indians have collected here for the Xmas. We shall have a large Communion.

December 24, Sunday. Great many at Church this morn[ing] and more communicants than we ever had.

December 25, Sunday [sic], Xmas. Very cold morning. Two full Services held today. A Large number of Communicants, may our blessed Lord and Saviour be in our midst.

December 26, Tuesday. The weather is extremely cold, and we have to get firewood. We have been cutting our firewood the last month, and now we have to haul it home. Tried to write letters today.

December 28, Thursday. Most of the Indians remain for the New Year. Writing all I could.

December 29, Friday. Sent off three sleighs for a trip of fish. The Company have been hauling for some time now.

December 30, Saturday. My sleighs came home laden with fish. I shall hope to have a sufficient quantity for the winter. Gave out to the Indians something for their new year, to Cook for themselves. The Company doing the same, the Indians ought to have enough.

December 31, Sunday. A large Crowd of people now at the Village. Our Congregations are full today both in the Morning, and in the Evening. It was quite a pleasure to preach to a full Church today. May the Lord bless His own Word for his Name's Sake.

1872

January 1, 1872, Monday. New years day. The people were on the whole very quiet. They brought all they had cooked into the School house and there they had a regular good dinner and plenty of it. Every body in the Village had a good dinner; they went out to play at the football. Had a drive out to the Carrot River in the Cutter. On the whole the day past quite cheerfully, and we were left a good deal to ourselves.

January 2, Tuesday. Some of the Indians took their departure today to their hunting ground.

January 3, Wednesday. Sent off three Trains Horses for a load of fish. The Indians sending also will make the track excellent. Trying to get on with my writing, but it is very little I can do in the day time, so many interruption.

January 5, Friday. The Indians are doing well, and living on their whitefish. Most of them have been out in the fall to get some fish for their winter.

January 6, Saturday. My Sleighs came home with another load of fish, and the Indians came home too for the Sunday. Preparing for the Sunday Services.

January 7, Sunday. A great many Indians being here still, we had full congregations both Morning and Evening. May the Lord follow his word with his blessing.

January 8, Monday. Commenced hauling wood before we go to the hay. Set Charles and Henry Cook to haul some wood before hauling the hay. Writing all I can for the Packet which will be expected here either tomorrow or the day after.

January 9, Tuesday. Sent off the sleighs again for a trip of fish. While the track is good we must keep [it] open, or, it will be covered again by the first snow that falls. The Packet did not come.

January 10, Wednesday. The horses arrived with 3 loads of fish.

The people are hauling their fish too, and helping to keep the road open. The Company are by no means idle; they have the most fish to haul. January 11, Thursday. Commenced hauling the hay now with 3 Oxen. They will soon haul all our hay which is not much this year. The Packet late.

January 13, Saturday. We have been hauling hay for the last 3 days. The Packet is delayed somewhere or another.

January 14, Sunday. The Services of this day went on as usual. The Congregation and the people very attentive. In the evening attended to the prayers at the Fort.

January 15, Monday. Hauling away at the hay, we must get it all home or, we shall lose it. The Indians are still doing tolerably in the way of getting fish. Some of them have their whitefish yet from last fall. Writing every night and waiting for the Packet at the same time.

January 18, Thursday. Finished all the hauling of the hay, only 60 loads of hay. We shall require to be very careful of the hay or, it will not last out all the spring.

January 20, Saturday. The Boys have now finished with stack[ing], and now our Oxen will have rest for a few days. It is very strange and no sign of the Packet.

January 21, Sunday. The Indians are mostly all here, a few families only have gone. We had still a good congregation both in the Morning and Evening. The prayers at the Fort attended by all the people belonging to that establishment.

January 22, Monday. Attended School again all the forenoon with Charles assisting me, and he was teaching away all the Afternoon too. Charles is getting on nicely with the English, and writes well.

January 23, Tuesday. The whole of the forenoon is devoted to the School, and some of the child[re]n at least are getting on pretty well. Most of them learn the Cree Syllabic, and many of them can read and write in the characters. Two or three of the child[re]n are learning in the English are doing pretty well. We have given up the Packet now.

January 25, Thursday. The weather is so severely cold, the fish are beginning to get scarce. The Indians have been complaining of the scarcity sometime ago. We can do nothing else but keep School.

January 27, Saturday. The fish I fear have entirely failed the people are catching very few of them now. The weather is so bitterly cold.

January 28, Sunday. Very cold in the morning. All the Services of the day went on very very well. I had great pleasure preaching the Word of life to the people. Went over to the Fort in the evening and held the usual evening prayer.

January 29, Monday. The School keep up the number well and give us both plenty of work to do to teach them. The fish are evidently failing, I fear the people will be starving yet.

January 31, Wednesday. The child[re]n are getting on with their lessons, and those in the English are getting on very well too. No sign for the Packet. I shall indeed be sorry if we get no letters at all; & how is our letters ready long ago to be posted to be taken away?

February 1, Thursday. Saw the people fishing, but really they have not got half of what they would require. Some of them have still got a few fish at the lake, but it is not worthwhile. I fear they will be much in want.

February 3, Saturday. Some Indians who had gone away to hunt, have come back, saying that the snowing is so very thick or deep, there is no hunting.

February 4, Sunday. The weather keeps so very cold we are obliged to keep on large fires in the church. A good number of attendance in church still. The Indians cannot get off anywhere for the depth of the snow. Most of them are still here. Sunday School was quite full this morning. The School Teachers Bernard Constant and James Cockran have taken a class each and are doing very well. I had much pleasure preaching. I thought the audience were more than usually attentive. May a gracious God whose eye is over them, & sees their desire to know and understand His holy Word; be merciful to them and fill their hungering and thirsting hearts with His love. May they indeed be blessed according to our Lord's own promise. In the Evening held two Baptisms little Infants belonging to our own people, and then went over to the Company's Post and held Evening prayer and came home to our own family prayer where we are always joined by others from the neighbouring houses.

February 5, Monday. The long wished for Packet arrived at last. Well, "better late than never," for so it proved, for I was very thankful to receive some letters and to hear encouraging news from each of my children in each of their respective schools. I thanked God and took courage for the Grace vouchsafed to my dear child[re]n. May the Lord mercifully spare them to me to be a Comfort in my declining years. Sat up most of the night to seal up all my letters and writing as much as I could to answer those of my letters which required immediate answer.

February 6, Tuesday. The Packet started for the North early this morning with my letters for England and Red River. Commenced cutting fencing, Picquets, building logs for a new Kitchen. Charles and I went into our School, and assembled the child[re]n for the School.

February 9, Friday. Sent off five men to the woods to get some timber cut for building purposes. The men came home in the evening having cut all the wood for building and for fencing too required for the present. A great deal of wood now lying in the woods for the Oxen to bring home. The snow being so exceedingly deep will make it more difficult for the Oxen to bring all home before the thaw will come on.

February 10, Saturday. Making all the preparation we could for the hauling next week. In the Afternoon we assembled the people for Evening prayer. Tomorrow being our Sacrament Sunday, I usually give the people a Lecture on the evening previous. Having taken down some 107 names of the Communicants, we commenced with the object of our meeting. Prayer and praise, entreating the Lord for special grace and blessing on our souls, that we may by faith realize His presence and His promised blessing in the ordinances of his house, and in the Sacraments of His own appointing. Read and Lectured on a suitable portion of Scripture, and so concluded the Services by one of the old men offering up the concluding prayer, and myself the benediction.

February 11, Sunday. A great many people here now. They have been arriving and collecting these few days back. It is always so on Sacrament days, even in the most coldest part of the winter. But, today the weather was moderate so that all their families could come. The congregation both morning and evening was full. Had the pleasure of again breaking the Bread of life to the people, exhorting them to seek the blessing of the Lord on his appointed means. I trust we all felt and enjoyed the Word of God, and being encouraged thereby we may go on in the strength of the Lord from one holy

attainment unto another, "Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." In the Afternoon I administered the Sacred elements of Christ's body and blood to 107 Communicants. May the Lord have mercy on us for we, have again given up ourselves to be the Lord's. May He keep us near to Himself and enable us to abide near to Him & draw of His fullness grace for grace. The Service all concluded I went over to have a private Communion with one of the old men who was sick and unable to come to the Church. I had next to attend an Evening prayer with the Officer and servants of Fort Defiance. There was still one more service for me to attend to before I could say my work was done for the day. This was our own family evening prayer, in which one or two of the families usually join on Sunday evenings. This Service over and I had some talk with the Indian and family who had come to join us in our evening devotions.

February 12, Monday. Attending the School this morning it was still pretty full as yet; though when the muskrat hunting time come, I expect we won't have so many. I went over to see the old man referred to yesterday. He was pretty easy, and appeared quite contented. I spoke to him for a short time when I had to go home.

February 14, Wednesday. Commonly called "Ash Wednesday." Assembled the people in the Afternoon, and called upon them to humble themselves before the Lord, confessing their sins to Him, and calling on the name of the Lord.

February 15, Thursday. The School is our regular employment for this long time now. Most of the School can read and writing the native language, only a few of the biggest Boys I am trying to teach in the English. Charles Teaches the little ones the Alphabet of the Cree Syllabic, and gets his own lessons from me with a few others.

February 16, Friday. Commenced today with the hauling of the wood we have collected. Only 3 Oxen to begin with, they will take a long time to bring home some 3000 stockade and fence.

February 17, Saturday. I fear the people are catching very few fish now, nothing like enough. It is sometime now since the school child[re]n have been coming for their fish regularly every day. I went out to see what the people were getting but really nothing like enough for all their families.

February 18, Sunday. Going over to the School and taking my class; I heard them read the first Lesson for the day, the New Testament Class taking the second Lesson. Then taking the Boys with the English books, I scarcely got through them all when the bell rang for the Morning Service. Concluding the School we went into the Church and commenced the Morning Service. The church was not so full as I have seen it; but, I knew that though some had come home to join us, yet there were many of the men who did not come back from their hunt, having travelled far away. The two Services went on well with a baptism in the Afternoon. Going over to the Fort with the usual evening prayers to attend. Here we have the servants of the Comp[an]y of European Origin, these have not been benefited at Church not understanding the language, and this little Service is specially intended for their benefit.

February 19, Monday. Some of the Indians have come from their hunt to spend the Sunday with us, and this morning they have to go back to their families and to their hunt. Most of them came in to me for a few things which having supplied them, I went into the schoolroom and remained till past noon.

February 21, Wednesday. The Oxen have now been hauling steadily for a week, but it does not seem much yet compared to what has to come home yet. No fish to be got now, is the universal cry of every one I have met with today. It is to be hoped however that the weather may soon turn milder when we may expect to get the fish catching better again, & the people able to supply their families again.

February 22, Thursday. The School children have all come to get their fish for the day. The weather keep cold for the season.

February 24, Saturday. Went out to the people overhauling their nets and saw they have not got half the supply they require. They will have to look for better fisheries if the cold hold out much longer. A full week now since the Oxen commenced hauling out the wood but they have not come near to half of the wood yet.

February 25, Sunday. The school went in at the usual time, and soon after I went over and found Charles with his class and the Teachers with their classes too. Taking up my Class begun catechising them from the catechism they have so long been repeating from memory. They learned the Collect for the day and repeated that also. The Teachers

having gone through all the classes, we were preparing to dismiss the School when the Church bell invited us to the Church. I had missed some of the Indians at Church, they must have gone away last week to look for better fishing.

February 26, Monday. The School is almost our constant employment from one end of the week to another. The Oxen are hauling away, and will haul for sometime yet. Some more of the people are going away this morning to the muskrat hunting. By next week I expect almost all the Village will go out to this hunt, leaving us with only a few of the children for the school.

February 28, Wednesday. I went over to the point to see an old man just lately come from the `Pas Mountain' to ask him about a few Indians we have out there. We have a few persons out in the direction of the Mountain who have been baptized by us. These, we seldom can see as I have not the means for travelling; but, they usually tho' not regularly came down here for seed, or, for some ammunition. Last year I managed to travel up there in Canoe & saw these Indians. I long to be able to see them again but, I fear it will be a long time before I can.

February 29, Thursday. I saw what the people were getting fr[om] their nets this morning, really it would not make 1 right meal for their families. I have helped them all I can help them, we have so much work to be done in getting out the wood, and have to feed so many men daily. I have been in School all the forenoon, the child[re]n will soon have to leave with their parents for the spring hunt of muskrat.

March 2, Saturday. Another week has past since we commenced with the hauling, and the school has gone on regular all the week. The children are surely improving learning to read in their own tongue. Few of them are trying the English, but, this they find difficult as they don't understand the language. I was trying to do some writing for the return Packet.

March 3, Sunday. All the regular Services have gone on nicely I trust by the help of the Lord, to God be all the glory for allowing us the most unworthy to approach His mercy seat, and call upon Him for Grace to enable us to worship Him acceptably and with Godly fear. The congregation was more than I at first expected. I knew many of the men had gone off to hunt the muskrat, but it appears that some

of them have come home to spend the Sunday with us, and this explains at once the reason why I found more at Church than I expected. The Evening prayers at the Company's establishment was attended by all the English speaking party of the servants of the Fort.

March 4, Monday. Having attended to the wants of the Indians who came to me for something, I went in the School to teach my class. They have a lesson first in reading and sit down to learn their spelling. The spelling over they go to their writing, some on paper and others on the slate. Then they learn the Arithmetical Tables and commence to do something in Arithmetic. All the little ones are learning to read in the Cree Syllabic. The weather being milder now I think the people are taking more fish than they used to do.

March 6, Wednesday. The Oxen have done well in having brought all the wood that was in the woods. The school go on regular the children are kept together pretty well so far.

March 8, Friday. The warm has really come and I think the people have fish enough now. The School had been dismissed and I walked over to the road leading to the woods. Met one or two men hauling out their fence while there is yet some snow.

March 9, Saturday. It is quite warm today, but Oh, what a great quantity of snow on the ground! When all that snow melts I fear we shall be flooded. Preparing of the duties of tomorrow, may the Lord Himself prepare our hearts for worshipping Him aright, and prepare the heart of His people for receiving the truth as it is in Jesus. Heard from Moose Lake today, the poor Indians there, are dying without the consolations of the Gospel. Oh, that one could manage to stay with those poor Indians to teach them the way of salvation through faith in the Lord Jesus.

March 10, Sunday. The weather quite warm and looks spring like. The attendance at church today was very thin. I fear many of the men are away to the muskrat hunt. Those present were very attentive to the preached Word. The Text in the morning was from Gen. VII.I verse. May the Lord bless His own Word to the praise and glory of His own grace. Thus the two Services ended when I went over to the Company's establishment for the evening prayers.

March 11. Monday. Many of the families have gone off today and some of our School children with them. After I had furnished them

with a few little things, I went in the school. Many of the children are away to assist their parents in hunting that they may the sooner pay up their advances from the Company.

March 13, Wednesday. Another heavy fall of snow. So much loose snow is lying on the winter snow. It is now exceedingly deep, there is no moving about any where. The Cockran's who had gone up the Carrot River to chop some timber for building purposes, have come home today they have got the wood for my new Ktchen all ready to raft down when the river is open.

March 14, Thursday. A very nice day tho' rather cold. We all took alarm today from old Mary taken suddenly unwell. It appears that old Mary, my Cook, was troubled for sometime back with a suppression of the urin and tho' it was severe on her and suffering much from it, she had not the common sense to tell it to any body, and now she was so far gone and swollen so much, that we could do little for her. A dose or two of nitre did not take the least effect, nor yet a good warm bath and flannels and water. We could do nothing more, but just waited and watched her. We had given up her case, as a gone case till some one got a dose of the Indian medicine and gave it to her. After this dose we were thankful to find that she managed to void a little water, and got a little more rest.

March 15, Friday. Heard this morning that the poor old woman having passed a little more water last night she got some sleep which very much refreshed her. I went over in the evening to see how she did, and try to ascertain the state of her mind as regards the condition of her body. I was glad to find her in full possession of all her mental powers, and staying a little while talking to her, I soon found what was uppermost in her mind. I held prayers with her, and asked the Lord to accept our thanks for his mercies towards us.

March 16, Saturday. Heard from the old woman this morning I fear she has suffered much the last night. She is too far gone, I am afraid she cannot get strong again. However, there is nothing too hard for the Lord.

March 17, Sunday. Our Services went on very nicely tho' the congregation was not near so full as heretofore. Some of the men had gone away in chase after the Moose & Deer, and these have not come home yet. Still there was a good attendance at both the Services. The text

in the morning was Exod. III.7 and in the afternoon from Gen. XIX.17. Going to the Company's Post, I found the inmates ready for the Evening Prayer.

March 18, Monday. The day was cold, many of the Indians having come home for the Sunday, they were going out again this morning. Most of them came in to see me for some little things, as twine, medicine &c. which they wanted. Spent the whole of the forenoon in school, and then trying to write a little I was fairly put out from so many interruptions.

March 19, Tuesday. Being a nice cool morning, I engaged two men to commence and haul my spring firewood. The thaw will not come, all the better for we have plenty of hauling to do.

March 22, Friday. We have no thaw yet and the Oxen are taking the advantage of the frost for they are hauling away. But strange to say, the fish are not catching at all again; and the people who depend upon a supply from their nets daily, must be in great want.

March 23, Saturday. Heard again from the Pas Mountain; some of our Indians have travelled to there and brought word that the Indians are doing well there, the exceeding depth of the snow helps them to catch the large animals, and they are profiting by the advantage and killing numbers of them.

March 24, Sunday. Our congregations today were not very large, either in the morning nor yet in the evening. The two Services however, went on very nicely & the Evening prayers at the Fort as well.

March 25, Monday. All the forenoon in the school, but the School is a good deal diminished in number. At this season of the year it must needs be so as long as the Indians have no better way of providing for themselves the necessaries of life, than the old way of hunting furs &c. I took a walk over the point, and saw a man hauling fence with a horse. The fence is for their patches of potatoes to make the fence good and keep the Cattle out of them. Heard that the old woman referred to last week was much easier.

March 27, Wednesday. The weather is evidently warmer and likely the thaw will be rapid. The families in the Village now have a sufficient supply of fish. The rest that are out hunting are doing well, and paying up their advances from the Company.

March 28, Thursday. The Indians are arriving one family after

another, for Easter. We will have a large gathering again. I went over to see old Mary, I fear she is very bad. Stayed a little while with her to ask her a few questions, which I found satisfactory. I went home to look after the Boys who were taking away the snow from the yard.

March 29, Good Friday. The Indians have been collecting for these few days back, and today we have a large congregation both in the Morning and the Evening. Had the privilege of again addressing the people on the subject of the death of Christ, and exhorting them to place their whole trust and hope of salvation, in the merits of that death. May the Lord of mercy bless the Word to our souls that we may be led to repent us truly of our sins which crucified the Lord of glory. In the Evening I went over to see Mary to have prayers in their house, as she could not managed to come over to the Church.

March 30, Saturday. Nice mild weather now. The people are doing well now in the fish line, no room for complaining now. In the evening we got the people assembled to ascertain how many are likely to partake of the Sacrament tomorrow. We had our Lecture in the Schoolroom, and a prayer on our own souls, that the means of grace we richly enjoy may be blessed to us.

March 31, Sunday, Easter day. The people are earlier at the church gates than usual, when the time came on for the morn[*in*]g Service they quite filled our little church, and with difficulty they could be all seated. Oh, that the Lord would fill me with His Spirit, and give me a door of utterance, that I may open my mouth boldly and make known to these people the infinite love of God which brought the Son of God down to suffer death for our sins, and to arise again for our justification. Had the privilege of meditating the Resurrection of our Lord and Saviour. In the Afternoon we all partook of the sacred emblems of our Lord's dying love. May it be to us a refreshing season urging us to arise from a death of sin unto a life of righteousness. Held a private communion with old Mary.

April 1, Monday. Many interruptions this morning from getting at my own work. The Indians have all came for the Sunday and they are going out again the whole of the forenoon was spent in giving out to them the little necessaries they have need of. Charles was in the School alone.

April 4, Thursday. First thaw we have this season. I hope it may

continue. In School all the forenoon the children are evidently improving. Charles is getting on pretty well with his reading and writing in English.

April 5, Friday. Felt quite poorly today, I could not do anything, I have however Charles in the School. Heard with much sorrow of the sad affliction which has come on Mr. Belanger, in the loss by death, a lovely little girl. Poor people I sympathize with them.

April 6, Saturday. Glad to see the thaw, the winter has been long enough. There will soon be plenty of game. Prepared for the duties of tomorrow.

April 7, Sunday. Not many at church today there are not many at the Village now, most of the men are away at the spring hunt of the Muskrat. Held two full Services notwithstanding and the prayers at the Company's Post as well.

April 9, Tuesday. We have thaw now every day, and Oh what a quantity of slush and water. It will be a great wonder if we are not flooded when the snow is all thawed. Heard from Moose Lake by Samuel Umpherville just arriving, that the thaw has done execution to the snow in all that quarter, and the Rooks are numerous about all over; a sure sign that the wild fowl are not far distant.

April 11, Thursday. The weather now admits of the people going to the Muskrat hunting and Sugar making. Many of them have gone away to the muskrat country and the rest to the Sugary.

April 13, Saturday. More thaw the better now for the Ind[ia]ns are short of hay. I went over to some of the houses and actually found scarcely one person at some of the houses, just one to attend to the cattle, I was not aware that there were so many of the people from the Village.

April 14, Sunday. The Sunday Services have gone on nicely there were not many in church. The School always suffers and is reduced in numbers at this season. It is the last opportunity the Indians will have for collecting the furs and paying up their advances for the Season, and they wish to make the most of it while the season lasts. Going over to the Company Post I found they were all ready for the evening prayers.

April 16, Tuesday. The weather warm, but somehow the thaw makes slow progress. The wind is always cold. We still keep up the School

regularly altho' we have scarcely $\frac{1}{3}$ of the number of children. When the child[re]n all come the School is much too large with such an assistant as Charles and myself to attend everything else.

April 18, Thursday. The cold has set in again and no sign of thaw. The cold is favourable for the muskrat hunting, the Indians will have a chance of paying up their advances.

April 20, Saturday. Some of the hunters have been driven home by the cold to join us in the Services of tomorrow. They are most of them doing well so far.

April 21, Sunday. At the usual time I went over to the School and commenced with the classes, but taking first the class I usually have. I heard them read in English the I Lesson for the Morning, then the other boys with their first books trying the English too; came forward for their lessons. Scarcely had we gone through the whole when the Church bell invited us to go in for the Morning Service. One more opportunity for worshipping God in His house of prayer. One more opportunity for confessing our sins.

April 23, Tuesday. The thaw is doing something now, and the snow fast going; but Oh what quantity of water there is now all over. There are not many Indians about the place we can only keep the School going, and it is only a small School now, most of the children are away.

April 25, Thursday. It is wet every where from the melting snow. It will be a wonder if we are not deluged with water when all the snow yet lying in drifts has melted.

April 28, Sunday. Some of our Indians having come home for the Sunday, we had a pretty good congregation today. The Services have all gone on nicely, both at the Church and also at the Company's Post.

April 29, Monday. The warm melting weather reminds us that seed time is coming on. I had my potatoes overhauled today and the seed potatoes picked out. The river is rising fast & soon there will be no crossing on the Ice.

May 1, Wednesday. Hired the Cockran's to put up my fence at the School to be ready for ploughing in a little wheat.

May 2, Thursday. Had the Boy to put away all the waste hay from the yard. Anxious to get my little wheat down I spoke to Robert Lathlin to commence ploughing for the wheat. The Ice in the River moved today a short distance and then stopped.

May 4, Saturday. The thaw is going ahead and the Ice in the river moving every day. The river will soon be all clear. Arrivals of Indians for the Sunday.

May 5, Sunday. Our congregations today are more full than they have been this long time now. The Indians have many of them come back from their hunt of the Muskrat. Only a few of the young men remained there to kill some more of these animals with the bow and arrow. Had the pleasure of meeting with most of our people again, and addressing them in the name of God. The Services went on very nicely, may the Lord bless them to us.

May 6, Monday. Commenced the first of our ploughing for the wheat, but the ground is so saturated with the water made it so difficult to plough. Got two women to clear away all the loose hay from the hay yard, and make it ready for planting potatoes in.

May 7, Tuesday. The wheat have been sown today & covered in. Today was a nice dry day, the Ice just takes a move most every day, but goes only a short distance and then stops. The School is quite large one again, the children have all come back from the Muskrat hunt.

May 9, Thursday. Got some boys & girls to carry some manure to the garden to be ready for digging it. And two women are employed clearing away all the rubbish from the potatoes fields, making them ready for ploughing.

May 11. Saturday. We are busy digging up the beds in the garden. Quite a hard frost last night which prevented me from putting down any thing in the ground. Got every thing ready for sowing the next week.

May 12, Sunday. We have again enjoyed the Services of God's House. May they be blest to us. We have not all our people yet, some of them are still remaining at their Sugaries, and some still at the hunt. The little Service at the Fort have been attended to regularly; & I trust with some blessing from above.

May 13, Monday. Commenced ploughing for the potatoes this morning, and begun cutting the seed potatoes. One of the little boys of the School was reported to be very ill, and when I went to go and see him I found him really seriously ill.

May 14, Tuesday. Nice dry day, we were cutting some more seed potatoes, and got other 10 Kegs cut with 10 Kegs yesterday. Began to sow our onions, carrots &c. this morning. Went over to see the boy again. The fever had got up to his head and the poor boy was quite delirious. We could do nothing for him, further than committing him to the hands of our heavenly Father. His Widowed mother seems quite resigned to the will & pleasure of God regarding the fate of her Boy.

May 16, Thursday. We have been sowing the whole of our garden seeds now, and our potatoes are ready for planting too. The Indians are all coming to the Village now, it will soon be time for them to go & get their potatoes planted at the potatoe Island. They are chopping up their ground here to be ready for the seed, and breaking out more ground for more seed. They cannot get to the Island above named, on account of the Ice in the lake yet, so they will work here until they have sufficient ground broke out to admit of their leaving the potatoe Island altogether.

May 18, Saturday. The Spring very lingering, we cannot get our potatoes put down the ground is so very wet, and the nights frosty.

May 19, Sunday. We have now all our people home with few exceptions. We have had very full congregations today, and the Services went on very pleasantly. I trust we are all edyified & encouraged to persevere going on to know the Lord. Today is our Sacrament Sunday, and therefore such ingathering of Indians. May the Lord bless the ordinances of his house to our Soul.

May 20, Monday. I have now waited for more than a week for the ground to dry up and admit of the potatoes being planted. The time for my travelling is come and I cannot wait any longer. I have made ready for my travelling and got William Harris & his old Woman, to overhaul my travelling Canoe & pitch it well for my spring travelling. I must leave the potatoes with Rob[er]t Lathlin to put down for me when the ground is fit for it.

May 21, Tuesday. I left Devon in my canoe to visit the Moose Lake Indians. The water being very high in the river made the stream or current very strong. We went down in such a rate, that we reached the Company's Post before sundown. I did not see scarcely any tents

which made me fear that there were not many Indians at the Post. However I assembled all the families and servants of the Fort and held evening prayers with them, passed the remainder of the evening with Mr. and Mrs. McDonald.

May 22, Wednesday. Remained at the Fort visiting the people in their houses, but I was sorry to see very few Indians. They came in to my lodging to see me when I had some conversation with them. I think they are ready now to receive the Gospel, they have no objections to it whatever. I found them quite different from what they were when we had a Mission among them.³² We have a few families here among the Servants of the Company, who are communicants; to these I administered the Communion. Held a regular Service in the Afternoon.

May 23, Thursday. Saw the people this morning for morn[in]g Prayer; and then I got ready for starting for home. When we had breakfasted and bade all the people good bye we embarked, expecting to see the Indians we past on our way down. We had a Canoe in Company sent from Moose Lake Post with two men. We came to the camp we saw on our way down but being on the other side of the river in an awkward place, we could not go to them. We camped more than half way to Devon, and took our supper and had our evening prayer.

May 24, Friday. We reach our house about 2 P.M. only a day and a half since we left Moose Lake; that is good work, for the current is very strong in the Saskatchewan, when it about to overflow its banks. Rob[er]t Lathlin was planting my potatoes the ground only now being dry for the seed.

May 25, Saturday. Quite busy all this day making all the preparations I could for my trip to the Nepowewin, to start on Monday, God willing. At the same time our people were planting the potatoes. All our people are here now.

³² During the early 1850's John Umpherville, a native catechist and Philip Macdonald, a native school teacher from Red River had experienced opposition to their missionary efforts at Moose Lake. In particular, was the hostility displayed by the medicine chief. Two Nails, who believed that he would be punished with death if he submitted to conversion. See CMS/A83, Henry Budd, Journal, Christ Church, Cumberland, May 19, 1851. Furthermore, ostracism by the unconverted majority served as an effective deterrent to missionary success and in many cases, won back those who had converted. However, the influence of Budd's work was great and many of the Devon Indians who frequented Moose Lake while hunting actually functioned as lay proselytizers and attempted to convert the Moose Lake peoples. See CMS/A99, Reverend Henry Budd, Journal, Christ Church, Devon, February 21, 1869.

May 26, Sunday. Full congregation today. What an encouragement one feels to see a Crowded Church before him of eager listeners. One feels himself very small, very little; to be able to satisfy all. But the supply is not to come from our little self and good it was so, for we could not satisfy even ourselves only. "Of His fulness we receive grace for grace." May the Lord abundantly bless our meetings together this day. In the Afternoon held several baptisms.

May 27, Monday. Having settled every thing that required immediate attention, I left Devon again for the upper part of this River. The Saskatchewan is on the rise all the while, and our Route lay exclusively on the Saskatchewan; so that we look forward to a very hard work to get up to the edge of the prairies, and stem the stream all the way. Notwithstanding we have made a very long way today, long way above the 'Big Bend' when we camped hoping to be in good time at Cumberland House tomorrow.

May 28, Tuesday. Reached Cumberland Fort in the Afternoon, and found that only part of the Indians had preceded me, the rest will I trust, be here tomorrow. Assembled all the people for an Afternoon Service, when I had the pleasure of meeting with all the Indians that were at the Fort, and all the protestant portion of the Company's Servants with all their families. When all the Indians are here, the Congregation would really fill a good size Church. Read the exhortation for the Communion.

May 29, Wednesday. The rest of the Indians arrived early this morning. We commenced morning Service soon as breakfast was over. We had a large gathering this morning, the Large Hall could not hold us all. Oh, that I could so speak out the Word of truth with power that the Spirit of God would apply it with such power, that it may reach the hearts of all that hear it. Without His special grace, we shall be nothing more than sounding Brass or tinkling cymbal. Reading the Offertory the poor people came with their little offerings, some in goods and the rest in little Bills. In the afternoon we commemorated the dying love of our Lord Jesus Christ. In the evening I examined the family that was to be baptized tomorrow. The whole of the family of an old Chief named Greenleaf, who had died lately, and he had a large family. They have all come to meet me on this occasion enquiring after the way of salvation. I have never seen them before; but they frequent the haunts of the Cumberland House Indians; and it is from them they

have derived all that they know of Christianity. I found them, of course, with little knowledge, but they knew the principal thing to know, that they are sinners, great sinners, but they are seeking a Saviour. I did not fail to tell them that the Lord Jesus was just the kind of Saviour they wanted, a merciful Saviour and a Mighty Saviour. We had a regular harvest of enquirers, and all through the instrumentality of the Cumberland House Indians; there is no thanks to me, or any man else, for this fresh source of joy, of seeing so many of these notted conjurers held so long in Satan's chains, wishing now to leave his Service, and give themselves up to the Lord.

May 30, Thursday. Having held Services with all the congregation today, in the evening I entered into the Church by the sacred rite of baptism the whole of the old Greenleafs family, all that are here now; for there is an old woman and one of her daughters that are not here. After some examination yesterday, and a few more questions put to them today I baptized them, twelve in number, all the same family; besides six Infants belonging to the Cumberland House Indians and Servants of the Company together. May the Lord watch them, preserve, and keep them close to Himself. They will be living now among the Xtian Indians of Cumberland House and with them, I trust, will increase in the knowledge of the Christian Religion. I stayed all the evening with them and held prayers together before I retired.

May 31, Friday. We got ready to go oft back again to Devon having been informed that I would not see The Rev[erend] Mr. Caldwell at the Nepowewin, I resolved to go back for it was to see Mr. Caldwell that was taking me up now. Mr. Belanger informed me that he saw Mr. Caldwell but was nearly ready to start for the Red River by the plain route. I was sorry to return short from going to the Nepowewin to see those few people we have there, but I would not find Mr. Caldwell home. Late on the day we started for Devon, and came down at a rapid rate.

June 1, Saturday. Reached Devon in good time early in the Afternoon. Our people were not sorry that we came back in time for the Sunday.

June 2, Sunday. All our people are here now and we had a very large congregation today. The Church is too small when all the people are here. We had a happy time of it in Church. The Services went

on so nicely, and all was attention. May the Lord bless His own Word to all of us and make us fruitful in every good work.

June 3, Monday. The constant rains will, I fear, injure much of the seed. The seed has come up very irregularly, and a great deal of it drowned by the rains.

June 6, Thursday. Got 3 men to commence and put the picquets and other wood brought in last winter. The rains are constant. We have school every day.

June 9, Sunday. Hard work for the Sexton to get the people all seated in church this morning. I never saw the church so very full. Our men are waiting for the boats, many of them have engaged themselves to work in them again this summer. The Services in Church have gone on delightfully, may the Lord bless them to us.

June 10, Monday. Rain every alternate day, the ground is just saturated. Much of our seed will be lost. It is alarming how the Saskatchewan is rising. Soon it will be over its banks. The men are still peeling the picquets but there is no working regular for the constant rains.

June 13, Thursday. We can do little else than keep the School going for every thing is just soaked.

June 15, Saturday. Nothing worth while have been done all this week. The heavy rains are raising the river which, in a few days will be over the banks. The lakes on the back are filling up fast.

June 16, Sunday. We still had all our men for the boats have not yet made their appearance. Our Services have again past away delightfully. We are the more urged preaching to our men knowing that soon they will have to travel near three months without perhaps hearing a Sermon.

June 18, Tuesday. Getting some little work done now, the rains are not so incessant. But the river rises on without stopping, in many of the low banks it is over there. All our hay ground is under water. And it is the same all over. All the rivers running from the Pas Mountain are reported to be full & overflowing. All over we hear the rivers running down to H[udson] Bay are exceedingly high. The boats are delaying there is no sign of them yet, and our men are waiting.

June 19, Wednesday. At length the Cumberland boats have come with all the Saskatchewan boats too. Many of our strongest men will have to go and work in these boats for nearly three months before we can expect them back. There will be at least some 60 men that will leave here, they will take their books with them and they are allowed time for their morning & evening devotions and the entire Sunday for their Services and reading of the Scriptures.³³ Two men lead on the Services.

June 20, Thursday. All the boats could not have come yesterday for there are others come today. The gentlemen in charge of the cargos have started today, leaving the rest of the boats to come after when they were ready. Many of our men came over to say, "Good bye."

June 21, Friday. The rest of the boats started today as they got ready, leaving the Village with some 60 men less. The river is still on the rise.

June 22, Saturday. The Moose Lake boat which had delayed one of the York boats till now waiting for it, have just arrived; and the York boat started immediately. One of my married daughters arrived in this boat.

June 23, Sunday. So many men gone in the boats, there were of course fewer in church. However there are all the families remaining and many of them large families that would still fill up the seats. The School going in at 9 A.M. the children were all arranged for their classes. We had scarcely gone over them all when the bell invited us in for the morning Service. The two Services over I walked over to the Company's Fort to hold an evening prayer.

June 26, Wednesday. I have had the girls weeding and hoeing the potatoes for these 3 days. Large patches of potatoes have been rotted in the ground for they never came up. We have the School going all the while. I went out to the houses to see what the women were doing, and how their potatoes looked after all the rains.

³³ In 1869 Reverend Budd reported that the Hudson's Bay Company had allowed their crews to conduct Sunday services and evening prayers during tripping. Furthermore, the Company was obliged to permit their tripmen to have every Sunday free unless travelling was absolutely necessary. One of the older communicants was allowed to accompany the Devon men and lead the necessary religious observances. See CMS/A99, Reverend Henry Budd, Journal, Christ Church, Devon, June 9, 1869.

June 29, Saturday. All this week we have been working at the potatoes, I am afraid they have been injured. I don't expect a very large crop of them. In the evening rather late, 4 boats was reported to be coming up, they were boats from Norway House manned by the Norway House Indians who are Wesleyans, they don't travel on Sunday. They camped here for the night, yea, till Monday morning. I was glad they did for they will make part of our congregation tomorrow. They reported that the other 4 boats from Red River were not far behind them, and would be here by tomorrow morning. In this brigade I expect my daughter out, just come out from School. Saw some of the men and they told me that the boats behind were bringing my daughter. I was truly happy to learn that a member of my family was so near. I thanked God and took courage.

June 30, Sunday. While we were at Church at the morning Service the second Brigade of the Portage boats had come, and brought my daughter to my embrace. This brigade stayed for the evening Service too, but when this was dismissed they started off, not so with the Brigade that came on the Saturday evening, they remain the entire day, they don't stir till Monday Morning. July 1, Monday. This morning the Norway House Indians who had rested the whole entire Sunday have gone. I collected some women to clean our church, and the rest to clean out the whole entire yard, then we went into the school. The School is quite large, all the families of the men gone in the boats with those who summer here there is a great many children. The River is on the rise daily, it is now over the banks with the exception of a few high points.

July 4, Thursday. Got some more women to clean and hoe up the potatoes. The fields and the garden look promising but the wheat has quite rotted.

July 6, Saturday. I have attended the School all the week, and the women have finished cleaning and hoeing all my potatoes. The whole of the cattle yard has been renewed, all new picqueting.

July 7, Sunday. Went over to the School at the usual time and commenced teaching our classes. We have lost our School Teachers, they have gone in the boats, we have the whole of between 70 or 80 children in our hands. Having dismissed the whole we walked into the church, where we met with the rest

of our fellow worshippers. The Services went on delightfully. I had the privilege of addressing the congregation twice. May the Lord whose Spirit alone can illuminate our dark minds, bless the Word to each of our hearts and bring forth in us the fruits of good living, to the praise of His holy Name. The short evening Service in the Company's Fort have gone on steadily.

July 8, Monday. Glad to hear from Brother McKay³⁴ by the arrival of Mr. and Mrs. Whiteway on their way in to the Red River. Mr. Whiteway gave me a call for a short time, and informed me that all the country up the English River was likely to be deluged, the water is exceedingly high, all the Rivers and lakes were full.

July 10, Wednesday. We hope the water is at a stand now, but from its being so high, and every creek and River and lake so full to overflowing; it will take a very long time to drain off. It will be late in the fall before we can expect to get any hay made. We are in the school daily and teaching both in the Cree Syllabic and likewise in the English.

July 13, Saturday. The river at a stand still, I trust it may admit of our getting some hay made in the fall. Went over all the field to see if the grubs were working there as in the Company's fields.

July 14, Sunday. The Services went on delightfully, and the attendance continue very large. Going over to the Company's establishment, I found the people here were all ready and waiting for the Service. We sang a hymn then read an Exposition of the Gospels, and after this we went on our knees and offered up a prayer on our souls that the Lord would bless His Word to our good.

July 15, Monday. Found out that these destructive grubs have found out our potatoes too. Collected some boys and girls to hunt up the worms.

July 17, Wednesday. Finished going over all the potatoes cleaning and hoing them the second time over. The grubs are still cutting away at the potatoes, and if they carry on thus for some time yet, they will have taken more than their tithe, and leave us with a small share.

July 19, Friday. Having been at School the whole week, in the evening I went out to ascertain whether the water is at all sinking.

³⁴ Reverend John Mackay, formerly of The Pas Mission (1864-1866), was at this time stationed at Stanley Mission which was located on the Churchill River.

If it is sinking it must be very slowly indeed, one can scarcely perceive it. I do not think it is rising neither. Heard again from Mr. McKay by John Fidler passing down on his way to Red River. He reports that the water is most exceedingly high in all the rivers and lakes between this and Stanley Miss[io]n and the English River itself is very high.

July 20, Saturday. Writing all the day for the return Portage boats, and preparing for the duties of tomorrow.

July 21, Sunday. Another opportunity afforded us for worshipping God in His house of prayer. May we feel our responsibility for the means of grace we so richly enjoy. The attendance was still good and I enjoyed the Services of God's house very much.

July 24, Wednesday. Having attended to the School on the forenoon I went out to see if the water was at all sinking. I was glad to find that it was, but very slowly; It must take a very long time to sink so much as to leave our hayground dry.

July 26, Friday. A boat has come down yesterday from Cumberland House it has started off today with another one from here both bound for the Grand Rapids. Anxious to commence doing something towards making some hay, I went off in a Canoe to paddle about and see whether the water has not sunk enough to admit of working a little at the hay however far it was. Went all over about the Whitefish river on all the highest ground; but found no hay ground dry. It will be very late in the fall before there will be any dry ground for making hay on; and a serious thing for me who have more than 30 head of Cattle and horses to keep alive if I can.

July 28, Sunday. A very sultry day with not a breath of wind. It was quite unbearable in the church. We had some women come down from Cumberland House with some children to be baptized. Both the morning and the Evening Services went on nicely. Another happy opportunity for making known the inexhaustible riches of Redeeming love. In the Afternoon held 3 Baptisms. The evening Service in the Company's Fort had the usual attendance.

July 29, Monday. Sent off 5 men to the Whitefish river to go there for the week, and try to get some hay cut in the water, and carry it up to the high and dry ground to dry. When these had gone I went in to the School & continued there till 1 P.M.

July 31, Wednesday. Some York boats was announced to have made their appearance already, they proved to be the Isle a La Crosse Brigade bringing up the Outfit for the English River. It will be just one month yet before we can expect the boats up for this District.

August 2, Friday. My men have all come home having failed to get any hay made. The water is yet too deep, and the weather very unfavourable for hay making.

August 3, Saturday. Sent John Bell to go about all over in search for some shallow spot where we might a little hay cut; but, he has met with no success, the water is over all the ground where the hay is growing. The weather is exceedingly unfavourable.

August 4, Sunday. The School in the morning with the full morning Service occupied the forenoon; and a full Evening Service with the evening prayers in the Fort takes up all the Afternoon.

August 6, Tuesday. This day for a wonder was dry. The men had gone yesterday to collect and dry the little hay they managed to cut last week. They have come back today having put the hay into two little stacks. And now we must wait with patience till perhaps late in the fall, before we can attempt to make any more hay.

August 8, Thursday. The School is the only thing we can well do for there is no doing any thing outside, it is always cloudy and wet.

August 10, Saturday. The women and families had gone for berry hunting and fishing, some day this week; but they have all come today for the Sunday.

August 11, Sunday. The church was looking quite full today all the women and the families being present the attendance was still good. The two Services past on delightfully. Gave notice of the Sacrament for the next Sunday. Coming home from the evening prayers of the Company's Fort to our own evening family prayer, I found there were some people waiting for me. We immediately commenced the service, reading and expounding the Scriptures to the people, Praying and asking God's blessing on the means of Grace enjoyed by us.

August 13, Tuesday. What a long time of wet weather now to be sure, it is no wonder that the water is much too slow in draining away, it is so abundantly supplied from the clouds.

August 16, Friday. Nothing else can be done only to keep up the School. Our neighbours the Cumberland Indians have come down a few families to be ready to join us the next Sunday.

August 17, Saturday. Today we generally assembled our people for prayer and praise. In the Afternoon we rang the bell for them. We commenced with singing a hymn when we asked a blessing on our meeting, then reading an appropriate portion of Scripture, I endeavoured to explain the same to the people as the Lord enables me. The second prayer is generally offered up by some old Communicant among them-selves; praying for the blessing of the Lord on His own appointed means of grace which we hope to enjoy tomorrow.

August 18, Sunday. The church was quite full, there had been more people come down from Cumberland House to join us today in the celebration of the Lord's Supper, these with all the families which came in from several quarters served to swell the number of attendance. Mine was the pleasure and privilege to address them in the Name of God, to repent them truly of their sins past; have a lively faith in Christ our Saviour; amend their lives, and be in perfect charity with all men; so shall they be made partakers of those holy mysteries. The Offertory when read, the people came and presented their little Offerings. In the Afternoon we all joined in the celebration of our Lord Jesus Christ's death.

August 20, Tuesday. We were glad to see our Indians come back from their trip to the Portage La Loche. They have come back in excellent health, none the worse for their hard work. They have had a very trying trip of it, on account of the very high water.

August 22, Thursday. More boats today and proved to be the Norway House Indians on their return from the Portage La Loche. The water is sinking now a little every day, and I trust may soon leave the hay ground dry.

August 24, Saturday. The third and last brigade of the Portage boats came ashore here today at Noon. I was glad and happy to see The Rev[erend] Rob[er]t McDonald, my old Schoolboy, who for a number of years I had not seen, since he went out to the far North." He was on his way to visit England. I don't know when I

³⁵Reverend Robert McDonald is noted for his work among the Loucheux or Tukudh Indians around Fort Yukon. In 1875 he became the first Archdeacon of the Diocese of Athabaska. His publication, a Tukudh grammar, was published in 1911. See Boon, *op. cit.*, pp. 204-6.

was so envious but I must confess I was this time. I wished I was in his place.

August 25, Sunday. The School commenced at an early hour, taking my daughter to the School she assisted me giving the wanted lessons to the children in English. The School being dismissed we went in the church and commenced the Morning Service. The attendance was still greater for all the men from the Portage having come, the attendance was large. The Afternoon Service with the evening prayers in the Fort both went on nicely.

August 26, Monday. As the water has a good deal sunk now by this time, I sent out men to go out and cut the hay in my own hay ground. At the same time I had others cutting my barley. The weather keeps quite favourable for the work.

August 27, Tuesday. We are in school daily, the children are evidently improving. After school hours I set the boys to clear away the stones. The water is, we think, sinking slowly from our hay grounds so that, all hands can be out making hay.

August 29, Thursday. The boys are still stoning the field and carting away the stones. We are now able to get some hay made.

August 31. Saturday. The York boats are expected now daily, they have now past their time of last year by a few days. We are making hay now every day but the hay is not very good. It is spoilt by being too long under water. Still, we have no better and glad to get even this, bad as it is. I still keep the Boys employed after School hours in the field.

September 1, Sunday. I was glad when I heard the York boats had made their appearance and were coming up round the point. Great many of our own people I knew was in these ten boats, and they came just in time to join us in the Morning Service. The bell rang half an hour later than the right time, to give them a little more time to get ready. The Services past delightfully, the attendance was so large, and all attention which gave me such encouragement that I wished I could speak to each heart before me. May the Lord Himself condescend to bless the few words spoken in much weakness, and bring it home to all our hearts & make it take deep root downwards, and bring forth fruit upwards to the praise and glory of His own great Name.

September 2, Monday. A busy day at the Company's establishment some 10 or even more boats lying on the beach with full cargos, and all manned with the natives. Some of the boats to discharge their cargos here, & the rest to pass on up to headquarters. I scarcely could see the gentleman in charge to pay my respects to him.

September 3, Tuesday. So many calls on me this morning I could not get to the School. The weather is much drier now than it was in the summer. The water too is now sinking and leaving the hay ground, so that we can now make hay with comparatively easier work.

September 4, Wednesday. Very nice weather now for any kind of work, it is so nice and dry. Many of the Indians are out making hay for themselves. I have by no means finished neither, so I sent out 4 men more to cut some more.

September 6, Friday. Being quite cloudy, and as we thought, threatening rain, I sent over the Boys again to go & put the hay in cocks, that the rain might not spoil too much of it; at the same time the hay would be always ready for stacking the first dry day.

September 8, Sunday. Enjoyed the pleasure of worshipping God in His house of prayer. Full congregation of eager listeners to the Word of life, it was quite a pleasure to address them. May the Lord of life and glory grant us grace that we may be mutually be benefited from the means of grace we so richly enjoy.

September 9, Monday. The one great subject of talk is, 'hay,' 'hay,' everybody is taken all he can now, for the grass is fast fading; very soon it will be good for nothing. I must keep the men at it till it is done. The time for my journey up has come round.

September 10, Tuesday. I was preparing for my journey up the Saskatchewan, and got William Harris to put my Canoe in trim for travelling.

September 12, Thursday. Made a start today for our trip up the river. It will be all river road all the way up to the Nepowewin, and a strong current to work against. We made a pretty good days work of it, & camped a little below the large bend of the river. The usual routine of little things being got through, we held our evening prayers, imploring the blessing of the Lord throughout the entire trip & remembering the poor Indians for whom we go, and praying for the presence of the

Lord to go forth with us. "If thy presence go not with me, carry us not up hence."

September 14, Saturday. Reached Cumberland Fort in good time at noon, and was glad to find that many of the Indians were waiting for me. In the Afternoon they were assemble in the large Hall where I had the privilege of preaching the Word of God to them. Read the exhortation for the Holy Communion to the people before dismissing them.

September 15, Sunday. Soon as breakfast was over the people were all assembled for a regular Morning Service. All the Company's Servants & families, and then all the Indians with their families together, made me wish we had a church for them, even this very large Hall is quite Crowded. The Communicants came round the Table and partook once more of the sacred memorials of our Lord's dying lave. We had nearly 40 Communicants this time all but one. In the Afternoon the people were assembled again for the Evening Services when I had the pleasure of addressing the people again, and holding baptisms in the evening. Spent the evening with the Indians.

September 16, Monday. Rose early and got the men to collect my little things & resumed our Journey up the Saskatchewan [River]. We must try to be up at Nepow[ewi]n by the end of the week if possible. It will be very hard work if we do reach the Mission by Saturday, very strong stream to contend against, and in many places strong rapids and shoals.

September 21, Saturday. By the good providence of God we did reach the desired spot. I was happy to find The Rev[erend] Mr. & Mrs. Caldwell quite well, as well as all the rest of the people. There was a good number of Indians tents to be seen which was a sign that there was some Indians here. In the evening the people were assembled at my request, when we held an evening prayer together, gave notice that there would be Divine Service held tomorrow morning & evening in the School Chapel; as well as the celebration of the Lord's Supper.

September 22, Sunday. Soon as breakfast was over We all went in the School Chapel and held a full Morning Service. I took the entire Service, reading the prayers & preaching the people were so attentive that I felt such pleasure in endeavouring to explain a portion of God's Holy Word to them. May we through God's blessing be mutually benefited by the Word spoken. In the Afternoon I read prayers for

Brother Caldwell and he preached the Afternoon Sermon. Then we administered the Lord's supper to the few Communicants that came forward. The Services being over I saw all the people belonging to the place. And I spent all the Evening with Brother Caldwell, and a few Indians.

September 23, Monday. Went over to the Fort to see the Company's people. I was acquainted with them all from the time before when I was living with them. I took breakfast with Mr. Philip Turner, the gentleman in charge of the Fort. Stayed some time with them people who loaded us with some necessaries for our return back. I crossed to the mission side of the river now, and stayed with Mr. Caldwell. I showed him the best way for conducting his mission. Especially to farm a great deal and he would be sure to draw the Indians about him. Went out to the Indians tents with Mr. Caldwell and saw the Indians I well knew. They all like Mr. Caldwell and spoke well of him. Having given all the instructions necessary to Mr. Caldwell I took leave of all the people and left late in the evening, came down at a rapid rate. Soon it got dark, much too dark, to knock about the Stones with a bark canoe. The men shot a Moose Deer as it was walking on the Beach, very nice meat it was providential for our provision were getting spoilt with the wet.

September 25, Wednesday. Reached Cumberland Fort, and saw the Indians again. Held Service in the Afternoon and baptized the remainder of Old Greenleaf's family. The whole family of them are now baptized and being with the Cumberland House Indians I trust they may go on well. I stayed in the Hall all the evening with them; they had so many questions to ask. I never saw, in all my intercourse with the Indians, for these many years, a set of enquirers more in earnest than this large family are. I pray God that they may be added to the number of the faithful.

September 26, Thursday. Stayed still with the Indians at the Fort, to ascertain their mind regarding the locality where they wish to collect and have the Mission, in case a missionary was sent to them. After a long talk, and much time had been wasted in talk only, and no place settled upon, I dismissed them, by saying, that I would go & see all the places they mentioned as being desirable and judge for myself. They said that would be a good plan and they would guide me to the place. Late in the evening I left them & started for Devon, intending that

next time I came by canoe, I would go and look out a place for a mission for these Indians. We intend to go on all the night to be at our house soon tomorrow. We had not gone far when we met a Trader's boat just come out from Red River. I was glad to see Robert Bear come out again for the purposes of Trade. I felt thankful to hear that they had left some letters at my house.

September 27, Friday. Reached our house soon in the forenoon and found that a very severe cold with influenza was going among the people in the Village.

September 28, Saturday. Many of the people calling in for medicine principally. I don't hear of a serious case as yet.

September 29, Sunday. Both of the Services are well attended morning and Evening, with the evening prayers at the For[t]. On my return home from the Fort I found several waiting for our own family prayers which was commenced at once.

October 1, Tuesday. Commenced today to take up our potatoes, we shall have a tolerable crop tho' some patches of them have been spoilt by the heavy rains we had. We took up just 100 Kegs.

October 2, Wednesday. The Cold is very severe specially on the weak and aged. Kept the women at the digging, they have taken up 130 Kegs today.

October 3, Thursday. The women were only half of this day employed at the potatoes when they finished. They took up only 60 Kegs. A large portion of our potatoes have been spoilt by the heavy rains in summer, and the grubs have cut so many; we are a good many Kegs short of the last fall.

October 4, Friday. The people are coming in from all quarters they know it will be our Sacrament Sunday with us next Sunday.

October 5, Saturday. The people as usual were assembled in the school room when all the Communicants were present. We commenced the meeting with singing and prayer. One of the old Communicants finished the Service by offering up an earnest prayer for the Divine blessing on our souls. Their prayers are generally so meek and the language so simple.

October 6, Sunday. The morning was rather cold, reminding us

that winter is not far distant. We went in for the Morning Service at an early hour. The church was full and I had the pleasure of addressing the congregation once more. The Offertory being read the people came up the aisle with their little Offerings. On coming out from church we saw a boat lying on the beach opposite the Comp[an]y's Post just lately arrived. It proved to be a boat from Cumberland House taking C[hief] F[actor] Christie into the Red River Settlement. In the Afternoon Service we all assembled around the Table of the Lord & partook of the memorials of our Lord's dying love. The crew of the boat lately come being principally our own Xtian Indians from Cumberland House came in to the church and joined us in the Communion.

October 8, Tuesday. Quite a storm this morning, and cold with it. The storm continued all the day, and in the evening brought the snow.

October 9, Wednesday. The wind has not at all abated, nor has the cold got less, even it is freezing hard all the day, and the snow still continues to fall.

October 10, Thursday. Very different this morning to what it was yesterday and the day before. The Sun got quite clear and warm, and the wind has entirely gone down. Got ready for a visit to Moose Lake.

October 11, Friday. Started off this morning for Moose Lake. We came to camp near the mouth of Moose Creek. Saw two Camps of Indians as we came down and stayed some little time with them.

October 12, Saturday. Arrived at Moose Lake Fort early at noon and found all the people quite well. Spent all the Afternoon in visiting the Servants in their houses, and seeing the Indians. There were much fewer of these than I had hoped to have seen. Held prayers with all the people in the evening and spent the rest of the Evening with the Gentleman in charge.

October 13, Sunday. A nice morning and quite warm. Immediately breakfast was over we assembled all the people, Servants and families and the Indians, for Divine Service. This had to be done in both languages English and Cree that are spoken. We have a few Communicants principally the Fort people. I have administered the Sacrament of the Lord's Supper to these, and in the evening held baptisms. In the evening Service we assembled all the English speaking portion of the people, and held a regular English Service with these, and the Service in Cree came in last.

The Indians of Moose Lake are wishing to have some one to go out and live among them to teach them the knowledge of the true God. They are sorry that they once had the Gospel preached to them, and that they rejected it. They look with envy to the Indians of Devon, .they seem to be different from them somehow, and they were one people once; what has made the difference?

October 14, Monday. Held the morning prayer with all the people and went out to the Indian tents. I am sorry that I have not seen many of the old men only a few that are here just now. In the Afternoon we made ready for our return home. We have to toil up against the stream now all the way till we reach Devon. We travelled till late in the evening to get on as far as possible that evening that we may reach Devon tomorrow.

October 15, Tuesday. Started in the night for we had a long way before us to do, and I wanted to get home for the weather was cold. However, we did reach home but it was hard work, and we suffered much from the cold, and glad to get to a warm fire.

October 16, Wednesday. There is evidently snow in the clouds falling now and again for the air is so very cold. The Indians have not all their potatoes taken up yet. They have to go get them taken up at the potatoe Island. They have been trying to kill the geese, but they say, these geese are very few this fall, the duck are very abundant.

October 18, Friday. The Indians have agreed that they will have a dinner together today. To this end they have all cooked some geese and ducks etc. etc. in their own houses, and brought it over to the capacious schoolroom. Here they ate their dinner all hands, the men of course sitting down first, and the women & child[re]n coming last. They were very happy together and it was the means of giving them mutual good feeling of each other.

October 20, Sunday. The morning was a fine one, but the day turned out to be a wet snowing day, and continued so all the day. The Church Services went on delightfully with the Evening prayers at the Company's Establishment.

October 21, Monday. The snow is quite deep now on the ground, having fallen all the day yesterday, & all the last night. We are now trimming up our stables for the winter.

October 22, Tuesday. A very nice day and quite warm, sent out men to go and boat some hay over the river for use till we can haul on the Ice. I had some women cleaning out the School House ready for use.

October 24, Thursday. The weather continues to be warm, and the snow is thawing fast. Most of the Indians are still out to the duck hunting. The ducks are reported to be very plentiful.

October 26, Saturday. I have felt so unwell these two days back that I have not been able to look after anything. I am no better today. I was forced to take some medicine. The Indians are coming in for the Sunday.

October 27, Sunday. All our people are here yet, none has gone to his winter haunts. We had the privilege of enjoying together the Services of God's house morning and Evening. Then I went over to the Company's Post for the Evening Prayers.

October 28, Monday. Rather cold again today. I have been in School all the forenoon, great many children just now at the Village.

October 29, Tuesday. Set two men to cart some manure to the field ready for next spring. The weather keeps rather wet and soft. The Stables are being repaired and being made right for the winter. When the School was out, I went over to Widow Turner's, poor old woman, she scarcely had any wood in the fire. I sat a little time with her, asked her a few questions of the state of her mind, to which she answered satisfactorily.

October 31, Thursday. Still at the hauling out manure to the fields, but the weather has been very unfavourable always. The School is the only place we can do any thing right.
November 1, Friday. The snow is still more and wet with it, I did not go to the School, it is so wet.

November 2, Saturday. The wet snow and sleet continues until every thing now is completely saturated. The men work on, I am anxious to get the manure taken to the fields before the frost come.

November 3, Sunday. Still the same weather soft & wet. The Services went on very well both in the Ch[urch] and at the Fort. In the evening I usually have one or two of the young Lads into my room to take lessons with me.

November 4, Monday. Still wet all the day, precisely the same weather as yesterday & the preceding few days. I tried to go to School today but it was very cold. The men are still working at the dung.

November 5, Tuesday. Still warm as the wind is from the South. The Boys are taken away the dung still today, and we have taken in some 25 Kegs potatoes from the outer cellar in case of them being damaged by the constant wet and sleet falling. Finished hauling dung.

November 6, Wednesday. Strange to say the weather which has been now for several days continues still to be soft and wet. Sent the men over the river for another stack of hay. I was in School all the forenoon. In the evening there was an indication that the weather is going to change. The wind changed to the North west and got colder.

November 7, Thursday. The air much colder and the wind was strong. The snow falling thick and yet soft, and thick crust of Ice floating down the river.

November 8, Friday. Much Colder now, and I think now the cold will set in. The snow still falls and the piece Ice are larger. In School all the forenoon.

November 9, Saturday. Our neighbours have been butchering their Cattle and Pigs these few days past, and as the cold has really set in we have been doing our butchering too, & killed two Oxen. In a week more I expect to have 8 Pigs killed for use for the winter.

November 10, Sunday. Still snow and blowing quite strong. The snow is quite deep at once. The two Services went on as usual and the evening Service at the Fort.

November 11, Monday. Quite cold today & blowing very hard all the day. Had to cut up the meat of the animals killed on Saturday. River fast closing up, large fields of Ice floating down. The snow is quite deep.

November 12, Tuesday. Snowing still more or less and the snow is now very deep indeed. The Indians are going out to hunt the fur-bearing Animals which are said to be numerous about the neighbourhood. Cold continues and fast closing up the river.

November 13, Wednesday. Still snowing more than ever all the day. Most of the men in the Village are away hunting the Rats [muskrats]

and what other fur-bearing animals they can find. In School all the forenoon.

November 14, Thursday. Still colder than it has been, and the river is fast closing up. The men most all away. In School all the forenoon.

November 15, Friday. The wind and cold keep up well, & river is gradually closing up. We can do nothing but attend the School.

November 16, Saturday. The cold North West [wind] still continues to blow. The snow has now fallen quite deep, and the people require snowshoes to enable them to walk about any where. I was preparing for the duties of tomorrow. Butchered 8 Pigs today, the meat when cut up was a nice sight, a sight never seen at Devon; so much for old Budd.

November 17, Sunday. The day was nice, and the Services in church went on well, with the evening Service at the Company's establishment. Many of the Indians are away at the Muskrat hunting.

November 18, Monday. Many of our Indians went away again today to go and kill some more Muskrats while the snow is shallow and while they can kill them easily.

November 20, Wednesday. We had to send for some hay today for the Cattle, having the dogs to haul the hay on a horse sleigh. The Indians are hunting the Rats.

November 22, Friday. The Boys have gone again for some hay. The weather is getting cold now, and we must look out for some firewood now.

November 23, Saturday. Today we expect most of our Indians from all quarters; tomorrow being our Sacrament Sunday, they will not fail to be present if they can. In the evening I assembled all the people in the School room but of the men they could not all come. Our meeting being over, and our Evening Service ended, we dismissed the meeting. Then the Sunday School Teachers were called in my own house. After taking tea and some refreshment together I took my Bible and asking some questions on subjects which I thought they scarcely understand; I explained some passages for them until it was time to have our family prayers after which they took their leave and went home.

November 24, Sunday. Wind North West, the morning was cold the people were assembling together at an early hour, and soon was in the church for the Morning Service. The Church full to overflowing. I had the privilege of breaking the bread of life to the Congregation & preaching to them the unsearchable riches of Redeeming love. The people being all attention I had much encouragement in doing so. The Offertory being read the people came forward and offered of the little they poss[ess]ed. In the evening we administered the Sacrament of the Lord's Supper to about 130 Communicants then I went out and gave private Communion to an old Communicant who had cut her foot and could not come to the church.

November 25, Monday. Still colder today, we had to take in our young Stud horse. Had many visits from the Indians today, they have kept me quite busy all the day.

November 26, Tuesday. A very cold morning, and continued very cold all the day. The wind strong from the North; nevertheless many of the Indians are away to their hunts.

November 27, Wednesday. The cold continues, this weather will make all travelling good as it will freeze up all the weak parts of the Ice. In School all the forenoon.

November 28. Thursday. The air has been warmer in fact the wind has turned about to the South West. In the evening I went over to the other side of the river to see an old Communicant who looked so very unwell on Sunday at Church. I found her pretty well in body, and well in mind. I stayed some time with her, and then left.

December 1, Sunday. The two Services went on as usual both the morning and Evening Services. The School and the evening prayers in the Company's Post, all have been attended.

December 2, Monday. Commenced with the hay hauling today, which will take some few weeks to get all home. At the same time I was trying to write my journal and attending to the School.

December 4, Wednesday. I have 3 men cutting my winter's firewood and other 3 men hauling hay with 3 Oxen. The people of the Village are doing well so far, the fish are abundant, both in the Carrot and Pas Rivers.

December 7, Saturday. Hauling hay all the week, and at the same time trying to get some writing done. In the evening preparing for the duties of tomorrow.

December 8, Sunday. Another sabbath sun dawns on us once more. The morning was cold and the church was rather cold at the first Service. Found the Teacher at work when I got into the School. The children were not all in, and the School was not full. I took my own classes all those who are trying to read in the English. At ½ past 10 the Bell rang and we concluded the school with chanting the “Gloria Patri,” - and walked into the church, to join our brethren that were already in Church. Had the pleasure and privilege of addressing the Congregation in the Name of God, and exhorting them to lay hold on the promises of God’s holy Word. May the Lord bless His own Word for his Name’s sake.

December 9, Monday. Resumed our work in hay hauling, we are in for it all the week. Charles and I are in the School the whole of the forenoon of each day. I am writing my Journal every day in the Afternoon.

December 12, Thursday. The hay hauling is going on but slowly, though we are using 3 Sleighs yet the hay being so far away we make but a few trips in the day.

December 14, Saturday. We have been all the week hauling our hay. The distance is so far the Oxen are giving in and I am afraid that we shall not get all our hay home this time. Some of the people who had gone off for their fish at the Lake have returned for the Sunday.

December 15, Sunday. The morning was cold and the church was bitterly cold at the time of the Morning Service. Had the privilege of preaching to a full congregation twice this day, and attending to the usual Evening prayers at the Company’s establishment.

December 16, Monday. Having been all ready on Saturday for a start to Cumberland House, I took leave of my people for the week intending if all keep well to be back again by the end of the week on Saturday. The day was bitterly cold enough to do to keep ourselves from freezing. In fact, none could escape from freezing for we were all more or less bitten with the frost. Our camp for the night was at the Birch River, at an old Sugary. Here we past the night in a most miserable condition, I never remember to have felt the cold so keenly in all my life. I thought we should have all [been] frozen and stiff enough before

morning. In this sort of travelling I have travelled more or less through woods or through prairies as the case might be for these 30 Years & more and have been benighted out in the middle of Prairies & out in lakes, and obliged to camp without fire, without supper, nothing; but taking my buffaloe Robe and wrapping myself well and lain just as I walked on the Ice, or, on the snow as the case may be, and strange to say I have slept well: but this night beats all I have yet suffered. Another such night and I am done for, I could not survive it.

December 17, Tuesday. Left this miserable hole as soon as we could see and pursued our way in the birch river ere we cut across land to the Saskatchewan. The snow was deep, and the travelling was slow. Getting dusk in the evening we reached Cumberland House in exceedingly cold weather. I was glad to hear all the people well. A few of the Indians had made their way to the Fort already and preceded me, & the rest will be expected to reach this tomorrow. Heard that one of our Communicants was very ill, I must go and see him.

December 18, Wednesday. The weather was bitterly cold, and yet we could see the poor Indians wending their [way] to the Cumberland Fort where they expect I have come. I had them assembled soon after breakfast and held Divine Service with them. Read them the exhortation for the Communion tomorrow. In the evening I have had them assembled again in the Big Hall for the evening Service. In the Evening all came to the Fort all that we expect can come this time. Went to see Rob[er]t Flett but could not speak to him - is delirious.

December 19, Thursday. Stayed still at the Fort but, it will be my last. I must start for Devon the day following. Saw all the Indians and held Services with them. In the Afternoon All joined in the commemoration of the death of our Lord Jesus. I have held Baptisms with them, and have gone to see the sick woman and administered private communion to her. The poor sick man had died the last night, and late in the evening we buried him. Thus ended another day here in the Fort.

December 20, Friday. Left Cumberland House in a snowstorm and bitterly cold. I had to go there was no alternative I shall be expected down at Devon by tomorrow evening. We came in and camped at the Birch River.

December 21, Saturday. Started from our Camp early in the morning and the weather is still extremely cold. We drove on our horses that we may reach our home before nightfall. Reached my house early in the evening.

December 22, Sunday. The morning very cold the Church could not be sufficiently heated. Our people had been gathering here from all parts wither their hunting had led them. And now a large congregation had collected. I had the pleasure of preaching to a crowded Church, which I pray may be blest to the Congregation.

December 23, Monday. Married a couple of our own young people this morning. The day continues cold. The married people made a little dinner and invited all their friends and neighbours to their dinner.

December 24, Tuesday. The weather keeping still very cold, we require a great lot of firewood. We are getting some firewood home for the winter is exceedingly cold.

December 25, Wednesday Xmas Day. All our people have been collecting here for the last week or two and now the whole of our people are here for the Xmas. We had full congregations morning and Evening, and I had the privilege of addressing them at both times. At both times the church was full to overflowing. In the Afternoon I administered the Sacrament of the Lord's Supper to 120 Communicants. The Offertory being read the people came forward & brought their little Offerings to the Table.

December 26, Thursday. Sent off my Sleighs for a trip of fish from the Lake. The people will be soon going to their hunting, but will come back for the New Year.

December 29, Sunday. Many of the people had remained for the New Year's, and so we had a good congregation today both Morning and Evening. The Evening prayers at the Company's have been attended too.

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January 1, Wednesday. New Years day. Upon the whole it is a nice day, much milder than has been for a long time. We had given the people something to make a dinner of, and they have been busy cooking all the last night, today they have brought it all to the School House. They invited the whole Village to dinner. We had a nice quiet time of it in the School, and all had a nice dinner and plenty of it. The men went out to play "football" all the Afternoon. The day past away quietly, and the children playing all the evening.

January 2, Thursday. Sent off the sleighs again for a trip [of] fish. We must try and haul away our fish as fast as we can before the snow is too deep. No change in the weather and it is always snowing. Trying to do something towards writing, as the Packet will soon be here now.

January 4, Saturday. The Sleighs have come with a trip of fish. The snow falls continually.

January 5, Sunday. The Congregation was thinner today some of the people had gone to the hunting. Trying to write all the day but Oh, what interruptions.

January 6, Monday. The horses have gone again this morn[ing] for a trip of fish. Writing as much as I could.

January 9, Thursday. The Packet was expected to come today by the time it usually came formerly. No sign however of the Packet today.

January 10, Friday. The fish haulers have all been sent off again today. The snow is getting deep and we must try and get our fish home. No sign of the Packet. I am writing away.

January 12, Sunday. Our two Services in the Church have both been well attended to, and the Evening Prayers at the Company's Post as well. Strange, no Packet yet.

January 13, Monday. The none arrival of the Packet enables me to go on writing more letters than I could have written.

January 15, Wednesday. The Sleighs had to go again for fish. I was still writing away for the Packet.

January 18, Saturday. The horses have come home with the trip of fish, but the poor animals are giving in. We are however, near the last of the fish now, when the horses will have nothing to do but feed. No Packet has made its appearance yet strange to say.

January 19, Sunday. The School was in at the usual time and the Teachers with their classes were at work. I had my Class and heard all the children say their questions &c. At 'h past 10 Oclock the Bell rang for the Morning Service when we again had the privilege of worshipping together in God's house of prayers, hearing His Word and singing His praises. In the evening I went over to the Company's establishment and held the usual evening prayers.

January 22, Wednesday. Sent off my Sleighs for the last Trip of fish. The snow is really getting too deep for the horses, and I am glad that this is the last trip they will have for this winter. It is strange no Packet came.

January 25, Saturday. James Cook's two men who have gone to Red River have returned in the evening.

January 26, Sunday. The two Services in the Church went on as usual and the evening prayers in the Fort.

January 27, Monday. The other two men John Bell and Rob[er]t Thomas have come home today. Receiv[e]d a few letters by them and a few Papers. I was thankful to hear about my child[re]n. Andrew Lathlin commenced hauling the firewood from the main land. No Packet.

January 28, Tuesday. The School all the forenoon and then I turn to my writing while the Packet does not come.

February 1, Saturday. Andrew keeps on hauling wood in fact he has been hauling all the week.

February 2, Sunday. A very cold day. The Congregation were only tolerable as many of the people are away, some at the Lakes, others at the hunting furs &c. The Services have gone on as usual.

February 4, Tuesday. The long looked for Packet has come at the long last. I was happy and thankful to receive letters from my child[re]n in the Red River.

February 5, Wednesday. The Packet started on their way to Carlton House. Sent off 4 horse Sleighs to get home the hay from the Whitefish river.

February 6, Thursday. In School all the forenoon. The weather keep so cold all the time. The fish are not very abundant still the people manage to get a few for their living.

February 8, Saturday. The weather keep cold, and it is always snow[ing]. We have been expecting the arrival of the Inspecting Chief Factor Hamilton since last week.

February 9, Sunday. The weather keep cold and always inclined to snow. Many of our people keep about the Village and the attendance is tolerable. Read the exhortation today for the Communion next Sunday.

February 11, Tuesday. Today the Inspecting Chief Factor for this District arrived at length. He spent the even[ing] at Fort Defiance and just came over to see me for a little while.

February 12, Wednesday. Chief Factor Hamilton started today for the head quarters of the District, Cumberland House.

February 13, Thursday. Commenced today to get some more wood out. Set two men at the cutting.

February 15, Saturday. We have been cutting firewood these three days. The weather is quite moderate today in fact it is quite warm. The fish are not abundant and the people have hard work to work to get enough fish for their living, they must be hard up sometime. In the Evening we assembled the people in the School and held Service.

February 16, Lordsday. A very rough morning, the wind was strong and the snow fell thick on the ground. Nevertheless the Church was full when I had the opportunity of preaching to the people the gospel of our Lord. In the Afternoon we communicated.

February 17, Monday. Morning was calm and the day was warm. Some of our Indians went off today to their hunt. Louis Buck started with all his family to the Birch River taking his three Sons with him. They are [going to] build a house for Louis Buck on the banks of this Birch River. Charles Buck has gone too to assist his father building his house.

February 18, Tuesday. Quite cold this morning, the wind has risen,

and the snow has fallen. Some more of the people gone off. We have been getting more firewood for this week past, the winter is so exceedingly cold that we require more wood than usual.

February 20, Thursday. Tried to get home the rest of my hay, but the snow is so deep, and quite hard that the poor Oxen are giving up at every turn. "Farmer," the Ox has entirely given up.

February 22, Saturday. We are getting on very slowly having only 1 old Ox and a young one. The weather keep quite cold, and I believe very few fish are being taken by the people.

February 23, Sunday. Not very cold today and yet the church was rather cold. In School at 9 A.M. with only one Teacher to assist me. I had my own classes to teach and Bernard Constant the Smaller ones. Enjoyed the Services today and I trust my fellow worshippers did.

February 24, Monday. The two oxen have gone out again for hay. Charles Buck not at home.

February 25, Tuesday. Finished what hay we had. The young ox hauling all the time.

February 26, Wednesday. It had been snowing the whole of the last night, and this morning snowing quite thick still. It is snowing all the day.

February 27, Thursday. The snow is really very deep now, and the weather keeps cold. Many of the Indians are away to their hunting, some to the mus[k]rat and the rest to the moose hunting.

March 1, Saturday. A nice day quite warm enough. Our Indians are a great many of them away; I fear we shall have a small Congregation tomorrow. We many surprised at the arrival of Captain Butler³⁶ from the upper part of the Saskatchewan. He is likely on his way to the Manitoba. Captain arrived at Fort Defiance & went away.

March 2, Sunday. A nice day rather sharp. We had not many at church today. "The 1st. Sunday in Lent." The text in the morning is from Gen. XIX. 16 & 17v. and in the evening from St. Matt. IV.

³⁶ William Butler had participated in the Wolsey Expedition to Red River in 1870. In this year, he had been commissioned by the Canadian Government to investigate conditions prevailing among the Indians inhabiting the North West Territories. See William Butler, *The Great Lone Land* (Edmonton: M. Hurtig, 1968), p. X.

the 1st. eleven verses. held a Baptism &c. Late in the evening the return Express arrived.

March 3, Monday. A nice day. The Express started again this morning on their return back. Got the boys to clear away the snow from the square of the premises.

March 4, Tuesday. Charles Buck had gone with his father to the Birch River and the child[re]n are getting their holidays while he is away. I am writing daily for Red River & elsewhere for the Chief Factor Hamilton, who will be expected to pass this soon.

March 5, Thursday [sic]. We have not had a thaw yet this winter but, when it does come, I think it will continue. Writing for Mr. Hamilton.

March 9, Sunday. We have not had a very large congregation today, but, all the people did come that were at the Village. Many of the people are now at the Muskrat hunting. The two Services went on Splendid.

March 11, Tuesday. The Inspecting Chief Factor have at length arrived and is accompanied by C[hief] F[actor] Belanger and bound for the Grand Rapids. Messrs. Hamilton and Belanger came over and gave me a call, & stayed till they had partaken of our humble 'fare.'

March 13, Thursday. The Inspecting Chief Factor started with Mr. Belanger for the Grand Rapids too see how the Steamer building there was getting on. Commenced to try and make a track for the firewood.

March 14, Friday. Sent the men to go and make the road to the firewood by tramping on the snow themselves. I was in the School myself. Pierre Marcellais was planing the boards for a small horse sleigh.

March 15, Saturday. Sent off two sleds Oxen to haul home the wood. The morning was fine and warm and the day calm. Every appearance of its being quite warm today. Some of our Indians who had been out hunting the muskrat have come home for the Sunday.

March 16, Sunday. A larger congregation today at the Sunday Services than I had expected. Some of the men had come home from their hunt of the muskrat.

March 17, Monday. It had been snowing the whole or part of the last night, and this morning the day is blowing and the snow is drifting.

First time we tried to make 3 trips for the firewood. Having only two Oxen able to work it will take them a long time to haul all the wood. In School all the forenoon.

March 18, Tuesday. The Oxen off again for another 3 trips firewood, and we went in the School.

March 19, Wednesday. A warm day, the oxen hauling away day by day and making 3 trips each day. Cha[rle]s and I are doing what we can in the School, but there are so few children coming to school now, they are all employed fishing.

March 20, Thursday. A nice day for the Oxen hauling. The fish I believe are catching better now, so that the poor people will do better now, the Lord mercifully provides for his people.

March 21, Friday. A rough day, the forepart of the day was snowing without much wind; but after 12 it blew quite strong and the snow fell thick. In school all the forenoon. We have now hauled home about 38 loads of wood this time.

March 22, Saturday. It is surprising how much snow has fallen and drifted over every thing. Every road & platform is completely covered, and still blowing a storm and snowing thick. No animal could venture outside today, and therefore the Oxen could not go out to the woods today, the track is all covered. Some of the Indians from the Muskrat hunting have come in the evening to be ready for the church tomorrow.

March 23, Sunday. The day was not quite so rough as yesterday, and a few of the men had come home from the hunt for the Sunday, so that we had more at church than we expected. The Services went on, & the prayers at the Fort.

March 24, Monday. The day was not so rough but still quite cold. I was in school all the forepart of the day. Very few children come to school now. The drifts are so great that no oxen can move about now and we cannot get to our few loads of [wood] we have out.

March 25, Tuesday. The day is better now but, still very sharp. Very few child[re]n in School.

March 26, Wednesday. The day is calmer now but there is no thaw. The wind has turned to the Southeast now.

March 28, Friday. A heavy fall of snow has fallen; all this day [it] has been snowing.

March 30, Sunday. The weather has been warmer today, not many at Church today. R[obert] Bear arrived here.

March 31, Monday. The morning is quite warm this morning and all the day. In school all the forenoon.

April 1, Tuesday. Got Thomas Cockran to haul the remainder of my hay, a few loads that I had bought from the people. The thaw however, was so much that the Oxen could not bring more than !h loads. I was told by R[obert] Bear that a goose was heard by our people, and that a Rook was seen this morning flying over the Village. The thaw has made a commencement today.

April 2, Wednesday. The Fort Defiance people have come up today from Moose Lake, whither they had gone in the first of the week. Mrs. John McDonald came up too to see her sister. In the morning it commenced to snow, and snowed quite thick all the rest of the day.

April 3, Thursday. The snow having fallen all the last night, this morning without in the least abating the snow is still falling thick; and I fear it is to continue all the day. Mrs. John McDonald came over and remained till the evening.

April 4, Friday. Having snowed more or less all the night, it is still snowing this morning and likely to continue perhaps all the day. Mrs. McDonald started for Moose Lake, having invited my dear daughter Eliza, and having her in company. Three trains Dogs and 2 Carrioles started off in the snow. It was snowing all the day.

April 5, Saturday. It is surprising that it should be snowing still this morning. This is now the fourth day since it commenced to snow, and it has been in the night too. The snow is now deep indeed. John Bell has come from his trip to the Duck Bay, and he reports that he has seen a goose shot at and missed.

April 6, Sunday. The sky overhead is by no means clear. The snow still falls though by no means so thick. The people mustered better than I expected and more attended the worship of God than I had expected. The two Services in church were both attended to and the evening prayers in the Company's Fort.

April 7, Monday. The Sky is by no means clear yet. There is some snow in the clouds yet. The fish are catching better now. Charles Buck

went off to the woods to look for Posts for the Picquets, & Ribbons for the fences.

April 8, Tuesday. Quite a soft day today, the thaw has done something at least about the doors.

April 9, Wednesday. It has not frozen at all last night and this morning finds the place quite wet. Raining and snowing at intervals. Andrew and Charles go and make a road tramping down the snow for the Oxen.

April 10, Thursday. We had frost the last night but the warm sun came out and soon thawed the snow into water. Andrew and Charles Buck trying to haul a few sticks from the woods with two horses, as the oxen are worked out.

April 11, Good-Friday. Good many of the Indians had come yesterday, and this morning we have more attendance than I expected. The Services went on delightfully the text in the morning being John XIX.30. and in the Afternoon John XIL32. Such an encouragement I had in preaching these two Sermons. "Lord, accept what is thine"
"And pardon what is mine."

April 12, Saturday. Not much thaw today, the wind had gone to the North. More Indians arrived today for Easter. In the evening we tried to assemble the people but as they did not catch any fish at all for this while back, they could not possibly attend they were trying to catch some fish for the Sunday but failing to do this they have to attend to all the Services of this day with an empty stomach. It is really strange that no fish is catching yet, so late in April and no fish catching yet!!!

April 13, Easter-day. The wind was still north, but it was not cold. The people assembled earlier than usual and the Bell announced the usual time for the morning Service and we all went in. The Church was not far from full. The Service was solemn for the people were very devote. The Offertory was pretty good for poor people. In the Evening I administered the Sacrament of the Lord's supper to above 100 Communicants.

April 14, Monday. Having been cold and frozen hard last evening and all the night, this morning find it quite frozen hard. The people taking advantage of the frost have all gone off as early as they co[ul]d this morning back to their hunt of the musquash [muskrat]. Some families

gone to Sugar making, and some to the Pas Mountain, or, to the Moose and Beaver hunting, and the rest to the wooden tent below. Even my young fellow Charles has gone with the tide. He has gone to see what number of musquash he will kill in a week's time.

April 15, Tuesday. Today is thawing the snow a great deal. The rest of the people have gone today & now there are not many men to be found at home nor women either.

April 17, Thursday. Thaw all the day but no sign of the wild fowl. I fear there is stormy weather brewing ahead and the ducks and geese have smel[led] it. I trust the little sick children are getting something better. Sent up Peter Bell to Blomfield's to help getting down my Cattle from the Whitefish River, but Peter met H[arry] Blomfield and therefore could not take the cattle down.

April 18, Friday. Determined to get my cattle down from the whitefish river, I sent John Pelly with Willie, to go and help old Harry with the Cattle. They came soon in the Afternoon with the cattle all safe.

April 19, Saturday. The wind keep so cold that the thaw cannot make headway at all. Few people at the Village now.

April 20, Sunday. The wind keeps cold. Heard today that one of the child[re]n who has been a long time sick has been carried away by the sickness now among the child[re]n. Very small congregation today, I don't remember of ever seeing so small a Congregation in Christ Church. The two Services went on as usual with the prayers at the Fort.

April 21, Monday. I fear it won't thaw much today again the Easterly wind is too cold for that. The water keep on rising gradually, but it will be a long time before the Ice can be floated up and borne away before the impetuous current. Buried the little child today.

April 22, Tuesday. Strange that the wind should keep so long to the North East. Not a bit of thaw today. The wind is really very cold and I am sure that in the Shade it is rather freezing than thawing. Sent the Boys out to the woods to try and get home some of the Post for the Picquets for the front.

April 23, Wednesday. The wind still from the same p[art] & as cold as ever. I don't expect it will thaw any thing again today. I have not seen the water gaining so much before as it has today.

April 24, Thursday. Thawing something today tho' the Sun is not bright at all. The Boys are still trying to haul the Posts for the Picquets but are making a poor job of it. The Ox Spadeaux is giving up altogether.

April 25, Friday. Thawing something today, and the water is getting quite deep. Our Boys are still hauling the wood for the Posts, but the Oxen are getting done up. Our people are all away just now.

April 26, Saturday. Thawing well but the snow is so deep. The water is still gaining ground, but it will be good many days yet before the Ice can move. No Indians arriving, there will be a very small congregation tomorrow.

April 27, Sunday. The day was nice but a good deal of raw cold with the wind. Very small attendance today at church, 3/4 of our people are away to the Rat hunting and the rest Sugar making.

April 28, Monday. A hard frost last night but it got thawed through the day. The Boys are putting away everything that will not be wanted during the summer.

April 29, Tuesday. Much warmer today. The Sun has plagued work with the snow today. Pierre Marcellais our fisherman brought some fish which he has just caught. I was writing letters all the day while the Boys were putting away all the things which will not be wanted, for the summer.

April 30, Wednesday. Still warmer today the Ice will not continue, the water is rising so fast and lifting up the Ice. I was still writing for England today, and the Boys went off for the Rat hunting. They came home in the Evening without anything at all.

May 1, Thursday. Still warm and thawing. Got two girls to wheel away the chips from the wood yard; and the boys doing several jobs.

May 3, Saturday. The river rises alarmingly, and the Ice look as firm as ever, the people are still crossing on it. No one of our Indians have come home for the Sunday. We shall be very few in church.

May 4, Sunday. Quite cold this morning the wind is from the cold [p]arts. Quite cold in School and in church too. Held the two Services today and the Evening prayers in the Company's Fort.

May 5, Monday. The Boy commenced to stone the field this morning. The day was quite warm.

May 6, Tuesday. Got 3 women to commence and hoe new ground and the Boy fencing and clearing. Two girls were at the chips. This morning we found out that the Ice had broken right across opposite our water hole, and had gone away round the point. - Saw the woman with sore leg.

May 7, Wednesday. The Ice started again and cleared away from the Grave Yard gates. - Saw the two Women with sore leg and sore Thumb.

May 8, Thursday. The Ice had started again the last night and now there is nothing of it to be seen this morning. Canoes arriving this morning and I hear of no Ice being seen by the men that have come. The river is quite clear now. The fishermen are bringing large quantity of fish from the Carrot River.

May 9, Friday. I have women working in the field hoing the ground wishing to add a piece of land to the farm. The wind is always cold the ground cannot get thawn.

May 10, Saturday. Got William Harris to arrange my Canoe for a trip to Moose Lake. The wind still very cold.

May 11, Sunday. Still few in church, none of the Indians have come home yet from the Sugary or from the hunt. Held the usual Services in the Church and at the Fort.

May 12, Monday. Started for Moose Lake to see the few people we have there. Had a nice run down stream and camped below the Indian camp "Kapuskwatamamook." Early in the morning we came upon another camp at Wetikooueonikup. Soon in the forenoon we came on the Fort. The Lake itself was not at all thawn we got a train of dogs to take us to the Fort, glad to find all the people quite well. In the evening we assembled all the people for an evening Service. Read part of the 15th Chap: St. John's gospel to the people and tried to explain it to them.

May 14, Wednesday. Early in the morning we assembled again for morning Service, and afterwards held a Baptismal Service, and then after taken our breakfast we made ready to start on our way to Devon. What a great pity that we cannot stay a few weeks with the poor people, and continue to teach and preach the Word to them. These flying visits will never do much good. But, I cannot really help it, I have no one to look after my house and property, and take the duties at Christ Ch[urch].

May 15, Thursday. Started early from a little above the Red Stone. Raining the greatest part of the day; still we managed to arrive at our house after sun down.

May 17, Saturday. A nice dry morning and warm. Commenced with our ploughing across at the School. Commenced to cut the potatoes today being the first.

May 18, Sunday. Went over to the School at the usual time and found Charles Buck and James Cockran teaching, I called up my class and heard them reading in English. Repeat the Collect for the day. At Church time the bell invited us in to Church where we commenced the worship of God and I had again the privilege of proclaiming the gospel of Christ to my fellowmen. The evening prayers at the Fort were attended to.

May 19, Monday. Commenced our work again of Ploughing and cutting potatoes. Trying our youngest Oxen to plough and harrow.

May 20, Tuesday. The day was rather wet and nothing was done toward the planting. The Boys was sowing in the garden all the day, they got the Indian Corn all sown.

May 21, Wednesday. The day was drier and Robert Lathlin made the drills in the morning & got the women to come and plant. They have planted 17 Kegs across at the School taking the whole of the ground there and the women carried manure to the garden till the evening. The Co[mpany]'s boat started today for La Corne [Fort A La Come]. They are gone to bring down the Boats coming from the Saskatchewan.

May 22, Thursday. The day was wet and rainy, though not raining hard. Robert Lathlin was ploughing as best as he could for more potatoe ground. Charles Buck was finishing putting the things in the garden. The girls were carrying manure to the front garden.

May 23, Friday. Cloudy, but nice for working. Robert Lathlin planted for me 9 Kegs down at the lower field, and came over to the hay yard and ploughed that.

May 24, Saturday. A tine day, Jacob Wilson working at my Canoe pitching it for the trip to the Nepowewin. Doing all I can for being ready for my trip.

May 25, Sunday. Rather cloudy and the rain falling ever now and again. Large attendance at church today at both the Services. I was again privileged to break the bread of life to the people, may our good and gracious God bless His own Word to us all, so that we may grow in grace & in the knowledge of our Lord and Saviour.

May 26, Monday. Started this morning in my Canoe for my usual visit to the Nepowewin. The River being very high the current was exceedingly strong against us. Nevertheless the men worked so well that we past the bend of the River and camped some way above it.

May 27, Tuesday. Started early this morning & came on to the mouth of the river that connects the Cumberland Lake with the Saskatchewan³⁷ [River]. Here, very providentially we met with an Indian hunting the wild fowl who informed us that we could not pass through this channel, for it was blocked up. We immediately turned to go up by the Saskatchewan [River] and not pass by Cumberland House till we return. Camped close below the pemmican portage.

May 28, Wednesday. Up again this morning early, we have far to go and a strong current to work against. We came upon some tents at the Portage before any of the inmates were up. Having talked to these a little while, we went on our way and came upon those at the Elm Portage. Here we stayed some time & went in to the tents found a poor sick boy very low. Having encouraged and prayed with the parents and others, I had to go on in my Journey. Camped [not far below] Ministik Uswahikun.

May 29, Thursday. We made a long days journey today and came below the Rapids.

May 30, Friday. From here we came to the Tracking ground which is a very long day.

June 1, Sunday. Arrived at the Nepowewin in the Afternoon and glad to find all well. There were good many Indian tents to be seen on both sides of the river, of which I was very glad. The Services for the day had been concluded and Mr. Caldwell had only evening prayers to hold in the Fort. Saw most of the Indians after I had come ashore.

³⁷ Little River.

June 2, Monday. Stayed all this day with our poor people, held 2 full Services in the chapel, and preached twice to those who were formerly my congregation. We joined and partook of the Lord's Supper a table being spread for us in the wilderness. Spent the evening with some of the old men who would not leave altho' the rest of the congregation had been dismissed.

June 3, Tuesday. Having seen all the people and bade good-bye, I embarked in my Canoe and came down with the Current at a flying rate.

June 4, Wednesday. In the evening we came upon the Cumberland House people in a Storme, and was welcomed by the Head of the District.

June 5, Thursday. Commenced with the duties of the day at an early hour. The Indians were all here. We held full Services, and had 6 Baptisms all of them Infants. Gave warning for the Holy Communion early in the morning before our breakfast.

June 6, Friday. The people assembled at an early hour and we had the privilege of partaking together once more the memorials of our Lord's body & blood. Having giving them a parting address I concluded and made ready for my Journey. Between 10 and 11 O'clock A.M. I started for Devon and came down [at a] tremendous rate.

June 7, Saturday. Reached our house early on the day. Our people had been farming and putting their seed down, and many of them still hunting the muskrats. The garden and the field looked pretty well tho' some of the things had only come up. Prepared for the duties of tomorrow.

June 8, Sunday. All our people are here and the Church is quite crowded. I had the honour of addressing the crowded church and gave them warning for the Holy Communion next Sunday. Held 2 full Services in the Church and an evening prayers in the H[udson's] B[ay] Company's Fort.

June 9, Monday. The river continues to rise to an alarming height. Our hay grounds being so low and flat will soon be covered with water. The fish are catching well, this high water will bring the fish.

June 11, Wednesday. Many of our men are now waiting for the Boats, in the meantime many of them have gone out to the muskrat

hunting, of which they have killed very many thousands.

June 14, Saturday. The exhortation for the Holy Communion, having been read the last Sunday, and many of our men coming back from a trip to Fort a La Corne whither they had been sent by the Company; we had a great gathering of people at our Village. Some of the first of the Saskatchewan Boats made their appearance to await here for the rest of the Cumber[lan]d and Rapid River boats. Three gentlemen from the land Surveying party arrived with the Boats and a Gentleman of the H[udson]'s Bay Company in charge of the boats. They came over and gave me a call for a little while and then returned to the Fort for the night. Saw the Communicants.

June 15, Sunday. A nice morning. Prepared to go to Church. The people have come earlier than they usually did taking their seat at church. I think they must anticipate a great crowd today at church. When the Bell rang 10.30 A.M. a whole fleet of canoes were seen to be coming across from the other side of the river. I never saw the church more crowded, the Sexton had a great difficulty to find seats for the whole of the people. Mr. John Bunn of the H[udson]'s Bay Company was present being an Episcopalean and understanding all that was said, he joined heartily into the Service and I trust received some edyfication. When the Offertory was read the people came up and laid their Offertory on the Table. May the Lord accept them.

June 16, Monday. Commenced to do some of the summers work and got my two men to begin and square the logs of wood which I had made ready for the Picqueting of the whole of the Mission premises. Charles Buck has the school to keep. All the Indians are now looking out for the boats, for many of them have to embark, in the boats for York Factory and the 'Long Portage.'

June 17, Tuesday. Trying to write a letter or two for Red River at the same time I was packing up my children's things which I am sending in for them.

June 18, Wednesday. Mrs. Mackay took lodgings in our house. Mr. J[ohn] Bunn came over and spent the afternoon with me.

June 19, Thursday. The boats having come yesterday. They are to make a move today. Mr. Belanger started very early for Moose Lake to get more hands for the boats. The Brigade being left to my friend Mr. Matheson to send off, he despatched them as soon as he could and first he sent off the York boats, and then the those that

had to go up. Matheson came over again to say good-bye before starting for Cumberland House. In one short day we are left nearly all alone excepting the families of the men. Not many men left to do any work in the course of the summer.

June 21, Saturday. Our own two men have been working away uninterrupted all the week, and are getting on nicely with the Posts of the Picqueting. The river rises alarmingly.

June 22, Sunday. The Church is by no means crowded today nevertheless there are plenty women and child[re]n. Went over to the Sunday School and met the children there. The bell soon invited us in the church when I had the pleasure of preaching the glad tidings of salvation to the people assembled. Held two full Services in Church, attended to the School and the evening prayers at the Fort.

June 23, Monday. My men have again commenced with their weeks work. Charles and I go to the School and stay all the forenoon with the child[re]n. A Small boat arrived today and proved to be Mr. Jack Fidler of Red River on his way to Stanley, Freighting supplies to that Mission.

June 24, Tuesday. Got two women to begin and weed the potatoes for tho' they are scarcely high enough to hoe, it will not do to let the weeds grow too much among the potatoes. The men are at their work. In school all the forenoon.

June 26, Thursday. The men are working away at the Picquets and more girls came to the weeding. My daughter Mrs. Bullen canoeing for M[oose] Lake.

June 28, Saturday. Nice weather for the gardens raining a shower every now and again. The river is exceedingly high, and no fish whatever to be caught near about the Village we have to send our fishermen to the Whitefish Creek. Some of Indians came home for the Sunday.

June 29, Sunday. We had more people at Church than I expected. The Services went on nicely, and the attendance was good. In the forepart of the day the weather was dry, but in the latter part was wet and dry alternately. Held the evening prayers in the Fort.

June 30, Monday. The day is nice and clear and our men have a good day for working. The river has now risen to such a height that I can

no longer cross on the bridge. The waters have now got over all the banks, there is scarcely a spot that is not covered over with water but just where the banks are high.

July 1, Tuesday. A nice calm and dry day it is many a day since we had it so calm. The men are at work putting up the Pickquets round the front garden. The Deer Lake boats passed this [way] today scarcely putting ashore at Fort Defiance. We commenced hoing up our potatoes today. The School is attended to every forenoon, but there are only a few children at the Village just now. The Indians are scattered about in search for fish, and they have taken away their children. A Priest was in the boats.

July 2, Wednesday. The men are at their work, they are getting on nicely with the pickquets round the front. The women are hoing the potatoes.

July 4, Friday. The weather was dry and quite calm, the men are working away. The first Brigade of the Long Portage passed this [way] today. Four boats from Norway House manned with the Natives from that quarter, and Thomas Masetakwan the guide for them and in charge of the cargos.

July 5, Saturday. Very hot weather today. The men have got to contend with the heat. They have nearly now come round the whole front garden.

July 6, Sunday. Some rain had fallen in the early part of the night but it has quite dried up again by morning. Went over to the School and took my class of Boys. These are all reading the English. The attendance at church was very good, though some families had not come in for the Sunday. The water is alarming no sign of its abating; in fact, it is rather getting higher than ever. I fear for the cattle I am afraid we will get no hay at all for them.

July 7, Monday. A nice dry day. The women have been washing the church and the School house this forenoon. Most of the men have gone off to get some timber on rafts. Two of my men are working at the front part of the garden, and the rest hoeing the potatoes.

July 9, Wednesday. The men are still hoeing potatoes and the two women are at the weeding and will finish today. The river rises wonder-fully, and has now covered every thing before it, there is not a dry spot any where now, near the border of the Saskatchewan.

July 10, Thursday. Very hot day indeed. Trying to finish the Front gate this week; but, I fear we will not manage it. It is something frightful to watch the rising of the river. Charles is in the school daily, but I cannot get across with[out] much difficulty.

July 11, Friday. The last of the Long Portage boats passed this [way] on their way up, on Board was the Reverend Rob[er]t Mcdonald with 3 Catechists for the Athabasca. I was really happy to see Mr. Macdonald again, being an old Pupil of mine I felt as tho' I saw my own son.

July 12, Saturday. The day was wet all the time, and I got my daughters to turn out and plant the Turnip Tops all the day. By the evening they had the whole of the plants planted. The two men were obliged to go inside at The work for the rain drove them in, and Donald was sharpening the saw. The river rises alarmingly.

July 13, Sunday. We have not many men at home now so many of our best men having left for the Factory [York Factory]. Still, all that was home, have come to attend church and I had the pleasure of joining them in the house of prayer. May the Lord grant His blessing on the Word spoken.

July 14, Monday. The two men are now about finishing the picqueting round the Mission Premises. Such a bother I had from the Indians today. Some were wanting medicine others came to purchase things from the store with their Oil.³⁸

July 16, Wednesday. The water is alarming! it is rising still higher every day. Oh, what will my Cattle do.

July 17, Thursday. The men painted the front gate today. It has been raining for same time back and today it is more dry. River rises.

July 18, Friday. Very dry and very hot today. The men have now finished painting the front gate, and must now do something else.

July 19, Saturday. Exceedingly hot today, the hottest we have had this while. The water is at stand now, & I hope it may now take a turn and go back.

³⁸ Fish oil.

July 20, Sunday. Still very hot today. The two services went on well. Our Congregation is very much thinner than it used to be, many of our boys are away in the boats, and it leaves only a few about us now. Heard that Jack Fidler was come to Big Eddy, on his return from Stanley. He was to wait till Monday & then to proceed on to Red River.

July 21, Monday. Jack Fidler came to bank this morning with his little boat. Having taken in a few furs, I gave him what letter I had ready and he started away. John Bell started off soon after Fidler, bound for Red River too with his furs.

July 22, Tuesday. A very great storm arose last night and continued this morning. It is really a great wonder that the church Tower and Steeple have survived such a storm. Many a Canoe no doubt is smashed, and all our nets are I am afraid lost. We are preparing for our sawing. Such a height the wind has driven the water, it is surprising. It has put everything out of its place.

July 23, Wednesday. The Cockran's have commenced sawing for the Cover of the Kitchen. They have put down 30 Weatherboard today. Robert Lathlin is working at something else.

July 25, Friday. The Deer Lake boats reached this [place] in the evening and reported that our Indians who had gone to Red River trading, were seen on their way back at the Grand Rapid. The men have again sawn some 30 weather board.

July 26, Saturday. The men are still sawing today, they will have sawn above 100 boards now. We are looking out for James Cook's boat.

July 27, Sunday. A nice day a tolerable number at Church today as many of our people are still at home. The two Services have gone on nicely and I trust profitably.

July 28, Monday. The men have taken each man his work. The saw is still going on, and the trimming up and mend up. Longing to see James Cook's boat arriving.

August 1, Friday. The day was dry though cloudy. The whole of the week have been spent superintending the men working &c. and writing letters.

August 2, Saturday. Today was very hot again. James Cook and his party arrived in the Afternoon from their return from the Red River

trip. Heard of my dear children in the Settlement, and was much grieved to know that they are fully worse than they were when I heard last from them. Mrs. Cochrane was really very much unwell, and gives much alarm to her poor husband, & David is still very bad with the Serofula. May the Lord give us all faith to trust in Him & to believe, "He does all things well." James brought out some supplies for the Mission and Mr. Caldwell's flour.

August 3, Sunday. Sacrament day with us. The Indians at least those that are not tripping in the boats are all here, with their families. The Church was pretty full, when I had the pleasure of preaching to the congregation from I Thess.V.19. In the Evening we again assembled in the church and joined in partaking the sacred memorials of our Lord and Saviour.

August 4, Monday. Sent Charles in School for all the forenoon, while I was looking after the sawers and others working. In the Afternoon got the Lads in and gave them their lessons in English.

August 5, Tuesday. The Cockrans sawing away and Rob[er]t Lathlin chopping the timber for the Kitchen.

August 7, Thursday. Exceedingly hot, it is burning up everything. The water through God's mercy is getting lower now; I do hope we shall be able to have some hay made. Taking the Boys in my house for their usual lessons.

August 8, Friday. Still very hot and burning up everything, altho' it is blowing. However, it is getting more cloudy and I hope we may have a shower. Early in the afternoon the clouds began to gather and down came a shower which was certainly much wanted, and I doubt not will do much good. Roby Lathlin commenced with fraim of the new Kitchen.

August 9, Saturday. The men are at their work two of them sawing, and two at the fraim of the Kitchen. It is so exceedingly hot, quite a drought burning up everything.

August 10, Sunday. Quite hot again today. I was in School at the proper time, and gave the Children the lessons. When the time came for the morning Service we all went in at the sound of the Bell, and but for the heat we would have had a very pleasant time; but the heat was so oppressive. In the Afternoon we congregated again and held

a Baptism. In the afternoon when both the Services had been dismissed holding a prayer meeting in the house of Mr. McDonald the gentleman in charge of Fort Defiance, two Indians arrived from the Grand Rapid and brought letters from Mr. Hamilton Esqr. from Cross Lake to the effect that the Steamer built for the Saskatchewan was wrecked in the Cross Lake falls, and some assistance wanted in boats to help carrying the cargo up to Fort Defiance. Accompanying were letters from the Red River also, informing me of the continued weak state of my dear children in the Settlement, in fact, little hope can be entertained of their recovery. May God give me the grace of humble submission, that I may with Child like humility submit my will to the will of the heavenly Father; and Oh, may our merciful Father mercifully spare my dear Boy to me, my only Son.

August 11, Monday. The Company sent off a boat early this morning to the assistance of the wrecked Steamer. I wrote a few lines and sent them in answer to Mr. Hamilton's favor. - Still very hot today.

August 13, Wednesday. The Company's boat have started again for the wreck: they have now cleared away all the men from the Village. R[obert] Lathlin all alone working at the fraim of the Kitchen.

August 14, Thursday. Early in the morning a boat fr[om] Cumberland House arrived it is bound for the wreck.

August 15, Friday. Early this morning one of the boats wh[ich] had gone to the Portage arrived. The rest of the boats have stopped at Cumberland House for a day or two.

August 16, Saturday. Another 2 boats fr[om] N[orway] House.

August 17, Sunday. A pretty good congregation today, and I had the pleasure of preaching to these. In the evening I went over to the Company's [fort] for the evening prayers.

August 18, Monday. All our men are away to the wrecked Steamer. There is no work can be done for there is no one to do the work.

August 20, Wednesday. Cloudy and Sunshine alternately. Strong wind from the North West. Began to cut down the Barley.

August 22, Friday. The Barley not being ripe enough yet we had to leave off cutting it. The child[re]n are in School all the forenoon. I am writing letters for England every day.

August 24, Sunday. It had been raining some time and kept cloudy. It is very wet this morning and had to [wade] through the mud to get to the church. Still we had a tolerable number in church. In the Afternoon coming out of the church we saw a boat on the Beach at The Company's Post. It proved to be one of the Portage boats of the Norway House Brigade. The rest of the boats came in the evening, and the whole four moved away in the night. They have my English letters for ship.

August 25, Monday. In School all the forenoon, still cloudy, trying to cut more barley but not ripe enough.

August 26, Tuesday. It had been raining all the night & this morning it is quite wet. We cannot get the Barley dried it is always cloudy. I was in the School again all the forenoon.

August 27, Wednesday. No sun yet to be seen, and our barley cannot get dried. Charles tried to commence thrashing the Barley, but it is not dry. Looking out for the York boats. Blowing strong all the day. The boats from the wrecked Steamer arrived in the evening, with Mr. and Mrs. McDonald passengers. No letters from the Red River.

August 28, Thursday. Still blowing strong, and always cloudy. We can't do anything with my barley.

August 29, Friday. The boats went off to Cumberland and thence to Carlton.

August 30, Saturday. It was more dry today than has been for sometime. A good congregation today, as some of them who went away in the boats have come back. The two Services have gone on very well today with prayers at the Company's place.

September 1, Monday. A nice dry day. Trying to get our barley dried, and thrashed.

September 2, Tuesday. The York boats were reported to be in sight at the long view and in a little time they came to shore at Fort Defiance. The day was cloudy we could do little to the Barley. Glad to find all our people well.

September 3, Wednesday. The day was cloudy and it was raining, the boats could not move. Writing for the Nepowewin and Stanley.

September 4, Thursday. Cloudy still but the boats had to go on to

Cumberland. They all started off and Mr. Belanger too. We have lost our neighbour Mr. Philip McDonald. He is gone to Rapid River.

September 6, Saturday. Much drier today than it has been for this while. Charles Buck managed to winnow the Barley roughly today. The last Brigade of the Portage passed this [place] today, on their way to Norway House. Heard from the Nepowewin today, Mr. Caldwell was quite well. The water is going back now and soon I hope we may be able to make hay.

September 7, Sunday. A nice dry day. We had very good congregation in church. Some of the men who had been tripping in the boats have stayed to attend church. The Sunday School also was large this morning as many of the children are now here. Went over to the Company's establishment for the evening prayers, and had a meeting with the Company's Officers and their families.

September 8, Monday. A nice dry day, in fact it is quite hot and very calm. The hay makers have a nice day of it. They had plenty hay cut but could not get it dried. I was in school all the forenoon.

September 9, Tuesday. Cloudy first in the morning, but got quite clear through the day. Fine time for the hay makers. Our men who had taken the boats to Cumberland House, have come down today.

September 11, Thursday. It has been dry all the week, and all the better for the hay makers. I am in School all the day. The people of the Village are making their hay, and the water which have been a [plague] to us is at length subsiding.

September 13, Saturday. The week is gone again and I have not been able to even commence at my hay. I cannot find a man to cut the hay, they are all busy working at their own hay. I have to wait until they have done with their own hay. Prepared for the Sunday.

September 14, Sunday. The morning was rather cloudy and raining now and again. I went over to the School at 9 A.M. and attended to my classes. The Bell however soon announced that the time was come for Morning Prayers. Many was in the church this morning, and I had the pleasure of reading the prayers and preaching to the Crowded Church. Oh, that God would bless His own Word to the people, and make it bring forth in them the fruits of good living, to the promise of His own Grace. In the evening after the two Services had been dismissed the Cumberland boat brought the gentleman who is to be

in charge of Fort Defiance, and having on board the C[hief] F[actor] Belanger the head and Manager of the District. Late in the Evening Both of the gentlemen came over and gave me a call. September 15, Monday. Mr. Belanger came over again at $\frac{1}{2}$ past 8 A.M. and we followed him toward the church I went in the church gates and soon after got the Sexton to ring the bell for the people two marriages were to take place. Mr. Alex[ander] Matheson was to be married, and a young Couple from among our own Indians. Soon as the ceremony was performed the people all went out, and held some feast among themselves. I went over and spent the evening with the gentlemen of Fort Defiance.

September 16, Tuesday. Still blowing hard from the North West. Mr. Belanger came over to say good-bye on starting back for Cumberland. The people are still making hay for themselves. I cannot get any one to go and cut hay.

September 17, Wednesday. At length we got David Ross and Andrew Lathlin to commence and cut down the hay for me. This is the first time that we got cut ourselves.

September 18, Thursday. Sent over some young men and women to put the hay right and stack it. They have made one large Stack, and the two men have still been cutting. Nepow[ewi]n canoe arrived here.

September 19, Friday. The hay makers have put up two Stacks today, and the two men have been cutting.

September 20, Saturday. Two Stacks more have been put up today, and more hay have been cut. The canoe started again today.

September 21, Sunday. The day was nice and many of our people are here now, in fact most of them. Great many at church today, and being Sacrament Sunday, we had many at church. In the evening we had 135 Communicants.

September 22, Monday. John Umpherville having come, I have to marry him and Charlotte today. The marrying was so Cannonized between them by License. The men put up two Stacks.

September 23, Tuesday. Sent off men and women to my hay & some were cutting and the rest gathering.

September 24, Wednesday. The men put up 3 Stacks.

September 25, Thursday. Wet and cold this morning in fact it is snowing. The men could not go out to the hay today.

September 27, Saturday. It is something drier today, but still the snow is falling tho' very little. Getting my fishermen ready to go out to the Lake.

September 28, Sunday. Our people are all here now, with few exceptions and the Church is quite full. The two Services went on beautifully and I had much pleasure in preaching to these. May the Lord add his blessing to His own word, then may we hope to grow in grace and in the knowledge of our Lord and Saviour.

September 29, Monday. Commenced with taking up our potatoes today, but I fear much for the potatoes for the weather has been, and still is very cold.

September 30, Tuesday. The weather is cold for the work, but the potatoes must come up in case the weather should Turn out to be even more cold. Set 10 persons to the potatoes principally young people. The crop is not so productive as last year the summer has not been so favourable.

October 1, Wednesday. Preparing to go to Cumberland House, the women and young lads are still taking up the potatoes, and the weather is quite cold.

October 2, Thursday. Started for Cumberland House to see my poor people there. I have not had it in my power to go and see them through the summer. Left the women to go on taking up the potatoes till they finished them. Going off so late, I could not get up the river very far. However, we reached the "Oatanawukapewin," and we camped there.

October 3, Friday. Started early and paddling up against current we came and camped at the one Portage.

October 4, Saturday. The snow had fallen in the night & this morning was so very disagreeable getting up from our warm beds into the cold snow. Notwithstanding, we have to be on the way for we must try to reach Cumberland House this evening. The wind rose & blew so strong that with much difficulty we made headway at all. We came to the mouth of the little river, and tho' we had only to cross a short Bay to the Fort, we could not with our little bark.

October 5, Sunday. Early this morning we set out again and succeeded in getting out on the Cumberland Lake and crossing the Bay, and reaching the Fort where all was waiting for us. I assembled the people immediately for Divine Service. When dinner was over, I held regular Service in the large hall when the people with their families was present. I had the privilege of proclaiming the glad tidings of salvation to a large audience. Read the warning for the celebration of the Lord's Supper to the congregation.

October 6, Monday. Soon after breakfast I assembled the people again and held a regular Service with them. Administered the Communion to about 50 Com[municant]s. Had the pleasure of again preaching to the People, and exhorting them that with full purpose of heart they would cleave unto the Lord. Late in the evening starting for Devon and came down all the way, and travelled all the night. Just at day break we met with a boat returning from the Grand Rapids with Mr. Charles Thomas passenger.

October 7, Tuesday. Reached my house at noon and was glad to find all the people quite well. The weather had changed and was much warmer. All our potatoes had been taken up and put in the cellar already. I had so many calls from the Indians that I was quite tired out by them. I had such a load of cold and felt so unwell & sleepy not having slept any all the last night.

October 8, Wednesday. The weather keeps drier but it is still quite cold. We must now think of mudding our houses from the cold. My cold is still very bad. Many of the Indians have yet to take their potatoes up at the Island and no doubt will find many of them frozen. Our garden things are being taken up. The drought and early frost have much injured the gardens. The Peas and Indian Corn and Turnips all suffered alike. However, it must all come up now.

October 9, Thursday. The things in the garden are all taken up I wish it may continue sometime, until we have most of our work done wind is always North West and bring so much of the cold with it.

October 11, Saturday. We have now the Indian Summer I suppose. I wish it may continue sometime, until we have most of our work done for the winter. Late in the evening in fact at night a boat came down from Cumberland House. Having two Government exploring Officers on board & on their way to Red River.

October 12, Sunday. The Service went on as usual and I had the privilege of proclaiming the gospel of our Lord to the full congregations. The day was nice and warm enough. The Officers had a desire to get some men from the Village and start off at once, but they could not get any men to go off with them being Sunday.

October 13, Monday. I was up by 3 O'clock A.M. and wrote a few letters for the Grand Rapid, and also for Manitoba. The Officers started off again as early as they could for the Grand Rapids, from thence across the Lake Win[ni]peg for the Manitoba.

October 14, Tuesday. The day was nice and warm and quite dry. I have the Boys doing all the mudding they can while it is warm weather. Most of the men are away to the geese hunt.

October 15, Wednesday. No one can be got to do any mudding and the Boys are obliged to get on the best way they can with the mudding. They are at the Cow House.

October 16, Thursday. We have two men this morning for the mudding. H[arry] Blomfield muds the Kitchen, and Adam Cowley at the Byre. A nice warm day blowing South.

October 18, Saturday. Nice weather for our work. I trust it may continue till we are done with mudding.

October 19, Sunday. A good large Congregation today. I trust our meeting together shall not be in vain in the Lord.

October 20, Monday. Still nice and warm so far. I fear there will be a change soon the atmosphere is full & heavy clouds of either rain or snow. Took up our potatoes from cellar to clean.

October 21, Tuesday. The last night have been blowing & snowing. It is quite cold and we must clean the potatoes. In the Evening Rob[er]t Bear came from the Red River with John Bell &c.

October 23 [sic], Wednesday. It has been very cold the whole of the last night, and this morning it is quite hard frost. Still at the Potatoes. Married Philip Greenleaf & Caroline Harris today.

October 23, Thursday. Finished picking out the potatoes and putting them in the cellar. Paid off the Women.

October 25, Saturday. The whole of the week have been one Wind and Storm with snow alternately. Nothing can be done in such weather. Most of the people of the Village are now at home having been obliged to come home from the duck hunting by the ducks taking a flight away to the South. We are preparing to shut in our Pigs for fattening them. Ice floated.

October 26, Sunday. The Congregation today was full, as most of the people are at present at home. I had the pleasure of preaching again to the people, and I trust the Lord merciful and gracious will condescend to bless the Word to their everlasting good.

October 27, Monday. Today the slaughtering of the Cattle commenced, we killed today a cow and an Ox for our share; leaving one Cow still to kill tomorrow. The Ice floating in large fields. Shut up 7 Pigs.

October 28, Tuesday. Sent two men across the river to go and kill the young Cow of Isaac Bignell's, and bring over the meat. The rest of the day they were cutting up Yesterday's meat.

October 29, Wednesday. The weather keep cold, and the river floating down large fields of Ice. We are preparing for the winter as well as we can for now the winter has come and no mistake about it.

October 31, Friday. We are nearly all ready for the winter at least as far as we can be ready. Some of our Indians have gone out to the muskrat swamps to see if they can get some of them.

November 2, Sunday. The people are still crossing but it is rather dangerous yet as they cross in canoes and large pieces of Ice floating in the river. The congregation are still good the people are not able to work at the muskrat.

November 4, Tuesday. The weather does not seem to get very much colder, making it very bad for travelling.

November 8, Saturday. We have been hauling with dogs and the boys together. The people assembled In the School room for prayer, imploring the blessing of God on our souls for a due preparation for the worthy receiving of the Lord's Supper.

November 9, Sunday. All the Services have gone on well, in the evening we partook of the blessed memorials of our Saviour's dying love.

November 10, Monday. Went over and administered private communion to David Ross. Butchered 7 Pigs today. The weather quite warm.

November 11, Tuesday. Robert Lathlin was cutting up the 7 Pigs this morning.

November 13, Thursday. Went up to the Big Eddy to see two poor widows who were too sick and weak to come to the church on Sunday; and likewise to administer private Communion to them with another woman who was lately brought to bed. To these then I went today and I stayed some little time with them, giving them all the encouragement in my power to persevere setting their face Zionward.

November 15, Saturday. Weather will not get colder so as to freeze the swamps enough for going about. The Snow is so very deep and keeps the ground covered and warm. We cannot get travelling with horses, it is almost time we made our first trip for our fish now. The men cannot get a right on to work at the muskrat for the swamps are not frozen enough.

November 16, Sunday. Still warm today. Another opportunity for waiting upon God in his house of prayer. Oh, that we may be enabled to worship Him in spirit and in truth. That He may fill us with ever blessed influences of his Holy Spirit, that we may be more & more like unto Him. I went over to the Company's Post and conducted the evening prayers.

November 17, Monday. The men are gone again to the muskrat hunting. A great deal of Running one after another the Company and the Traders are constantly on the tramp running for the furs.

November 19, Wednesday. Sent Charles and Zac Blomfield to go out and cut some firewood.

November 22, Saturday. We have been preparing our things for the winter. There are so many things required about the place that it takes a long while to put all to rights.

November 23, Sunday. All the Services of this day have gone on delightfully, & I trust profitably.

November 24, Monday. The weather keep one way; not very cold but always inclined to snow. Enough to do to keep our cattle supplies

with hay for we have only one young Ox to haul with. Always snowing & blowing.

November 25, Tuesday. Got Andrew Lathlin to go out and make my young Ox to haul some green wood, while we all of us went into the School. The snow is falling most every day, and it is now getting quite deep.

November 27, Thursday. Sent off young Jacob Wilson for a trip of our hung fish. In the Evening he brought 120 hung fish. The weather is cold now. R[obert] Lathlin is hauling hay with his own Ox. Very cold indeed.

November 28, Friday. A very cold day. The Boys still hauling sawing logs from the Beach to the Pit, and have not yet finished. C[hief] F[actor] Belanger arrived from Cumberland at noon and reported that the travel ling is indeed very bad. Especially in the Birch River was the overflowing so bad that they had to stop and scrape their sleighs every now and again. Mr. Belanger with Mr. Matheson came over and took supper with us, and stayed, all the evening. R[obert] Lathlin hauling hay with his Ox.

November 29, Saturday. Mr. Belanger started on for Moose Lake, the day was very cold. We are not doing anything else but keeping school every forenoon; and hauling a load of wood, or hay, alternately.

November 30, Sunday. There were more at church than I had expected to see. Both the Morning and Evening Services passed on very nicely, and the evening prayers at the company's establishment.

December 3, Wednesday. Mr. Belanger arrived from Moose Lake soon in the forenoon. He came over in the evening [and] spent a little time, and asked to take away my daughter to Cumberland House for a little change, and to see Mrs. Belanger.

December 4, Thursday. Mr. Belanger started for Cumberland taking my daughter with him. The day was very nice, and no wind; they have very nice travelling.

December 6, Saturday. Quite a warm day, the wind was South the little there was of it. Started four men to cut our firewood across the River. Preparing for the Sunday's duties. Got my carrole mended.

December 7, Sunday. The congregation was pretty full today, and the Two Services in church went on delightfully. The Evening prayers at the Fort was also attended to in its time.

December 9, Tuesday. The weather was mild still. Sent the men to go and cut the firewood.

December 10, Wednesday. Prepared all our things for starting for Cumberland House.

December 11, Thursday. Started and camped at Louis Bucks House at Birch River. Had prayers with all the inmates.

December 12, Friday. Started again and reached Cumbe[rlan]d by 2 O'clock P.M. Found all right.

December 13, Saturday. All the Indians came and we assembled them in the evening when I had the privilege of addressing them.

December 14, Sunday. Remaining with the Indians at the Fort. Held the morning Service immediately after breakfast over. Read the Offertory and the people came with their little offerings to the Table. In the evening we commemorated the dying love of the Lord Jesus. And then gave them my part[in]g address and so concluded. The Indians were loathe to leave, and so begun to talk about some things they had to do, and how they were to purchase the Wine for their Communion.

December 15, Monday. Started for Devon sometime after the breakfast was over, and came to Louis Buck's in the Afternoon. Here I had some work to attend to. The inmates had to receive the Communion, as they could not go to Devon for the Xmas. And a little Infant had to be baptized. To this work I applied myself to as soon as I could collect my things. Two families, Father and Son here this winter for the first time. They had built their house late in the fall, and are to try a winter on the Birch River. They have abundance of lands and good lands for farming purposes.

December 16, Tuesday. Started for Devon early and came and took dinner at the Island. About 2 O'clock reached my house, and found all right. Mr. Hardisty in Company.

December 17, Wednesday. Mr. Hardisty came over to see me and stayed all the evening.

December 18, Thursday. Mr. Hardisty came over again and stayed some little time.

December 19, Friday. Mr. Henry Hardisty started off on his return home to Cumberland House. Sent a parcel by him with a letter, to Miss Eliza.³⁹ I was writing late in the evening for R[ed] R[iver] & Edward Thomas Free Trader to take it in.

December 20, Saturday. Edward started & my letters were left.

December 21, Sunday. Many of the Indians are still here and the Congregation keep up well. The two full Services morning & the After-noon went on nicely and I had the pleasure of expounding a portion of God's holy Word to my people. May the Lord bless His own Word and make it fruitful.

December 22, Monday. I was making preparation for sending off my sleighs for the first trip of fish. The Indians are collecting for the Xtnas, and we have not got any of our fish home yet.

December 24, Wednesday. Our sleighs arrived in the Afternoon of this day, and brought home it is supposed about 900 hung fish. So many interruptions from the people today, that I could not get over to the School to see the Communicants to have prayer with them as usual.

December 25, Thursday, Xtnas day. A great many people had come here for the Xtnas, and this morning I find the church quite full. I had the honour of officiating in the Services of the day, and commemoating the birth of our blessed Lord and Saviour. In the Morning Service the Offertory was read, and the people came forward with their little Offering. In the Afternoon the Communicants came to the Communion Rails kneeling, devoutly partook of both kinds. These when done went up to their seats making room for the next, soon till the whole had partaken of the Sacrament. May the Lord help us we have pledged ourselves to be the Lord's.

December 27, Saturday. The Indians are all here yet, they have not yet begun to go away to their haunts.

³⁹Reverend Budd's daughter.

December 28, Sunday. The church was still full at both the Services. I had much pleasure in addressing the Congregation from the Word of God, and I trust the blessed and holy Spirit will open their minds and grant them the understanding which they so much require.

December 30, Tuesday. Sent off the sleds again for more fish. The weather continues moderate. Some of the people have gone away today.

December 31, Wednesday. The sleds have come home today with some more fish. Given out to the people some beef, Pork, Tea, and other things, to make a dinner for all hands in the School room.

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January 1, Thursday. New-Year. The people have all had their dinner in the schoolroom, and they had their play at the football all the afternoon, and a good while of the night. The weather was nice and mild.

January 2, Friday. Some more families gone today to their haunts. The weather keep nice and mild all the time of the holidays.

January 4, Sunday. We still muster a good congregation, There are many people here yet. The regular Services have gone on very well with the Even[ing].

January 6, Tuesday. Sent off the Sleighs again for more fish, fear the people are not getting many fish now, they don't catch so well as they did.

January 11, Sunday. The weather has turned to be more cold now. The Church was quite cold today. Our church was thinner today, many families have gone to their hunting. The Packet reached this [place] late in the evening, and brought me the intelligence that my poor children in Manitoba were still very ill. My dear & only Son David was still sinking fast and getting weaker and weaker still. My dear daughter Mrs. Cochrane little better, if better at all. Just the intelligence I had dreaded to hear when I thought of the Packet being near. The merciful Lord give us a meek and childlike resignation to his holy will, knowing that our heavenly Father will always do what is for the best.

January 12, Monday. The packet remained at Fort Defiance all day, which gave us time to finish and seal our letters. Felt very dejected and discouraged, the last of my Sons now laid low, with no hope of his recovery!!

January 13, Tuesday. Mr. Matheson went off with the packet to Cumberland House.

January 17, Saturday. The weather have been so cold and blowing so much besides that no one could be induced to do anything

hardly. Some of the Indians who had gone off to the hunting have come back for the Sunday. Four sleds hauling hay today.

January 18, Sunday. Cold, very cold indeed, Had the privilege of again congregating in the house of prayer, for the purpose of worshipping God. The two Services went on delightfully, and I trust with much profit to our souls. The church was by no means full many of our people are away to their several haunts. The evening prayer at the Company's establishment went on nicely.

January 19, Monday. The morning still cold and the wind high. We had only 3 sleds today, two of our horses and one Ox. We will have the most of our hay on the Carrot River, if not all, brought home today.

January 20, Tuesday. Heard today from Mr. McKay of Stanley Mission he has come down to Cumberland to meet with his letters from Manitoba. The weather still keep cold and always blowing. Commenced from the Bulls head.

January 21, Wednesday. The weather keep so rough that I had to go out and desist hauling, but, they would haul away, I had to allow them to take out the horses, commence and harness them.

January 23, Friday. The day was clear but it was quite sharp. The Boys continue to haul; but I fear my horses will be giving up. I must give them a few days rest.

January 25, Sunday. Many of our Indians are away & therefore our congregations looked quite thinned today. The weather is still quite cold. Two full weeks since this change of weather commenced and the cold has been severe all the while. The two Services in Church, and the evening Service at the Company Post have been attended to.

January 26, Monday. Something warmer today, and no wind. Collected the children and gave them all their lessons &c. Got Henry Cook to fetch the first of my wood below. Held School in my house.

January 28, Wednesday. The day was cold again the wind always from the North West. Henry Cook hauling away alone as yet with the Ox & making 3 trips a day.

January 29, Thursday. Today we had Thomas Henderson hauling with one of the young horses, & making his 3 trips a Day too. In School.

January 30, Friday. A very nice day and not very cold. The Ox and the horses making their 3 trips today again quite easy.

January 31, Saturday. We had today 3 sleds going for firewood. Rob[er]t Lathlin is hauling today for us. The 3 sleds made 3 Trips each and brought 9 loads home all together.

February 1, Sunday. Septuagesima. Our Sunday Services have again been brought to a close and we still had a tolerable Congregation. Held two Baptisms in the afternoon, and an evening prayer in the Company's establishment.

February 3, Tuesday. Commenced hauling our hay from the Bull's head with our 3 horses, and brought home 6 horse loads.

February 4, Wednesday. Had 5 horses now, as David Ross came to our assistance making 2 trips the horses brought home 10 loads today.

February 6, Friday. Having 5 horses most of the week the last stack was brought home today.

February 7, Saturday. Our little stock of hay have been all hauled now. Today we are putting our hay together; a very small stock for the number of Cattle we have to try to keep over the winter; and most of our neighbours, are, or will be short too. The weather keeps rather cold and the clouds heavy with snow.

February 8, Sunday. Sexagesima. Not very many at Church today, indeed there are not many in the Village just now.

February 9, Monday. The weather keeps more moderate than is used to be, but Oh, the snow is really alarming deep, I fear for our cattle. Everyone will be short of hay and it will not be in our power to help each other.

February 10, Tuesday. Commenced today to haul our picquets home with 2 sleds an Ox and a horse to begin with.

February 14, Saturday. Charles and his brother have been hauling the Picquets all the week with 3 Sleds. They have brought the whole of the Picquets now. In the evening called the people together to see the Communicants.

February 15, Sunday. Quinquagesima. Sacrament Day with us. Our people did not all come, some of them had travelled a long way off.

Something about between 80 or 90 Communicants.

February 16, Monday. Gave a private Communion to Joe Budd. We have School now every day.

February 18, Wednesday. The first day of Lent.

February 21, Saturday. The week has kept quite cold, and the snow on the air most every day. Writing for the return Express.

February 22, Sunday. The Congregation was quite thin today, the roads are too heavy for the Indians. It is snowing every other day. The snow is really alarming deep. Both the Services went on nicely with the Evening prayers at the Company's establishment. Mr. Belanger arrived with the return Express, he is on his way to Manitoba.

February 23, Monday. Resumed the School so soon as I could get ready, the children are attending very well. It is the only thing we can do just now.

February 25, Wednesday. The School is going on every day, the children are being taught in English, and they are getting on pretty well.

February 28, Saturday. The weather has been tolerable all the week it has not been so very cold. The fish are rather scarce, the people are not catching so many fish as they would like.

March 1, Sunday. A pretty good congregation today at church. I had the pleasure of addressing those present, and I was much encouraged by the attention they paid to the Word of God. Both the Morning and Evening Services were well attended as also the evening prayers at the Company's Establishment.

March 2, Monday. Resumed the duties of the School, the children come pretty regular. All in English now. The fish catch better some days than others.

March 7, Saturday. The weather has kept much one way all the week, and the fish catch better some day still. Heard yesterday morning that Mrs. Matheson had been delivered of a little girl on Thursday night. Glad to hear that both Mother and Child were doing well and were all right.

March 8, Sunday. The day was warm, the attendance were as many as could be expected, as many are away hunting. The snow was never

so deep, and the whole of us are getting very low in hay already, in fact, some of us are out already, entirely out.

March 9, Monday. We can do nothing else but keep the School, but as there are many families out we have not very many children at the Village.

March 11, Wednesday. The School go on every day and the child[ren] are getting on tho slowly in English.

March 14, Saturday. The day was not cold, but it was snowing a good deal. We are wishing for warm weather on account of our Cattle. Preparing for the Sunday.

March 15, Sunday. Our people have been withdrawing from the Village these few days past, going to the mountains and woods in search for the Moose Deer, & hunting for furs &c.⁴⁰ Our church is in consequence a good deal empty, and the Congregation good deal thinned.

March 16, Monday. The weather keep cold and no sign as yet of any thaw. Our neighbours are badly of[f] for want of hay for their Cattle. I am getting short - very short myself. I have today engaged some 4 women to cut the grass after clearing away the snow. This however, is not an easy thing to do as the snow is so exceedingly deep; but it is the only way for us to do in trying to save our cattle.

March 17, Tuesday. The women went away to the hay to dig in the snow for the hay and to cut it. I had been waiting expecting letters from Manitoba by Norway House but, not without much anxiety as to what I may hear regarding my sick children in the Settlement. In the evening the men arrived who returned from Norway House and brought me the sad and melancholy news, that my dear & only Son, David, was no longer an inhabitant of this world. He has been removed by death to a higher and happier sphere of existence. One month yesterday when his earthly remains were duly, and solemnly, carried to their last resting place⁴¹ There to await the glory of the first resurrection - "the dead in Christ shall rise first." Though I did expect this sooner or later, and though I had tried to prepare my mind by prayer to meet it; yet, the news gave me such a shock that flesh and blood could not endure it. I could not open the letters for myself when I knew from

⁴⁰ The Pas Mountain.

⁴¹ St. Peter's churchyard at the Red River Settlement.

the cover what was their contents. Mysterious indeed are the dealings of God's Providence. This is now my 4th Son and my last, that I have lost. I had educated them all with a view for the church, at least as many as might be found to be inclined and made fit for the sacred work. But "God's ways are not as our ways, not his thoughts as our thoughts." After suffering a long period of torturing suspense it has terminated in one of inexpressible sorrow. My dear my only son, is gone! I am left to fulfil as an hireling my day, and "I shall go to him, but he shall not return to me," then I shall follow. What is there now that I should wish to live for? Oh what a barren desert, what a howling wilderness does this world appear. One after another of my dear Sons drop off into Eternity and leave me all alone; mysterious indeed are God's ways. Four of my dear Boys I have given up to be educated for whatever they should feel inclined to, at the same time if I was left to choose for them; I should say, for some service however mean, in the church of God. But they have all been early called to a higher and purer Service in God's Temple above. Of my dear David's happiness I cannot have the least doubt, after such an account received from those who witnessed his last hours. But weep, I must, from my frailty; but for whom? Not for him, but myself. We are but parted for a time. He is living, I am dying; he is triumphant, I militant; he in glory, I in grace. This is my comfort, this my trust. Tears of gratitude mingle with those of sorrow whilst I think of the mercy of God, and the kindness & sympathy shown by all dear friends to my dear Son to the end. The blow felt is very severe, and the wound is deep; but I see nothing in this dispensation, but mercy; mercy to him, safe in heaven, mercy to me, to prepare me, and perhaps through me other, for heaven. True, my hopes of having at least one of my Sons, to be my Comfort, my stay and prop, in my declining years, are withered and my expectations lost; but the Lord cut down these props that I may lean on Him alone. He can be more than Sons or daughters to me. Adieu, then, my most affectionate Son! Adieu, for a few short days, or months, or years as it may please our gracious God to appoint. To thee the duration will be as the twinkling of an eye, between the last sigh which separated thy blessed soul from earth, and the moment when death shall dismiss my spirit to meet thee again before the Throne. Adieu, glorified spirit, and in this heavenly character may I ever have grace to contemplate thy departure.

March 18, Wednesday. Arose this morning after a restless night with scarcely any sleep, and quite unfit for anything. All the day I was sunk into deep melancholy from which I was totally unable to rouse myself.

Found no interest in anything whatever. Weeping and mourning all the day for my dear Son, and quite unfit for anything else.

March 22, Sunday. Sunday morning came on and I tried to prepare for duty. I was able to get through the two Services by God's help, and tried to make them useful to us all.

March 23, Monday. The week has commenced but alas! We are suffering. To God alone we can look. It is not the first few days of affliction like ours that are the worst as one remembrance therefore after another returns tending to fill the heart with sadness. May we have grace to turn again & again to Him who has power in his hands and compassion in his heart to bind up our broken Spirit. May we trust in his faithfulness - rely upon his promises - believe His own declaration that he does not willing afflict the child[re]n of men. For purposes at present not known, this frowning Providence hangs over us - but Eternity will unfold to us that this sore Affliction has befallen us in tender mercy, and is of the loving kindness of the Lord.

March 28, Saturday. Have been reading all the week as the only thing I could do. The weather continues cold and rather strange that there should not be a single day of thaw, tho' getting late in the Spring.

March 29, Sunday. Held the Two Services of the day and the prayers in the Company's establishment.

March 30, Monday. Felt dejected and wretched I had recourse to reading. The Indians are trying to hunt the muskrat but can make very little of it, the snow is such an exceedingly deep, so much so that it covers up all the places where they take shelter. The poor Indians coming in to see how I am doing, and trying to speak a word of comfort, to my sorrow stricken heart.

April 3, Good Friday. Held two Services this day, the church full.

April 4, Saturday. Easter-Eve, The Indians have been collecting for Easter, and now there are a great many families at the Village. Trying to prepare for the solemn duties of tomorrow. May the Lord in his [in]finite mercy grant us all, the riches of his grace that we may partake of the memorials of our Saviour's love with a true penitent heart.

April 5, Sunday. Easter Day. On the whole a nice day though the

wind was rather cold. The people came over in time and the morning Service commenced early. The Lord mercifully strengthened me for the duties of the day, but, it was just as much as I could do to finish the last Service. We have once more dedicated ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto God. May He help us to be faithful. Pretty warm today only blowing.

April 6, Monday. Many of the families have left for the muskrat hunting. There has been no thaw at all yet. Felt quite unable to do any [thing] this morning, all my strength been exhausted yesterday. H. Belanger Esqr. arrived from the Red River, and brought letters.

April 8, Wednesday. I am trying to keep school but many of the children have gone away with their parents, so that all that can attend are very few indeed. The weather keep cold, and no thaw has come at all. No kind of wild fowl has been seen here about, though I have heard of these having come and even geese having been seen elsewhere.

April 11, Saturday. There are very few Indians at the Village just now, and I fear there will be few indeed at church. I am sunk into a deep melancholy from which I am utterly unable to rouse myself.

Oh, my God, give me life, grant me strength from thy holy Zion.

April 12, Sunday. Rose this morning somewhat refreshed & immediately prepared for the duties of the day. O my Lord I look to thee for that preparation of heart, that whilst I apply myself to the work my whole heart & soul may be in it. The Text in the morning was from Job IL10. "What shall we receive good from the hand of God, and shall we not receive evil?" And in the afternoon from John XIII7.

April 13, Monday. A few Indians had come for the Sunday, they are gone again this morning to their hunting. The Indians are gone in every direction, some to the Mountain,⁴² several families have gone in that direction, others gone to the Rocky Lake side, and the greatest number below,⁴¹ to the muskrat hunt and several families gone to the sugaries. The wind is always at the westerly point, and generally blows strong. No thaw yet.

April 17, Friday. The first day of regular thaw.

⁴² The Pas Mountain.

⁴¹ The marshy lowlands between The Pas, Cedar Lake and Moose Lake.

April 18, Saturday. Reading has been my occupation principally. I cannot set my mind at any object, which I can feel any Interest in.

April 19, Sunday. Very few at church today the church was pretty near empty. I endeavoured to speak a word in season to the few present, as well as to arouse myself from my depression.

April 20, Monday. Commenced another week, but, Oh, what work can I take interest in. Trying to keep the few children together by giving them their lessons. We are much pressed for hay for our Cattle. It is now 1^h month since some of our neighbours were out of hay, they have been digging in the snow for the hay and with that they have fed their cattle. I have several women getting hay for me too. I am out too. The air is pretty warm now, but it is always blowing.

April 22, Wednesday. I am keep[ing] the School with the few child[ren] [we] have here. The weather keep cold and the wind always from the North West. We have much trouble in getting our hay, and it is miserable stuff. Some cattle are dying from sheer weakness.

April 25, Saturday. The people are busy with their hunt trying to pay up their advances. Only a few of them came home to pass the Sunday with us.

April 26, Sunday. The Services of God's House have been attended to, and the Word of God has been spoken. May the Lord bless His own Word for His Name's sake.

April 27, Monday. The morning quite warm and quite spring like. Most of the wild fowl have come now. We can see everything flying about now.

April 28, Tuesday. We have now our wish, it is thawing every day, and soon I trust we shall have some hay for to give our Cattle. The fish also is more abundant. But we have all our people away to the muskrat hunting. The water is already gathering about the edges of the river.

April 29, Wednesday. Another day of regular thaw, the sun was hot and the wind blowing quite mild. The snow is going fast, and water appearing everywhere you look. The Boys was fetching the horses over from the hay ground.

April 30, Thursday. Quite warm and thawing fast. None of the people are home, all out to the hunt. The Boys were crossing the horses to the other side of the river.

May 1, Friday. Still warm and thawing well all the day. We are deserted by our people they are all gone to the hunt, every man of them. The water in the River is making much progress, so that no one can cross to the other side without a boat or canoe.

May 3, Sunday. Still and melting the snow and the Ice well. Our church was lit[erally] nearly empty today, I have I don't think, never seen the attendance so small; certainly, it is a very long time since we had so few. This season is just the time for the muskrat hunting and the people want to make the most of it. This being their last chance for paying up their advances this season. I went over as usual to hold an Evening prayers in the Company's Fort.

May 4, Monday. I had not many child[re]n in school today many of them are gone with their parents to the hunt. The Boys are doing several little jobs today. Scarcely any snow to be seen anywhere about the place. The River looks very weak.

May 5, Tuesday. The thaw continues, and soon, very soon, the Ice in the river will take a start. I had more children in school today. Reading in the Afternoon, the only way I find a relief in my mind from the melancholy depression which haunts me continually.

May 6, Wednesday. The Ice has this day taken the first start here about, and gone a little way when it stopped. The day was exceedingly warm, as warm as at any part of the summer.

May 7, Thursday. The Ice too arun again today, and went on till all the Ice that was in the River opposite was all carried away. Got my canoes both pitched, one of them to go to Moose Lake Post, and the other up to Cumberland.

May 8, Friday. The River looks clear this morning with the exception of a few scattered pieces coming down and far between. Mr. Matheson sent off his canoe for Moose Lake. Was informed that the hay ground was on fire, and I sent the boys to go and cross my animals from the hay ground.

May 9, Saturday. The River is quite full again this morning, the Ice is running thick but quite broken up. The men that Mr. Matheson had sent off yesterday will be caught up by this Ice, and will entirely

shut up the passage. Few Indians arrived for the Sunday. The air was getting rather cold in the evening. All ready for my visit to Moose Lake.

May 10, Sunday. This morning was quite cold, and the wind so strong making it still colder. At noon it began to snow, and the snow fell all the rest of the day. The Services went on nicely, but the attendance was very small. Was informed that there was no clear passage yet to Moose Lake, and that I cannot get through. I had intended to start tomorrow morning.

May 11, Monday. The snow is quite deep this morning, it has been snowing the whole of the last evening. I have postponed my day for starting until Thursday, when I shall hope to run down to Moose Lake, without any impediment.

May 13, Wednesday. I have been waiting these two days, and getting quite ready for starting for Moose Lake. I trust the Ice will not impede our progress, it is nearly a week since it first started.

May 14, Thursday. Rose early and saw that my men had already come and were ready for starting off. After taken a warm cup of Tea, we made a start for Moose Lake. We have a few people at that Post who look to us for all the Ministerial Offices they require; and I wish to see the Moose Lake Indians again. The river is rising and the current is strong, we went down stream very rapidly. We came upon several camps of our own Indians and stayed some little time with each. When we got farther down we came upon the Moose Lake Indians. I was sorry we could not stay longer time with these especially as we are on our journey. Met Mr. Matheson's men who informed that the Ice in the Lake would not permit our landing at the Fort; but we would have to leave our canoe & travel on foot to the Fort. Camped quite near to Moose Creek.

May 15, Friday. Rose early again to resume our Journey, we came upon another camp of Indians at the entrance of Moose Creek, early in the morning. Here we stayed again for some time with the Indians. - Came on to the Moose Creek, and found even as Mr. Matheson's men had informed us, the last [ice?] quite strong yet. Here we left our luggage and proceeded on Ice to the Fort on foot in the wet and slush up to our knees. They saw us however, from the Fort and immediately sent dogs and sleighs to take us on to the Fort. We found all the people quite well. Mr. and Mrs. McDonald had it seems been lately sick they

were both very bad. However, they were now convalescent. In the evening we held our prayers.

May 16, Saturday. Today we have to stay with the people and in the evening we held our Evening Service. All the people attended & paid the greatest attention. Indians arrived with their hunt at the Fort. The Company are making a good trade here this year.

May 17, Sunday. A nice morning. We commenced an English Service this morning for the benefit of those who does not speak the Cree. Immediately after we had a Cree Service. Thus all the people using both languages have heard the Gospel of our Lord and Saviour Jesus Christ. In the Afternoon we held another Service, and administered the Sacrament of our Lord's death.

May 18, Monday. Made a start this morning on our way back, still walking on the Ice to get to our Canoe and hauling our things by the dogs. Having bid farewell to Mr. & Mrs. McDonald, I got into my Canoe and we start off in the Moose Creek for the Saskatchewan [River] to toil up its current all the way up to Devon. Past a camp of Indians as we left the Moose Creek and got into the Saskatchewan overflowing its banks. Camped a little above the two portages where we found another camp of Indians.

May 19, Tuesday. Started early with the intention of trying to reach our house tonight. The current is exceedingly strong and my men have enough to do to paddle up against it. Late in the evening we did arrive, but, it was hard work for the men. Most of our people are still out in the hunt. They are paying up their advances.

May 20, Wednesday. Rested all this day as I found myself so much fatigued sitting in the small Canoe.

May 22, Friday. Found myself quite unwell this morning and was forced to take some medicine. Saw the women who had come to be baptized.

May 23, Saturday. Today Charles Buck has digged all the beds in the garden, and yesterday he had put down the Onions. Robert Lathlin was trimming up the fences; shutting up the gaps, ready for ploughing. Mr. Matheson arrived today from his visit to Cumberland House.

May 24, Sunday. Having been raining last evening the morning is rather wet; however the sun got out and a good deal was getting dry again by the time the Morning Service commenced. The Church was

almost full, and we had some strangers from the Pas Mountain. An old woman and her daughter with 3 children. In the evening Service they were all baptized. The poor old woman had made a vow and she came to perform her vow, may the Lord have mercy on them and keep them from all evil.

May 25, Monday. Constant interruption today by Indians at the school. We tried to commence with our ploughing today. We have all our potatoes cut, 26 Kegs.

May 26, Tuesday. R[obert] Lathlin ploughing across at the School still. The Indians still coming in some for potatoes, &c., &c.

May 27, Wednesday. R[obert] Lathlin and the boys planted some 15 Kegs across at the School ground today, and now they will have to go below to plough.

May 28, Thursday. My day for starting,⁴⁴ but I fear I will have some tight work to get away; one of the men having absconded already. So much interruption by Indians is just worrying me. Started in the evening just to get away, and soon fell a torrent of rain.

May 29, Friday. Still cloudy but not raining so much. Started again in the morning and came to the barrier to the goose stand, where we camped for the night.

May 30, Saturday. With the wind against us as we started and made for the Fort. Early in the afternoon we reached Cumberland Fort and glad to find all was well. Held a meeting.

May 31, Sunday. Assembled the people after breakfast and held our Morning Services. A great many Indians had all come to meet me here according to appointment. After dinner we assembled again for the Afternoon Services, and administered the communion to about 50 Communicants. Thus privileged once more to join and commemorate the dying love of the Lord Jesus. Saw a sick man and found him quite resigned to the will and pleasure of the Lord. Having remained for some time and prayed with him, I had to leave him.

June 1, Monday. After breakfast I assembled the people again for Divine Service. Many of the[m] were present when I gave them a

⁴⁴ Budd's visit to Cumberland House.

farewel Lecture. May the Lord bless them and blest the words they have heard with the outward ear. Poor people it will be a long time before I can again see them, and many of the young and strong among them will be going away and work in the boats.⁴⁵ Stayed most of the day in the Fort and in the evening started for Devon. Running down stream we came at a Rapid rate.

June 2, Tuesday. Reached Devon about 2 P.M. and found all quite well. Some women had come from the Pas Mountain as candidates for baptism, these I found here yet. Most of my potatoes have now been put down. All day long troubled with Indians.

June 3, Wednesday. The Indians coming in for something or another. I cannot get anything done.

June 4, Thursday. I have little leisure from the Indians coming in for something or, another. Some of the Indians are only putting down their seed yet, the last of mine went down today. 15 Kegs were planted in the field at the School door. 10 Kegs at the piece below, and 1-1/2 Keg in the hay yard, in all 26-1/2 Kegs planted.

June 5, Friday. Tried to plough again with our poor young Oxen but utterly failed. Sent the men across the River to get our horse `Rufus' taken across to this side. The men were off all the rest of the day looking for the horse and late in the evening they brought him over. The horse ploughs well.

June 6, Saturday. R[obert] Lathlin commenced ploughing again at an early hour; but the sky got overcast, and the clouds got blacker and set in for rain all the rest of the day.

June 7, Sunday. The day was still quite wet and cold. The Church was once more nearly quite full. Two full Service, and a Baptism in the Evening.

June 8, Monday. Today was drier and warmer. I was quite worried by Indians all the day. I sent off a box for Red River by James who starts today. Two boats from Cumberland came down. Robert Lathlin was sowing Barley today. James Cook started today for R[ed] R[iver] I could not send even a line by him.

June 10, Wednesday. The Company are looking out for men to man their boat:, but the Indians are very backward of working in the boats this summer.

⁴⁵Employment with the brigades for the Hudson's Bay Company.

June 12, Friday. We have commenced doing our summer's work, and we have a very great deal of work in our hands. There is not a single building on the mission but what requires either a thorough repairs, or, renewing it altogether.

June 14, Sunday. The day was very hot, and the church suffocating. Such a churchful, as many of the Cumberland Ind[ian]s had come down to join us. In the evening went over to the Company's establishment and held the evening prayers.

June 15, Monday. Robert Bear the Free Trader, started off on his return to the Province of Manitoba. I had men working at my picquets; Charles pointing them, and Robert making the gate.

June 17, Wednesday. The two men Robert Lathlin,- & Thomas Cockran have engaged to take [down] the Kitchen by contract and put up a new one. They have commenced to prepare their wood for it today.

June 18, Thursday. The day was nice for working tho' it was still raining at the early part of the day. What a fall of rain we had last night, it was a regular torrent. The fields very much required it, the ground was so very dry.

June 19, Friday. Late in the evening a boat came to the beach of the company's Post, and I was glad when I was informed that the Rev[erend] Mr. McKay was come in the boat and glad was I to meet with him late in the Evening. We sat up quite late and at last turned in to bed. 1 Boat started.

June 20, Saturday. The boats had all come last evening, and now, there is a bustle today at the Company's place. [With] hard work they all got off in the Afternoon, 4 boats to the Long Portage, and all the rest for York Factory.

June 21, Sunday. Our Church was by no means crowded today, many of our men have gone in the boats, and will not be expected back again before the beginning of Sept[embe]r.

June 22, Monday. The two men R[obert] Lathlin & Tho[mas] Cockran commenced pulling down the old Kitchen this morning. It will take them some time to get the old house pulled down even. The rest of the men resumed their work at the picqueting.

June 24, Wednesday. The two men working their work of destruction, and scarcely managed to get the place clear by the evening.

June 25, Thursday. Commenced laying the foundation of the new Kitchen, and the other men have now finished all the Picqueting. Donald Cook making the gates of the wood yard.

June 26, Friday. Had a nice shower again today. Nice growing weather. The two men will have all the sleepers put on.

June 27, Saturday. The day nice and cloudy, the two men having put on all the sleepers in the new Kitchen, will now commence to put up the posts in their places. Donald finishing putting up the gates and the other men working at the picquets for the fowls, and the rest squaring the logs, and others hauling away the rubbish from the foundation of the Kitchen. In the evening the first brigade of the Portage boats were announced to be coming close. Soon they arrived and camped for the Sunday at the lower end of my field below. It proved to be the Norway House Indians with Thomas Mastakwun for their guide.

June 28, Sunday. The morning was cloudy rather with some appearance of rain, but it was nice & cool. I was glad to see the church full again when all the crews of the 5 boats came in to the Church. Being all Natives they could understand every word that was said. Both the Services were full the men were punctual to the time. The 2nd. Brigade arrived too.

June 29, Monday. All the boats started off today. The river is still on the rise, it is now very high indeed. The weather keeps very hot exceedingly hot. The two men put up the fraim of the new Kitchen.

June 30, Tuesday. The weather still very hot. The two men began to put on the logs of the New Kitchen after putting up the binders and fixing them. Donald commenced with the temporary kitchen. This is two days now that the women have been weeding the potatoes. There is every prospect of having a good crop of this very useful vegetable.

July 1, Wednesday. We had a nice shower early this morn[in]g such a shower our gardens much wanted. The water rises steadily covering everything. The two men have now had a full day at the logging, and Donald has laid the foundation of the temporary Kitchen.

July 3, Friday. We have many hands now at the weeding and the hoing. Many hands make light work. The potatoes will be done the

sooner. The day was so very hot & no wind. In the evening a boat was announced to be coming up, it proved to be Bishop Bompas⁴⁶ with a Missionary. The boat was manned by a crew of young men from the Red River Indian Settlement. The Bishop and his party came ashore and took their lodgings for the night, intending to start off on his way tomorrow after breakfast. They had a late supper and turned into bed immediately. I was glad to hear that they had left my children in the Settlement pretty well. July 4, Saturday. The Bishop was up betime in the morning and I took him over to see the church and the schoolroom and after breakfast we held prayers with all the people and then they all made ready to embark. The whole party went over again in their boats to shew the church and the school to Mr. Shaw and the Ladies. In a little while they all embarked, hoisting the sail, and sailed up the current. But soon the clouds begin to appear and even to darken the sky above head. Soon the rain came down in torrents. I was so sorry that they should be detained, and at a place where not a dry spot could be found. Late in the afternoon the rain stopped, and I imagine how very glad they would be to get a little farther on, I wish the[m] God Speed.

July 5, Sunday. Blowing such a gale this morning, in fact all last night. I found my flagstaff blown down, and part of the grave yard picquets, and part of my fence at the school. Blowing a hurricane all the day so much so that we were afraid that the steeple of the old Church would blow down while we were in church holding the morning Service. The hurricane continued without in the least abating all the long day, and only calmed down at sunset.

July 6, Monday. The wind and tide was still against the Bishop, but the wind was by no means so strong as it was yesterday. The men finished the hoing today. The potatoes look very well. The Storm has done a great deal of harm, besides blowing down part of my fence at the school, it has blown down part of the Picquets of the Church yard. The River is really very high and very alarming thing to us who have our hay to get for our cattle.

July 8, Wednesday. The two men building are getting on pretty fast with the new Kitchen. Charles keeps the school daily.

⁴⁶ Bishop William Bompas spent the majority of his missionary service in the Yukon and Mackenzie River area. In 1874 he had become the first Bishop of Athabaska.

July 11, Saturday. The water is now at a stand still, but Oh! what immense quantity of water to fill all these low marshes, and large lakes. The water is running over the banks any where all the way up to Cumber[lan]d House, and down to Cedar Lake. We are looking out for the arrival of James Cook on his return from the Province of Manitoba. Temporary Kitchen finished.

July 12, Sunday. The morning was dry tho' it got cloudy as the day got later. Our people had come from all quarters whither they had gone for the purpose of fishing. The Church was near full and I had the pleasure of addressing the congregation twice in the Church. In the evening a boat arrived from above, and proved to be no less personages than the Chief Commissioner H[udson's] B[ay] C[ompany] Donald A. Smith Esquire, Governor Graham, and Robert Hamilton Esqr. the Inspecting Chief Factor. I was sent for and invited to go over and see them. Spent the best part of an hour with them very pleasantly with them, and as they were travelling in all hurry they took leave and embarked in their boat.

July 13, Monday. The two men have got all the roofing put on, and all ready for the plastering. Commenced to have the school myself. Heard that Mr. Belanger had past on his way out to the Grand Rapid.

July 14, Tuesday. Rising in the morning found it had been raining for the greater part of the night, and continued for nearly all the day without stopping. Towards Evening however, the clouds dispersed and the blue sky began to appear. It continued to dry up for all the Evening. The Boys had been hoing up the potatoes for the last time, and the two men will commence putting on the Roofing Sticks to the new Kitchen.

July 18, Saturday. The two men have finished putting on the Roofing Sticks, and now they are ready for the plaistering of the same for warmth. The potatoes are almost all done hoing for the second time. The people who had [gone] out fishing, have come back today for the Sunday [service].

July 19, Sunday. A nice dry day, we had quite a full church and I had the privilege of preaching to the people of the manifold grace of the Lord.

July 20, Monday. The two men have began to [put] the mud on the Roof with other two men whom they have hired to help them with the mudding. By the evening they had nearly finished all the Roof.

July 21, Tuesday. They have finished the roof early, and have gone on with the chimneys and finished those also. Blowing quite a hurricane all the day.

July 22, Wednesday. Blowing quite a hurricane all the day. I did not get to the school today however, Charles had been in the School in the forenoon.

July 26, Sunday. The day was tolerably dry, and the two Services went on very well. Held a baptism in the Afternoon.

July 28. Tuesday. The Company's boats that went to the Grand Rapid have come this morning, bringing up two cargos of flour, and reported that James Cook and the Cumberland Indians were just behind them. These two boats arrived in the evening and James Cook brought a considerable portion of my supplies for the winter. They did very well with their furs, and made a good trade of it. I felt thankful to learn that my poor remaining children were tolerably well when these two boats came away.

July 29, Wednesday. Opening the bales as some of them were wet, but the weather was not favourable for drying things.

July 31, Friday. The two men have put on the tin on the Kitchen roof and on the chimneys. They have taken away the scaffolding &c. from the walls.

August 1, Saturday. The day is quite hot after such rainy and cloudy weather for the few days back. The two men are now planing for the flooring. The young men are hoing across at the School lot, and two of them are sawing.

August 2, Sunday. We met earlier at church this morning that we might have a whole day before us. All the people that were at home were present at church. After Sermon the Offertory being read, the people came and brought each one his little Offering. In the Afternoon we all met again and partook of the Communion of the body and blood of our Lord and Saviour Jesus Christ. May the blessing of the Lord follow the means we have enjoyed, and enable us to partake of it in faith.

August 3, Monday. The men sawing had to go to their work and the two men at the kitchen have now to go planing for the ceiling on the beams.

August 9, Sunday. All the week have been employed in the usual work, sawing and planing.

August 10, Monday. Some of the Young men have been wanting work and I have given them work at the School lot to break up the ground with the hoe.

August 16, Sunday. The number of Congregation keep high all the time.

August 22, Saturday. The young men have wrought all the week and they have done a large piece of ground.

August 23, Sunday. I had much pleasure in addressing the congregation again today.

August 26, Wednesday. The long expected Steamer "North Cote," came puffing up in sight, they blew the whistle so loud that they made the very cattle reel up their heels, and took to full gallop with their tails up in the air in full speed for the woods. But, not only the Cattle but the people of all ages and both sexes were no less excited at the sight of the boat, the first boat of the kind to be seen by them all their life; in fact, the first Steam boat going in this river since the Creation. But what concerned [me] most was, knowing that my dear daughter and her husband was in the boat. I thanked God when I met with them. To me, it was the highest gratification I could enjoy on earth. To see my dear daughter with her Sister the youngest of my children once more in the flesh. I could almost cry out in the words of Old Simeon "Now Lord lettest thou thy Servant depart in peace for, my eyes have seen thy salvation." In about an hour the captain said he would start and Mr. Cochrane⁴⁷ had to go then, and leave his wife here for the winter. She is not overstrong, neither has the fits of fainting left her. August 30, Sunday. My dear daughter was not strong enough to go to church today, she took the fainting several times today.

September 3, Thursday. Set some of the young men to begin and cut my barley down.

September 6, Sunday. Thank God my dear daughter has not had these faintings so often the last week. Today she is able to go to Church,

⁴⁷ Reverend Cochrane proceeded to his new station at Stanley Mission.

besides taking a class in the Sunday School. God grant her strength to help me for I am quite alone. The day was warm and oppressive. The Text in the morning was from Matt. XIV.12 and in the Evening Matt. XIV.27.

September 7, Monday. The day was cloudy, but, it did not rain. The Boys have commenced cutting down my barley. My dear daughter has again taken the fainting though quite slightly.

September 13, Sunday. The day was quite wet and raining none of my children have been to go to church for the wet, and they cannot all leave their poor sister, they have to watch with her all the time as she does not know when the fits may be coming on. The congregation still kept up. In the evening the atmosphere became so cold as to threaten snow.

September 14, Monday. Sure enough we found the snow quite thick on the ground. I fear much for the potatoes.

September 19, Saturday. The people have been all busy making their hay, and some of them making hay for sale. I have not been able to commence making my own hay yet, tho' I am buying a few stacks.

September 20, Sunday. The day was fine, but my poor daughter could not enjoy it. She gets so weak after these fits that it takes some time to get the same amount of strength she had previous to the attack. The Services have gone on the same as usual, and the people are getting line upon line, here a little and there a little of God's precious truths. Sacrament Sunday with 130 Communicants.

September 24, Thursday. Started up the Carrot River to see what Peter Bell was doing. Got there the same Evening and had time to administer private communion to Peter and his wife. Held prayers in the Evening.

September 25, Friday. Started again for home in the morning. My Invalid daughter being with me, I was anxious to be home as soon as possible, and good that I was for, at our dinner time she was again taken by the fits in the Canoe. However, we got safe home early in the afternoon.

September 26, Saturday. Taken up the potatoes in the hay yard today. It seemed to be a good crop.

September 27, Sunday. At the usual time I went over to the church, and went in the schoolroom. I had the first class and Bernard had the rest of the children. The usual Services have been conducted as usual.

September 28, Monday. A nice dry day. Plenty of work to get done; make hay, taken up potatoes, and cleaning the Barley &c. &c.

September 29, Tuesday. Got the fishermen ready to send off, at the same time taken up potatoes, and putting by the Barley 28 Bushels.

September 30, Wednesday. Still taking up potatoes across at the school, the potatoe crop is abundant this year. Getting ready for my journey to Cumberland. Paying the women &c. for the potatoes till it was late.

October 1, Thursday. Rose early this morning for a start to Cumberland House; but the men coming so late we did not start after all till it was getting late in the day. We did not go far today the wind was at our head; did not reach the bend.

October 2, Friday. Starting early this morning to make up for yesterday, we came and camped close to the River⁴⁸ leading out of the Cumberland Lake.

October 3, Saturday. Soon in the forenoon we came upon all the Cumberland people, and was glad to find all the people well with the exception of the man who has been all the summer ill. I did not expect to find him in life; but, I thank God that I have. In the evening assembled the people for Evening Service. When I had the pleasure of addressing them from the Word of God, and reading the exhortation for the Communion.

October 4, Sunday. Soon as the people could be collected together we all went in for the morning Service, and I had the privilege of proclaiming to them the riches of Divine love. All our Indians had not come in some of them are far away. In the Afternoon we all partook the emblems of our Saviour's dying love. In the evening Held baptisms as many as five, being the child[re]n of the Xtian Indians and Servants of the Company.

October 5, Monday. After I had got ready for getting away and had seen all I wish to see; I embarked in my canoe and got underway for Devon.

⁴⁸ The Little River.

October 6, Tuesday. Having come on all night without any stopping we reach[ed] my house at 10 A.M. and felt thankful that my dear child[re]n were pretty well.

October 7, Wednesday. Being through mercy blest with nice warm weather, I was glad to commence taking up the rest of my potatoes.

October 8, Thursday. Finished taking up my potatoes today in good time. A very good crop.

October 11, Sunday. At the usual time for the School, I went over with one of my daughters to assist me teaching. She took the New Testament Class of Girls, and I took the Boys. The Ser[mon]'s went on exceedingly well and I trust we were all profitted by what we heard.

October 12, Monday. Commenced taking up the things in the garden. Mr. Belanger had come last night and now started for Moose Lake early this morning with Mr. Matheson our neighbour.

October 13, Tuesday. A beautiful morning and continued to be very nice all the day. Taken up the garden things all the day.

October 17, Saturday. The whole of the week have continued to be very nice. No sign of any Traders coming yet. Some of the Indians have come in for the Sunday.

October 18, Sunday. A very nice beautiful morning & all the people that are at the Village were present at all the Services.

October 19, Monday. Still nice and dry as the weather hot. Bernard Constant commenced with the School this Morning. I trust he will get on with the School.

October 20, Tuesday. Nice the day still was and quite warm, the weather has now been very good at least a fortnight. Expecting the return of Mr. Belanger and Mr. Matheson from the Grand Rapid.

October 21, Wednesday. The weather keep mild and quite warm. The Indian summer is lasting out well. It is giving time to all the people to have all their plastering done.

October 23, Friday. Late in the evening Messrs. Belanger & Matheson arrived at length from their trip to the Grand Rapid.

October 24, Saturday. Mr. Belanger came over to say, 'goodbye' and soon after started for home. In the Afternoon the weather could be seen that there was a change not far distant.

October 25, Sunday. The wind was very high the whole of the night, and this morning we found several inches of snow on the ground. All the night it continued to blow hard and snow thick. We were rather cold at church. All the people that are at the Village came and attended the services of the day.

October 26, Monday. The snow lays on the ground as it had fallen yesterday; but the atmosphere being warm it is to be hoped that the snow will melt away again.

October 27, Tuesday. The day keep tolerably warm and the snow is rather soft. Sent some men to cross the Ox and Cow. I did this, as the weather has got cold.

October 28, Wednesday. The snow still lays on the ground and the weather is not getting any warmer. We have commenced feeding the Pigs only yesterday.

October 30, Friday. The School go on daily, and the weather keep cold. We are trying to get ready for the winter but really there are so many things to be done that it takes some time before everything can be put away for the winter. We butchered two Cows today, as our winters meat.

November 1, Sunday. The people muster well yet, though many of them have gone for all the fall. Preached to both the Congregation Morning and Evening.

November 4, Wednesday. The weather keep going back & fore, the snow will not melt and yet will not freeze hard neither.

November 7, Saturday. All the week has kept one way. How the poor Indians can come travelling up to the Mission for the Sunday I cannot say, it is neither good for paddling about, nor is it good for walking, as it is not frozen hard enough.

November 8, Sunday. The weather has been so mild and the snow so slow to take and freeze up the river that it is really a wonder that any of the people who had gone out to hunt would be able to come to the church

today; but, as it is our Sacrament Sunday, I was sure that most of the people would try and come that they may be present. We had as many as 75 to join us in the celebration of the holy Sacrament.

November 9, Monday. The Indians had to go away again this morning to join their families at their respective camps. The School go on daily.

November 11, Wednesday. The river has not yet taken, the day is quite mild again. I hope that we may soon be able to get away from this place to get some hay to cross for the cattle.

November 12, Thursday. At last found the River had frozen over the last night; but it is all in holes it will not be safe to go on it for some time.

November 14, Saturday. The river has kept frozen since it was taken, but, I fear the weather is too mild for it to be very strong. Our people are trying to get to the Muskrat hunting, but they say that it is by no means safe, for they are fallen in every now and then.

November 15, Sunday. There were not many at the Church today, many of those who had been here last Sunday have not come home. The Services went on as usual, and the cold not very severe.

November 16, Monday. Butchered 4 Pigs today.

November 18, Wednesday. It has been cold enough now for two or three days, I trust now the Ice has got quite strong enough & safe for travelling on.

November 19, Thursday. Not very cold today, Bernard has been hauling one of my Stacks of hay.

November 21, Saturday. It has been snowing these two or three days and now the snow is quite deep. Not many Indians came.

November 22; Sunday. Such a depth of snow it is [insurmountable]. Even to get to the Church only. The congregation was very small, the people most have gone far away, and could not get good walking to the ch[urch]. The services as usual went on very well.

November 23, Monday. Heard that one of our Congregation was very [weak] from a long state of Consumption, I went over in the Afternoon to see him and was sorry to find him really very weak. There were many with him in the house. I stayed a good hour with him trying to teach him how to improve this sickness to the Glory of God and his own soul's salvation.

November 24, Tuesday. I went over again to see poor James Cockran, and found him much the same way. I stayed to have prayers with him & many others there before I went. The cold was very great today.

November 25, Wednesday. Not quite so cold as yesterday. Still it is far from being warm. Poor James was very [weak] today. Expecting his end near, he sent for me and desired to receive the Sacrament of the Lord's Supper. I went to see him in the evening and administered the Sacrament to him with his old mother, his wife and Brother-in-law. May the Lord bless the sacred rite to his soul.

November 26, Thursday. Heard that James got some sleep last night which is a good sign. For several nights he has not been able to have any sleep at all.

November 27, Friday. James has been able to get some sleep again which has quite refreshed him.

November 29, Sunday. We had very few people at the church today, most of them are away at the Muskrat hunting. Evidently James Cockran is getting better now. Held the Evening Exposition at the Company's Post.

November 30, Monday. Sent out the men again to cut some firewood, the cold keeps up.

December 1, Tuesday. The two Oxen have been out every day for firewood, and can scarcely keep the fires going. Bernard Constant is in School everyday.

December 3, Thursday. My dear daughter is down again quite prostrate before those fits. How weakening they must be. She is not long under the influence of them, and yet, how weak it makes her. What an example of patient endurance in suffering.

December 5, Saturday. All the week have been taken up in cutting firewood. We have now nearly our winters firewood, now collected. The Indians are now coming home for a little while.

December 6, Sunday. More people at church than I was aware had come home. The morning and Afternoon Service was conducted as usual. The evening prayers at the Company's Fort was also attended to.

December 7, Monday. Went up to the Big Eddy to see a poor sick woman. Found her in the last stage of Consumption, and humanly speaking she did not appear to live long. Stayed with the inmates of the house; for there were many gathered together. Held private Communion with the sick old woman, and then started for home.

December 9, Wednesday. Got ready for my starting off tomorrow please God for Cumberland House to see my congregation there. The day is cold.

December 10, Thursday. The clock struck 8 when we got off with 2 men and 2 horses. The day was cold and blowing from the North so cold that the whole side of my face was frozen. We came on to the Birch River and reached Louis Buck's house before dark. Here we found some of our people who had travelled here to settle themselves down on the banks of the Birch river. They have a few houses up already tho' only come here in the summer. They have brought their cattle and seed for the spring and intend to sow all their seed here. They have no want of lands for farming, and ultimately if they persevere, these will be better off[f] than those at Devon. We assembled them all for the evening prayers.

December 11, Friday. After we had our morning prayers with these people, we started again and reached Cumberl[an]d House in the After-noon. Glad to meet with part of the people, as I have no hope I can see them all. Mr. Belanger's children however, was very bad with the hooping cough; especially one of them was in a very weak state. Held prayers in the Evening with the families of the people and what Indians we have here.

December 12, Saturday. Some more Indians arrived which added to our congregation in the Evening. A tolerable number at prayers.

December 13, Sunday. Assembled the people for the Morning Service, and found a tolerable number in. I had the [pleasure] of addressing them both morning and administered the Lord's Supper, and help a baptism &c. Poor people they are as eager as ever to hear the Word of life.

December 14, Monday. I had to start for Devon when we got ready we came off intending to stay with our people at the Birch River.

We reached here soon in the Afternoon and had time to hold Service and administer the Lord's Supper to the Communicants here while it was yet day. Having had a long talk with the inmates of the house, I laid down.

December 15, Tuesday. Rose early and started again for home. The day was nice for sleighing and we came on so very well, my old horse as if he knew by instinct that he was going home, and no doubt he did, was pacing the snow throughout the length & breadth of the 'Saskatoon' Lakes. Reached home just at 12. I was glad to find that more of our people had returned from their hunt to the Village, to be ready for the Christmas holidays.

December 16, Wednesday. I have the Indians coming in close succession wanting one thing or another. I cannot attend to anything else while they occupy all my time.

December 19, Saturday. More families have come for the Sunday which will make the Congregation large tomorrow. May the Lord fit and prepare us for worshipping Him in spirit and in truth.

December 20, Sunday. At an early hour we were at the church, the day was nice and mild. The congregation was full. Held two full Services at church, and an Evening prayers at the Company's establishment. May the Lord follow these Services with His blessing, and by His Holy Spirit make them a bless[ing] to our souls.

December 22, Tuesday. A nice mild day, my dear daughter Mrs. Cochrane has now through mere mercy been quite well and hearty for some time. I hope in the Lord that these fits may altogether keep off, and allow her to be useful to the child[ren] and to the people around.

December 27, Sunday. The people have been gathering here for this last week or two, and now the peo[ple] are filling our church this morning. Had the pleasure of addressing them twice. May our Lord and Savi[ou]r bless the work spoken in much weakness.

December 29, Tuesday. Very cold weather this time. Sent off the horses this day for another trip of fish. Peter Bell went off today.

December 30, Wednesday. Something more mild today.

December 31, Thursday. The fish haulers have come home today.

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January 1, 1875, Friday. New Year's day, the day past away quite nicely without any trouble from the Indians; they were busy cooking and eating the few things we were able to furnish them with. They all had their dinner in the spacious Schoolroom. Inviting ourselves and the Company gentleman from Fort Defiance.

January 3, Sunday. All the Indians being here the congregation was still large, I had the privilege of preaching twice in church and holding evening prayers at the Fort.

January 4, Monday. The weather keep very cold, and has been so for this long time. Nothing else can be done but cutting and hauling firewood I am afraid the Indians do not get so many fish it is too cold.

January 8, Friday. The weather keeps extremely cold, and little can be done to any thing else. Had the pleasure of seeing my Son in law Rev[erend] Mr. Cochrane arrive from his station the Stanley Mission. I am glad to have him here for a few days for the sake of his poor wife who is still off and on. She is not worse since her coming here last Summer, but rather better than worse. The attacks of the fainting coming less frequent.

January 10, Sunday. Mr. Cochrane preached at both the Services today; for as he cannot stay long we must keep him on harness. - Gave the exhortation of the Communion to the Congregation for next Sunday. Went over to the Fort for the evening prayers.

January 11, Monday. The Northern packet [ought] to be here today however, it did not reach this [place] yet.

January 15, Friday. The Packet has come at last, got only a few letters principally from England. Mr. Cochrane got a good many letters from Manitoba principally. Heard of the Bishop McLean coming out this way on dog sledges, and Mr. Cochrane at once made up his mind to stay till the Bishop came. He wished to see him on some business.

January 17, Sunday. At the usual time we were in Church. I read prayers again for Mr. Cockrane while he preached, that the people may have the benefit of his sermons. I read the Offertory & in the evening administered the Lord's Supper to the people.

January 18, Monday. There is no sign of the cold abating apparently it is just as cold as ever. Mr. Cochrane busy reading the news papers. Getting up the names of the Candidates for Confirmation.

January 21, Thursday. Went up the Carrot River to see how Peter Bell was getting on. Reached Peter's Shanty in the evening and found his family quite well. He soon came in himself. The cattle he was keeping for me was tolerable, they had plenty of hay there was no want here. Left Mr. Cochrane with the Candidates.

January 22, Friday. Arose sometime before day and held private Communion with Peter's wife, and then got ready for my return back. The weather was rough in the extreme snowing and blowing a hurricane, even our horse could not face it, he wanted to run into the woods. Soon in the Afternoon we reached home and glad to get to the fire. We went over to see the Candidates.

January 24, Sunday. The two Services were conducted much the same as last Sunday. Mr. Cochrane taking the morning sermon and myself the Evening one.

January 26, Tuesday. Every evening the young people were as-sembled for examination. Sent the sledges again for a trip of fish. Went over to the Schoolroom for the examination of the Candidates, and Mr. C[ochrane] taught them to sing.

January 28, Thursday. A nice day but still cold, the wind is still from the west. In the Evening I went over again to the School to see the Candidates, and Mr. Cochrane came shortly after me and commenced to teach the singing. They will soon be able to sing to the tunes.

January 29, Friday. I was in the Schoolroom all the even[in]g. A great many of the young people was present. They sang very nicely this evening.

January 30, Saturday. I did not go to the School this evening but Mr. Cochrane went over and assembled the singers.

January 31, Sunday. Very cold still and strong wind from the west.

A full congregation again today, I read prayers for Mr. Cochrane and he preached. In the Even[ing] I preached while Mr. Cochrane read the prayers.

February 1, Monday. The wind incessant, and the cold very piercing. In the evening went to the School house and assembled the Candidates for confirmation. No sign of the Bishop.

February 3, Wednesday. Giving lessons to the Candidates every evening, and teaching them to sing.

February 5, Friday. Mr. Cochrane only went over to the singing class, I was interrupted by the people and did [not] go over.

February 6, Saturday. Mr. C[ochrane] again went over with Mrs. C[ochrane] and the girls to practice singing for tomorrow. The Indians buried a little still born child in the evening.

February 7, Sunday. A nice day, and much milder than yesterday. The two Services went on beautifully, Mr. Cockran taking the Morning Sermon, and myself the Evening. Held the usual Service in the evening in the Fort. Saw Mr. McDonald of Moose Lake.

February 8, Monday. A very nice day indeed. Tried to commence the translations of Mr. Kirby's Lectures. Waiting for the bishop daily. Met with the Candidates in the School and catechised them in the Belief, the Lord's Prayer, and the Ten Commandments.

February 9, Tuesday. Still tolerably mild. The Boys went out and hauled some hay home. All the Afternoon taken up in doing Mr. Kirkby's Lectures.

February 10, Wednesday. Cold again this morning and the wind strong from the North. Sent off 3 Sledges to the "Clear-water Lake." Mr. Cochrane went over to the singing class.

February 13, Saturday. Mr. Cochrane has gone every evening to the singing, and reports that the young people are getting on very well and picking up tunes quickly.

February 14, Sunday. All the Services all this day have been attended to, Mr. Cochrane and I preaching alternately.

February 17, Wednesday. The cold and the wind keep on together, it is

something extraordinary that the wind should have continued to be from the North or North West, and the intense cold with the wind.

February 20, Saturday. The whole week have now been spent in translating Mr. Kirkby's Lectures, and Mr. Cochrane has attended the singing classes regular every evening. No sign of Bishop McLean. We certainly hoped to see him come this evening.

February 22, Monday. To my work the translations. Looking out for the Bishop every hour.

February 23, Tuesday. In the Afternoon Bishop McLean reached this [place] and we were all heartily glad to see him. Such a pleasant man to talk to, he kept our household quite cheerful all the evening, and in spite of ourselves kept us in a roaring laughter every now and again. Past the whole evening very pleasantly and sat up till very late.

February 24, Wednesday. A nice morning & not quite so cold as hitherto. Spent the day very pleasantly with the bishop. The Bishop is stuck fast here, his man and also the Company's trains and men have started off on their return. Now, there is no alternative he cannot go on till we hear from Cumberland House. Spent a pleasant evening with the Bishop.

February 25, Thursday. Something warm today, and the wind less. Sent word to the Indians that the Bishop will have to remain all the week at Devon, and therefore they must come all that can come & meet the Bishop again Sunday, both for confirmation and the Lord's Supper.

February 26, Friday. A nice day and rather mild. Sat down to my writing, and Mr. Cochrane to his hymns. Every Evening Mr. Cochrane goes to the singing class, and this time we invited the Bishop to come and hold a meeting in the schoolroom. It was a large audience and the Bishop gave them a very suitable address, both for those who have been prepared and are now ready for the receiving of confirmation, and those who expect to receive the Sacrament of the Lord's Supper. The Bishop was quite delighted with the singing.

February 27, Saturday. The Indians arrived at the Village to be present for tomorrow. We went over and assembled the people. I gave them a Lecture on Confirmation, while Mr. Cochrane went over the hymns to be sung tomorrow.

February 28, Sunday. Nice day but rather cold still. At the Morning prayer I read prayers, and the Offertory, Mr. Cochrane preached a short Sermon, and then the Candidates came forward to the Rails when the Bishop commenced the Confirmation Service. There were 66 Confirmed this time; but there might be some 80 persons if the people were all home. The young people conducted themselves very nicely, and very solemnly took on themselves the vows and promises made at their baptism. In the Afternoon we administered the Sacrament of the Lord's Supper when 113 Communicated. The Service past on so nicely, the bishop reading the Absolution and the Consecration of the elements. May the Lord bless to our souls the sacred ordinances of his house.

March 1, Monday. The Bishop of the Saskatchewan took his leave this morning, and started with the dog Carrioles for Cumberland House, from thence to proceed on to the Nepowewin. We were all very sorry to [lose] the company of the hearty good Bishop. May the Lord be his protector, & keep him, from all evil and bless him in all he undertakes for the glory of his Names (Sake). He will see our Indians at Birch River.

March 2, Tuesday. Trying to write something today but I could not manage it. Bishop McLean will now reach the Cumberland Fort today. I trust he may see some few of my Indians there at Cumberland.

March 3, Wednesday. It is very nice weather now. The B[isho]p has very nice weather for travelling.

March 5, Friday. A nice day, our Indians are down at muskrat hunting. Heard today that a little Infant among the Indians died. Mr. Belanger went off this Morning on his way to Norway Ho[use]. He is going by Moose Lake, and the Grand Rapids. Mrs. Cochrane is un-wearied in teaching the singing Class. Sent off a large parcel of letters for Manitoba.

March 6, Saturday. I am busy with the translation of Mr. Kirkby's Lectures, and Mr. Cochrane with the hymns.

March 7, Sunday. The Services went of delightfully. My worthy Son in law is still here to assist me in the Church. He preached in the Morning while I read the prayers for him; and in the Evening I took the Sermon and he read the prayers for me. The Singing is really

much improved, and I have to thank my dear Son in law for this. Went over to the Fort and held the usual evening prayers.

March 8, Monday. Rev[erend] Mr. Cochrane's men and Carriole had come down on Saturday evening, and now today Mr. Cochrane is busy as a bee collecting a few little things to take away. Late in the evening every thing was ready.

March 9, Tuesday. The Stanley Mission men with their Minister have gone today. It was very hard to say "Good bye" to my dear Son in law. He has been staying a longer time with us than he had first could have thought, just 2 months today since he reached Devon. He has made himself useful while he stayed, and has been busy all the two months, and has translated 50 hymns which are to be sung in church with the assistance of his wife. They are both so capable for a work of this kind. He has besides selected the best singers from the congregation, and assembled them every evening in the School room to practice in the tunes &c. Bernard and myself Turned to our translations.

March 10, Wednesday. A very nice day, and quite warm enough. Very nice for travelling with Dogs, &c. Mr. Cochrane has now reached Cumberland House about Noon I trust he may meet with the Indians at Cumberl[an]d From whom I am sure he will receive a welcome.

March 12, Friday. The wind was rather strong, and the snow falling, though not thick yet falling down for a whole day it is gradually lying on the ground to a considerable depth. We are gathering up all the hay where the Boys had left any when they were hauling.

March 13, Saturday. Many of the Indians are entirely out of hay by this time, and ourselves have only about 3 loads of the same to boast of. The fish are rather scarce too just here about. Many of the Indians came home for the Sunday to be present at the worship of God. The weather has been for some days very nice, neither too cold for those who are out, nor got too warm for travelling.

March 14, Sunday. The day was nice and not too cold. The Indians had come home for today's Services and now we have them in the church making a tolerable congregation. The Rev[erend] Mr. Cochrane having gone off for his Mission at the beginning of last week we had to go on all alone today. Through God's help and assistance I got through with all the Services having baptism in the Afternoon.

March 15, Monday. A nice day again. Sent the Boys to the Bull's head and gather up all the hay they have from time to time left. Hard at work at the translations everyday; but, today we have been so much interrupted by the Indians coming in.

March 17, Wednesday. Very nice weather since Sunday I hope it may keep so and commence to thaw soon. Many of our Indians are away to the Muskrat hunting, but I fear they are not doing much in the fur line, they cannot get at these little animals yet. Set the Boys to take up the Ice for the Ice house.

March 19, Friday. The wind has been south all the day. I hope it may soon bring the warm weather. I am told that the fish are scarce, and the Muskrat hunters are in want for they cannot get at the Muskrat. One of the young men who was late married came in to enquire of the holy Sacrament, and said that both himself and his wife are both wishing to become Communicants. That he himself has now for some time felt a great desire for it, but never had the courage to open his mind to any one concerning it.

All that was found of Mr. Budd's journal notes after his death.
(A[braham] Cowley).