

The Eskimo

Our Brethren of The Arctic

BY

Dr. E. J. PECK

WITH NOTE

BY

CANON BERTAL HEENEY

The M. S. C. C.

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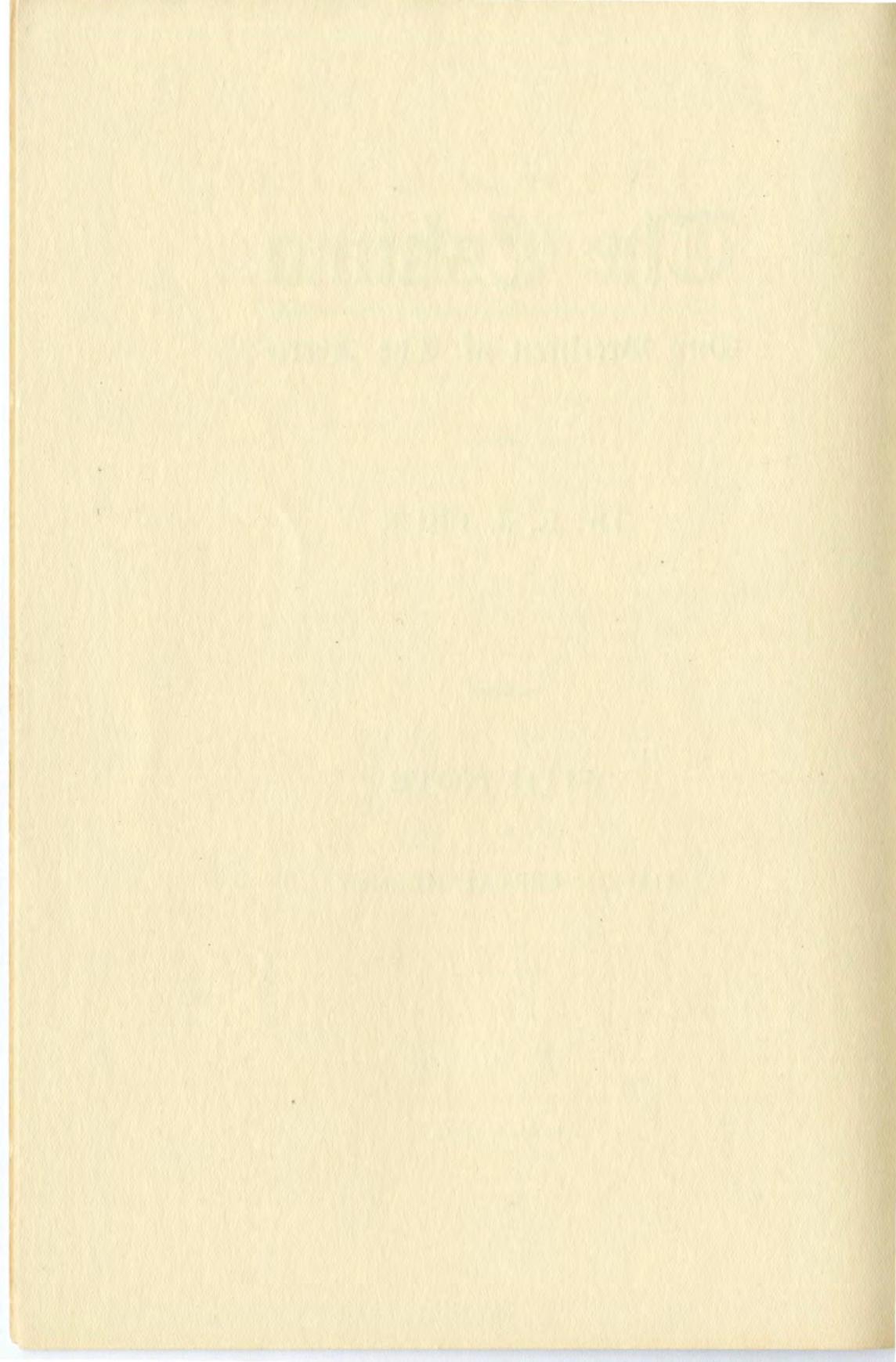
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A Note on Dr. E. J. Peck

The writer of this booklet is well known and loved both in Canada and England. The Eskimo are his children, and the Christian Eskimo his crown of rejoicing.

For over thirty years he and dear Mrs. Peck lived among them, patiently leading them one by one, to Christ our Saviour. How little the rank and file of the Church knew of what was being accomplished by one consecrated husband and wife, for a simple, kindly race, living in the far North, where winter never quite departs and summer never comes. Such workers are the finest products of the Church and the assurance of its lasting power in the world.

It has been my rare privilege to know Dr. Peck intimately for upwards of fifteen years and much of the richness of my own blessings is traceable to his prayers.

This article on the Eskimo was written for the Centenary of the Church in Rupert's Land held in October 1920 and has already appeared in the larger volume of Sermons and Addresses delivered in connection with that event. It is republished in this handy form because of its special excellence and to make it available for a wider circle of Church people.

Dr. Peck was born on April 15th, 1850, in England but spent his boyhood in Dublin. He went to sea at an early age, and I have often heard him tell with delight of the wild tossings in the great deep. When on one occasion he was about to sail away on a long voyage, his sister gave him a copy of the New Testament; this led to his life-work for the Eskimo.

The incident is thus referred to by Dr. Peck in a recent letter:

"I trace my call to mission work through reading a Bible which my sister gave me, and the truths therein not only led me to the Saviour, but also convinced me that our Lord's marching orders had a vital claim upon my life and vocation. I had always a desire to go to a cold country and my life for ten years in the Royal Navy was doubtless, under the Holy Spirit's guidance, a fitting preparation for work among the Eskimo. Perhaps I may in this connection say that since I was sent out to the Eskimo by the C. M. S. in 1876, I have always had a strong conviction that God had sent me to this people and that it was His will that I should spend my life for those scattered sheep in the wilderness."

Dr. Peck is now seventy-two and is in a fair state of health except for his eyes which render it impossible, at least for the present, to read or write. His rich hair and beard are both as white as snow and his

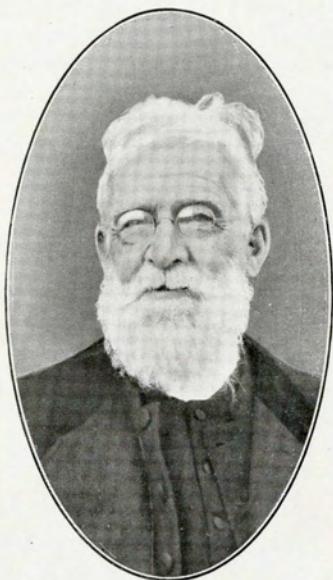
smile as winsome as could well be imagined. He still lives for his beloved Eskimo, achieving now as ever, his greatest results by the power of prayer in the Spirit. His true friends are those who join with him in that prayer, "which is not in vain in the Lord."

Dr. and Mrs. Peck have lived for some time in Ottawa with a son. One wonders how many of those who see this short, thick-set man with black coat and white hair and beard, going quietly along the streets accompanied by his wife, realize that the prophet of God to the Eskimo is in their midst.

W. B. H.

St. Luke's Study.

July 19th, 1922.



REV. E. J. PECK, D.D.

The History and Present Status of the Work Among the Eskimo

By Rev. E. J. Peck, D.D.

"They . . shall come from the North."—St. Luke 20:39.

THE writer desires in this paper (1) To give a brief sketch of the Eskimo; their religion, origin, etc. (2) To trace, through Arctic exploration, etc., the historical yet truly providential links which led to their discovery and ultimately opened doors for their evangelization. (3) Still keeping the historical points in mind, to give a sketch of the beginning and development of God's work among this people, especially among those living in the eastern part of Canada. (4) To point out the encouragements, weaknesses and needs of the work.

The Eskimo, who call themselves Innuet (which means human beings) are the most northerly inhabitants of Canada. They are a brave, patient and hospitable people, and are distinct from the Indian tribes—certainly from those of Hudson Bay—as regards language, environments, and mode of life.

The Eskimo: Their Religion.

Differences are found in some localities of a minor nature, regarding their religious beliefs, but the following remarks refer chiefly to the Eskimo of Baffin Land, Hudson Straits, and those living on the northeast shore of Hudson Bay.

The Eskimo believe that many animals, like human beings, possess souls, and that many inanimate objects, such as rocks, mountains, icebergs, etc., have together with animate objects, what is called, their innua, i.e., owner or being. The innua chiefly of men and bears may become the familiar spirits of the magicians (angakoet) and are then called tongait (i.e., spiritual rulers). These spirits, so the magicians say, have power over the souls of animals, and when solicited by the magicians can make such an easy prey for the hunters. This is done, it is said, by depriving the animals of their discerning powers, which is called "the life of the soul." In this connection there are two important points which must be considered, and which throw light on most of the superstitious practices which are observed by the heathen Eskimo, viz: The Soul's life given by the Spirit, and the life taken by the hunter. For the magicians are commanded by their spiritual rulers (Familiar spirits) to order various kinds of abstinence and other customs to be observed, in recognition of the soul's life given, while means of propitiation (the animals pay) must be made by the hunter. Various peculiar customs connected with family life, sickness, burial are also observed, regarding which I cannot write here.

Cairns are generally made for graves. The dead are buried as quickly as possible, but on the third day the relatives of the deceased visit the grave and walk around it three times. For the three days following a death, the inhabitants of the village must not use their dogs on hunting expeditions, but must walk to the hunting places.

The Eskimo believe in a future life, and a tradition bearing on their conceptions of heaven is found especially among the inhabitants of Frobisher Bay. This speaks of a large "house on high which is full of light," where the inhabitants celebrate with much joy not the time of their birth, but of their decease.

Storms rage, and famine is often known, in Sedna's (a malignant type of woman) abode, which is under the earth. This is the place of misery.

The Eskimo: Their Language.

This is neither crude nor imperfect. Much study is necessary before the language can be spoken fluently. The following are two of its remarkable features: (1) Its formative character. Words of a surprising length are formed by the addition to the verbal roots of particles which partake of the nature of adverbs, auxiliary verbs, tense, and other formation. (2) Its wide inflectional range. Transitive verbs are inflected for singular, dual and plural objects, while a highly inflected interrogative mood is freely used by the people.

Eskimo Life.

The rigours of the arctic climate and the struggle for existence under such conditions have taught the Eskimo to utilize in the most ingenious ways the limited resources at their disposal. Their hunting implements are models of inventive genius, and what house could be devised more suited to withstand the fury of the piercing Arctic winds than the dome shaped Snow House? Such arctic homes are often built far out on the frozen seas, especially where several seal holes have been found by the keen-scented Eskimo dogs. As one seal may have several breathing holes, the hunter's powers of endurance are often fully taxed before the seal arrives at the hole where our hunter may have waited for several hours. Then a rigorous thrust of the harpoon may, or may not secure the seal. In the latter case our hardy Nimrod shows no sign of impatience, but returns to his snow dwelling and prepares for another venture. When the hunters return from a successful seal hunt, a first course of raw seal meat is often eaten by the hungry people. The chief meal is generally cooked and served up late in the evening, when the diners are almost obscured in the pungent vapour which rises from the cooking kettle, and which often turns into a kind of hoar frost which glistens upon the heads and garments of the genial company.

The Eskimo are now a sociable and pleasant race, and their home life is by no means dull or uninteresting. During the time the hunters are away, the women are busy making or mending garments for themselves, their husbands or their little ones. The children, especially on bright days, amuse themselves in various ways. A favourite pastime is to organize what may be called "joy rides" which

they do by harnessing to small sledges any dogs which are not used by the hunters, and driving them in various directions over the hard packed snow.

Their life during the short summer is most strenuous. During this season they generally go inland to search for caribou, the skins of which are much prized for winter clothing. During these journeys, small tents, or rough shelters, together with various cooking utensils are often carried over the rugged rocks and swampy valleys.

The Eskimo: Their Origin.

This most interesting but difficult subject which has engaged the close study of not a few writers interested in the Eskimo, still remains an open question. Perhaps, however, the following summary gives the most probable and most generally received opinions of such writers:

(A) That the Eskimo are of Asiatic origin and that they travelled to Alaska by Behring Strait or the Alutian Islands.

(B) That they were probably a somewhat numerous people, consisting of a number of tribes, having one language, but with some minor tribal differences.

(C) That they migrated from east to west, i.e., from Alaska to Greenland.

The Norsemen.

As the Eskimo have no written records of their past history, and as their oral accounts give no dependable information regarding this subject, we have to look to other sources, scanty though they are, for information on this interesting topic.

The Norsemen, those wonderful mariners from the North, evidently came in contact with the Eskimo both in Greenland and on the Labrador Coast. From Iceland, about the year 986, sailed "Eric the Red," who landed on the west coast of a land which he called Greenland, this being, as he thought, a desirable name to attract other settlers. News of this wonderful land reached Iceland and probably Norway, for two colonies were formed, and Christianity introduced about the year 1000. It is supposed that the settlers numbered about five thousand souls, till that awful pestilence, the Black Plague, famine and the attacks of savage Eskimos from the north, many of whom may have migrated from what is now called Baffins Land, via Ellismere Land, to Greenland, decimated the brave colonists. These failing to receive help from either Iceland or Norway, must have perished, as it is supposed, about the beginning or towards the middle of the fifteenth century. Greenland having thus been before this disaster, for some four centuries a Norse colony, several expeditions were undertaken from here in search of new countries to the South, and there is strong evidence to show that the Norsemen landed on the Labrador coast, and tried even to form settlements there, but were forced to leave on account of the attacks of the then ferocious Eskimo.

Arctic Explorers.

"Courage, my lads! we are as near to heaven by sea as by land." So said that lion-hearted explorer, Sir Humphrey Gilbert, who in the midst of a furious storm, tried to give help and comfort to his brave fellow voyagers. And how wonderful are the histories of those gallant men who, especially in Queen Elizabeth's reign, pierced those northern seas! Their dogged perseverance; their patience under suffering; their fortitude even in the face of death, these have been, and still are, great inspiring forces which under God, have helped to enrich the manhood of British subjects everywhere.

Brave Sir Martyn Frobisher, whose name now lives in the pages of history, sailed from Deptford on June the 8th, 1576, in command of a fleet consisting of three vessels, the largest of which was 25 tons. John Davis, that sturdy mariner, who, in the summer of 1585 reached Greenland, and so rediscovered that lost country. On this and other voyages he also sailed along the western shore of the strait which bears his honoured name. Cumberland Sound was discovered and so named by him; Hudson Strait, which he called "The furious overflow" was passed on his voyages south, where on the coast now called Labrador, he discovered and developed the first cod fishery on that shore. Hudson, the dauntless, who on his fourth voyage in 1610 discovered that vast inland sea which has long been named after him, and who was then cast away in a boat by his mutinous crew. William Baffin, another Arctic hero, who sailed through Hudson Strait in 1615 and also touched the shores of the vast island which is now called by his name. These and other Arctic worthies, like Sir John Franklin, not only discovered new lands and seas, but they discovered notably in Baffin Land and Hudson Strait not a few Eskimo, who were then buried in heathen darkness, and were then of a most depraved and murderous character. And may we but not well say that the discoveries of Hudson, Davis, Baffin and others had a purpose in the mind of God? For lands upon which the feet of these brave men once stood are now receiving and have received the glad tiding of salvation.

The Hudson's Bay Company.

But we must not forget another great factor which God has used to open out the northern wilds for the preaching of the gospel among these people, viz: the Hudson Bay Company. This great company, the stations of which now extend from Labrador to the western boundary of Canada, was founded in May 2nd, 1670 when a charter was granted by Charles the Second to Prince Rupert. The Company has numbered and still numbers among its agents, men possessing wonderful powers of endurance, courage and of a wide optimistic outlook. Its policy towards the native races has been humane, and in many solitary places where force of arms could not possibly be the controlling factor, this policy has proved effectual in securing and maintaining peace between the company and the native races. The Company' attitude towards missions has been friendly and helpful, and God has raised up not a few of its employees who have taken a keen interest in His work, or have become themselves able workers for Christ among both Indians and Eskimo.

Trade among the Eskimo was evidently carried on during the early periods of the Company's history, on the western shore of the Hudson Bay. Following the developments of the Company's operations in a westerly direction, the vast Mackenzie River was explored by the intrepid traveller, Sir Alexander Mackenzie, a Hudson Bay Company's officer whose name it bears, in 1789 and 1792, and has since become a great centre of trade and heroic enterprise for Christ. Fort Chimo was also reached by some of the Hudson Bay Company's agents, the leader being a medical officer who travelled in 1827 from Moose Factory along the eastern shore of Hudson's Bay to probably Richmond Gulf, and from there crossed the Labrador Peninsula to Ungava Bay. In this region trade among the Eskimo has been for many years prosecuted.

Little Whale River was also occupied by the Company in 1854, and became later on a strong centre for trade among the people. These isolated but strategic positions, as our readers will see, have become, as it were, the doors through which the ambassadors of God could enter in and proclaim His message of reconciliation.

Hans Egede and the Moravians.

Before, however, we consider the work of the Anglican Church among the Eskimo, we naturally think of the devoted labours of Hans Egede and the Moravians, Greenland having become after its re-discovery by John Davis a Danish colony. Communication was again formed with this remote land. Among those who sailed in 1721 was a Norwegian clergyman named Hans Egede, who, accompanied by his brave wife, went forth to win, in God's strength, the heathen Eskimo for Christ. Perseveringly he laboured for his God, and in 1735, the year before he left Greenland, he had the joy of welcoming some of the Moravian Brethren, who formed strong missions, which they transferred to the Danish State Church in 1900. The number of church members then amounted to 1,623 souls.

The first Moravian station on the Labrador coast was founded at Nain in 1771. In the winter 1917-1918 the total membership of the Eskimo church at Nain and other stations in Labrador numbered 1,239 souls.

The Church Missionary Society.

This Society, created surely by the power of the Holy Spirit, has become not only a great rallying centre for thousands of praying and liberal souls, but its agents have become "Light Bearers" even unto the ends of the earth. Of this Society's work among the Indian tribes of Canada, and of its share in laying the foundations and building up the Church in the West, others have written or will write. Here, however, in speaking of the Society's work among the Eskimo, I desire, in the first place, to mention some, at least, of those devoted brethren who came in touch with the Eskimo. Some of these, it will be noticed, were not appointed by the Society for the Eskimo work, but their voluntary efforts for, and their influence upon, this people, ought in no wise to be forgotten. The Rev. John West, whose name

is held in grateful remembrance, during his voyage through Hudson Straits in 1820, met some Eskimo who came off to the ship in their canoes. The sight of these poor heathen kindled in his heart the desire to do something, if at all possible, for the evangelization of this race. His journal shows that before he returned to England in 1823 he had the joy of speaking at Fort Churchill to a number of Eskimo, through an interpreter named Augustus, of those truths which were precious to his soul. Other witnesses for Christ visited Churchill from York Factory, notably the Venerable Archdeacons Kirkby and Winter and Bishops Horden and Newnham, all of whom tried to do what they could for the spiritual welfare of the Eskimo they found at, or near, this isolated station. In 1883 the Rev. J. Lofthouse (now Bishop of Keewatin) became the first resident missionary at Churchill and his many years of patient and heroic work, together with those of Mrs. Lofthouse, are well known to many friends. The work of the Rev. F. C. and Mrs. Sevier, who succeeded him, should also be mentioned here. Bishops Bompas, Stringer and Lucas, Arch. Whittaker, the Rev. H. and Mrs. Fry, and the Rev. E. Hester, Messrs. Hoare and Merritt, and that much loved and talented saint of God, the Rev. H. Girling, now with his Saviour, all these have according to the opportunities and grace given unto them, been messengers of life and peace to the Western Eskimo.

Turning now to the Eastern Eskimo or those living in the Diocese of Moosonee, let us trace with feelings of thanksgiving to God, His providential leading through which, by means hitherto but little known, the work was commenced.

In 1852 the Rev. E. A. Watkins and his devoted wife reached Fort George. At that time considerable numbers of Eskimo travelled to this place for purposes of trade, and Mr. Watkins, who became an able Indian missionary and a man of great linguistic powers, was able to do much for the spiritual good of the Eskimo also. Fort George, however, was too far south to form a strong position for Eskimo trade, so we find Little Whale River Settlement established in 1854 for that purpose.

In 1859 the Rev. T. H. Fleming who was with the Rev. J. Horden (afterwards Bishop Horden) travelled from Moose Factory to Little Whale River, and doubtless through an interpreter preached the Gospel to the Eskimo.

In 1863 Mr. and Mrs. MacLaren were sent by the Hudson's Bay Company to Little Whale River from one of their trading stations on the Labrador coast. Both of these were conversant with the Eskimo language, especially Mrs. MacLaren, who before her marriage had been brought up and instructed in the home of a devoted Moravian missionary. This lady, during the nine years she remained with her husband at Little Whale River, laboured most perseveringly for the spiritual good of the Eskimo, especially for those whom the Company kept as servants at their station and who, therefore, came under her influence from year to year. God blessed her work of love, and Bishop Horden with much joy was able to baptize during his visits to Little

Whale River, some who had been led to Christ through her noble life and work. Among such was John Melucto, one of the most saintly men I have ever met, and one, as these records will show, who proved a mighty worker for God.

I now pass on with mingled feelings, mostly of joy, to record experiences which show forth the mighty power of God's word; the drawing force of Christ's love, and the wonderful guidance and comfort of the Holy Spirit. Such experiences may be briefly summed up historically as follows: (1) Work on the northeast shore of Hudson Bay from 1876 to 1892; (2) In Baffin Land from 1894 to 1905; (3) Preparations for and voyages in Hudson Strait from 1907 to 1919.

Commended to God's care and protection by the fervent prayers of the committee of the Church Missionary Society, and after hearing a most touching and practical address by the late Rev. H. Wright, the honorary and much loved Secretary of the Society, the writer sailed on July 11th in the Hudson's Bay Company's ship "Prince of Wales" for Hudson Bay. Before leaving London, I obtained a copy of the Moravian Brethren's translation of the New Testament which has been printed by the Bible Society—the backbone of all missionary societies.

This spiritual treasury was studied on the voyage, and words of a similar meaning searched out and written down.

Arriving at Moose Factory on September first, I had the great pleasure of meeting the late beloved Bishop Horden and his devoted wife. The Bishop had secured a copy of an Eskimo Dictionary which had been compiled by one of the Moravian missionaries and which had been translated by a friend. This he kindly gave to me. He had also during his visits to Little Whale River been able to compile a little Eskimo book containing the Lord's Prayer, the Creed, and some hymns. This was printed in that wonderful syllabic character which was invented by the Rev. James Evans, that great Wesleyan missionary to the Indians of Norway House. Besides these great helps, I had the company of an Eskimo interpreter named Adam Lucy whom the Hudson's Bay Company had sent from one of their stations on the Labrador coast. He was waiting at Moose Factory, intending to proceed to Little Whale River. He proved during his short life a great help in the work. Leaving Moose Factory in September in a boat with Adam and a crew of Indians, we commenced our coast voyage of about six hundred miles to Little Whale River. Space forbids relating all our strange experiences, but we finally, in another and smaller boat manned by two Indians, proceeded on the last stage of our journey from Great Whale River. Nearing Little Whale River a heavy westerly wind arose which caused a heavy sea on the bar. To return south was impossible, so borne in on the bosom of a mighty sea, we were carried as by a miracle into the smoother water inside the foaming bar. Thus on the 24th of October were we brought in safety to our destination. Here I was hospitably received into the home of Mr. and Mrs. Clarke, the Hudson's Bay

Company's agent at this distant outpost. The first work of the missionary is naturally the study of the language. In this connection and also in finding out how far the Moravian Brethren's translation of the New Testament was understood in the Little Whale River dialect, both John Melucto and Adam Lucy proved most valuable helpers. After considerable study and comparison of the dialectal changes, it became clear that this translation might be utilized for the everlasting gain of many souls. A beginning was made by writing in the syllabic character—so easy for the Eskimo to learn—the following texts in triplicate form which declare the great foundation truths of the Gospel: Romans 3:23; St. John's 3:16; 1 John 4:19. Copies of these were written out and given to the Eskimo residing at the post, some of whom could read the little book, which as before stated, good Bishop Horden had compiled. Reading classes were now formed which were held in Melucto's dwelling. Here night after night a band of genial scholars assembled and listened to the soul satisfying truths of the Gospel which were unfolded to them through the help of Adam Lucy the interpreter, and the outflow of loving words from Melucto's heart. As the heathen Eskimo, who were scattered over a coast line some six hundred miles in extent, came to Little Whale River for purposes of trade, chiefly in the months of March, April and May, it was wise to prepare as far as possible the little band of Christians whom God had raised up to become witnesses for Christ among their own people. We therefore continued our meetings through the winter and much use was made of that precious copy of the Eskimo New Testament, which Adam could read and in a measure understand. Two of the band named Thomas Fleming and John Arnaso exercised a marked Christian influence, but John Melucto was the great witness for God. When bands of Eskimo arrived from the north it was touching to see him, crippled with rheumatism as he was, limping along with the aid of his stout staff welcoming his old friends. For he was known and loved by all his fellow countrymen.

Dense was the darkness of these poor heathen. Most of them had never seen a missionary; it was necessary to teach them the very rudiments of the Christian faith, and patiently continue teaching. Little or nothing, however, could have been done in this connection without Melucto's ready help, and never did he fail to do all that lay in his power to witness for his Lord before the many Eskimo, fully five hundred, who reached Little Whale River during the spring of 1877. It was the same faithful friend who, helped by Thomas Fleming, prosecuted the good work during the writer's absence at Moose Factory where he was ordained by Bishop Horden on February 3rd, 1878. After returning to our distant station in the summer of this year, I lived in a small house kindly provided by the Hudson's Bay Company. Feeling the need of a companion, a bright Eskimo lad was invited to share our Arctic home. Not only did I find him a great help as regards the study of the language, but he afterwards proved an able teacher and preacher among his own people. It was also in this year that a number of books kindly printed by the S.P.C.K. arrived. These contained important passages from the Eskimo Testament before mentioned; the MS., written in the syllabic characters,

was sent to England for publication in 1877. Several of the heathen soon learned to read, which seemed to them a wonderful art. As the Eskimo often try to teach others, the work during the winter of 1878 was much strengthened through these silent but effectual messages from God. Melucto also continued as earnestly as ever his faithful work. There was, therefore, much to encourage, not only myself, but the praying friends far away, who took a keen interest in the mission.

In August, 1879, a neat little church, the gift of our helpers in prayer, reached Little Whale River. It was brought from Moose Factory in the Hudson's Bay Company's coasting schooner "The Mink," which had to contend that summer with the vast floes which had been driven on this shore by heavy northwest winds. This Arctic church was opened on October 26th., when services for both the Eskimo and the Hudson's Bay Company's agents were held within its sacred walls. It proved of great value, especially during the month of April and May, when congregations numbering over a hundred souls would willingly assemble to hear the glad tidings of salvation.

The arrival in the "Mink" of Mr. E. Richards, who had been sent by our kind Bishop, together with the help of one of the Hudson's Bay Company's servants, who had been drawn to Christ, greatly strengthened the mission, both of these brethren being proficient in the Indian language. Thus work among the Cree Indians at Fort George could be more fully developed.

The winter of 1879-1880 was spent in holding meetings for the resident Eskimo, the Hudson's Bay Company's people, and in preparing a Service Book containing portions of the Prayer Book, hymns, etc. This Prayer Book with St. Luke's Gospel, which was prepared later on, was printed by the generosity of the B. & F. Bible Society, and of the S.P.C.K., and became to not a few wandering Eskimo, means which the Holy Spirit used to bring to their remembrance the words of Jesus. And here it is right to say that in the compilation of the Service Book I received great help from the Moravian Brethren, copies of whose hymn book and liturgy I was able to obtain. The surprise of the heathen Eskimo who arrived in the spring was great. A church was to them a wonderful sight, and many were their exclamations of wonder and delight when they saw so many seats regularly arranged and nicely varnished.

Having now the assistance not only of good John Melucto and Thomas Fleming, but also the able help of Mr. Richards in the work, it was possible to itinerate and live, at least for a time, with the people in their Arctic homes. This was necessary, not only to instruct them more fully, but also to reach some who did not always go to the station to trade. So with a trusty guide, sledge and dogs, we travelled over the frozen sea to find them. I cannot dwell upon our unique experiences in connection with this branch of Arctic work, but it certainly proved, and has often proved, a means of spiritual comfort and strength to the missionary, and of blessing to the Eskimo.

The winter of 1880-1881 was spent as the preceding one, and in spring much help was given by Melucto, Thomas Fleming, and others in teaching the Northern Eskimo, as they arrived, the great truths they themselves had received.

Much time was also spent in teaching both adults and their children the art of reading, and in this important work much help was also given by the Christian Eskimo.

In the summer of 1882 Bishop Horden called me to Moose Factory, where I had the great pleasure of meeting Mr. J. Lofthouse, now Bishop of Keewatin, who had arrived in the ship which came annually from England. We travelled with a crew of Indians in a canoe to Little Whale River. We were hospitably received into the Hudson's Bay Company's House by Donald Gillies, Esq., the gentleman in charge of this station. A profitable winter was spent with Mr. Lofthouse in the study of the Eskimo language. In passing it may be said that in the following year Mr. Lofthouse was ordained by Bishop Horden at Moose, from which place he proceeded to Churchill, that isolated outpost on the western shore of Hudson Bay.

Ungava Bay.

I travelled with Mr. Lofthouse to Fort George in the late spring of 1883. While here, through the great kindness of Miles Spencer, Esq., the gentleman in charge of this post, an expedition was made possible to try and reach Ungava Bay. This had become a strong centre where many Eskimo congregated and to them also the Gospel was finally preached. Proceeding north along the coast we met vast bodies of ice over which we had often to carry our canoe to open leads of water beyond. Our progress was, therefore, very slow, so that by the time we reached even Great Whale River, the season was too far advanced to prosecute such a journey.

Our next attempt was in the early spring of 1884, when we tried with sledge and dogs, two Eskimo and an Indian guide, to cross the Labrador peninsula. Our route was from Little Whale River, then inland via Richmond Gulf, but various difficulties confronted us. The snow in many places was soft which naturally retarded our progress, neither did we see any caribou which are often met inland, by means of which we hoped to replenish our stock of provisions. Day after day we struggled on, but at last we had to retreat or perish by the way. Urged on and strengthened by a power, surely one far greater than man's, the third attempt was made in the summer of this same year. Chiefly through the kindness of the gentlemen in charge at Little Whale River and Fort George, four capable Cree Indians and a good canoe were obtained. We left Little Whale River on the 17th July, then coasted north to Richmond Gulf, then passing through this dangerous place, we continued our journey through various lakes and rivers till, after some startling adventures, we reached Fort Chimo, the Hudson's Bay Company's chief station in Ungava Bay, on the 11th of August.

A most encouraging time was spent with several Eskimo who were living at or near the station. Some of these learned to read the books we had brought from Little Whale River, and the message of Christ's love was listened to with much attention. Rev. S. M. Stewart was finally sent by the generous help of the C. & C.C.S. to this important and strategic centre for Eskimo work, and his devoted work there and the fruits of it are well known to many friends.

Leaving Fort Chimo in September in the Hudson's Bay Company's S. S. "The Labrador," we sailed south along the Labrador coast calling on the way at other trading stations belonging to the Hudson's Bay Company. In connection with this voyage two strong links in God's providential chain of love were formed which ought here to be recorded. "The Labrador" arrived at a station called Nakvak, a barren isolated spot flanked north and south by mountainous cliffs. A noted officer of the company with his wife and family, two sons and a daughter, resided here. Living as they were, almost alone among the Eskimo at this trading centre, their children learned to speak the Eskimo language quite fluently. Many years after (1911) when the Hudson's Bay Company established a station at Lake Harbour in Baffin Land, great was our surprise to meet as the wife of the gentleman appointed to take charge of this new position, the same woman, whom as a child, I had met at Nakvak in 1884. During her stay at Lake Harbour she proved a warm friend of the Mission, and did much valuable work among the people she loved so much.

On this same voyage I had many conversations with one of the officers of the "Labrador" who had visited Cumberland Sound in a whaling ship. His account of the heathen Eskimo living in Baffin Land created a desire in one's heart to reach them, a desire which grew stronger and stronger as years rolled on, and which finally led, through the Holy Spirit's guidance to my work in the regions beyond. After not a few somewhat rough experiences, St. John's, Newfoundland, was reached, from which port passage to England was taken, where I arrived on October 15th.

Fort George.

After our marriage in St. Paul's Church, Greenwich (near London) on the 29th of April, 1885, Mrs. Peck and myself travelled to Quebec, then passed on to Montreal, and from there to Michipicoton, a Hudson Bay station situated on the border of Lake Superior. From here, in a canoe manned by some sturdy Indians, we proceeded to Moose Factory which we reached on July the 4th. As we could not go to Fort George in the summer or autumn of this year, we were received by our kind Bishop into his hospitable home. The "Winter Packet" having arrived bringing news from the outer world, letters for Fort George and Little Whale River were forwarded to these distant posts. In the beginning of March, 1886, a month's travel, much of it on snowshoes, brought me to Little Whale River. Great was the writer's pleasure to meet again good John Melucto, Thomas Fleming, and others who had carried on the good work. One member of the little Arctic church, the wife of Thomas Fleming, had died during

our absence, but her decease had been one of victory through Jesus Christ. After remaining till late in the spring among the people, accompanied by a Christian Eskimo, we journeyed south with sledge and dogs to Fort George on the "last ice". Shortly after, we went on by boat to Moose Factory, where I had the joy of meeting Mrs. Peck again. After a long stay at Moose we went on to Fort George which was reached in the beginning of August. Here in our log hut we spent some happy years in our work for God. This work now took a wider scope, and may be summed as follows:

First: Eskimo Work. A few families of Eskimo visited Fort George, but for the most part the work consisted of journeys with sledge and dogs to reach those who traded at Little Whale River. This trading post was later on shifted to Great Whale River. The months of March and April and a portion of May were spent instructing the various bands of Eskimo who arrived from the north, in holding services, and in searching out on the vast plains of ice these Arctic wanderers. During my long absence from Little Whale River, much was done by the faithful teachers to keep the work in hand.

Second: Indian Work. As many Cree Indians traded at Fort George their spiritual needs had, of course, to be provided for. Good Bishop Horden and Mr. E. Richards (now the Rev. E. Richards) had greatly helped the writer in connection with the study of the difficult but interesting Cree. Thus it became possible, after more study of the language, to continue in some measure the good work commenced by the Rev. E. A. Watkins in 1853. In after years this work was continued by visits of Bishop Horden and others. A neat church, which was erected chiefly through the labours of Mr. E. Richards and Mr. George Swanson, was opened, in which services for the Indians were regularly held. A school for the Indian children was also organized, and Mr. Swanson always proved a valuable assistant in teaching the pupils both during the week and on Sundays.

Third: White Work. The English-speaking residents at Fort George consisted of the officer in charge, Miles Spencer, Esq., his wife and family, and other members of the Hudson Bay Company, who with our little mission band, numbered in all some fifty souls. For these services were held on Sundays and the Sacraments of our Church administered. During one's absence among the Eskimo, Mr. Spencer kindly conducted the Sunday services. School for the children both on week days and on Sundays was carried on through the winter months and Mrs. Peck also helped in this important work. Isolated as we were, the nearest medical doctor being some three hundred and fifty miles away, and the nearest post office about a thousand miles off, yet we still spent many happy seasons in our Arctic log house, particularly as Mr. and Mrs. Spencer and many of the Indians showed us much practical kindness and appreciated the efforts which were made for their spiritual welfare. Thus workers for Christ have their reward. There is what may be called the outflow of effort, but also the inflow of soul enrichment, soul satisfaction, joy and peace in and through the Holy Spirit. As the work from

1886 to July, 1890 was prosecuted on the same lines as those mentioned in our summary, it is unnecessary in this brief sketch to enter into details. But in August, 1890 we had the great privilege of receiving a visit from our much loved Bishop. After holding confirmations at Fort George, the Bishop and myself, with four Indians travelled in a birch bark canoe to Great Whale River where we were most kindly received by Donald Gillies, Esq., the gentleman previously mentioned in these records. Here in a trading store, kindly arranged for service by Mr. Gillies, the Bishop held services for both Indians and Eskimo. He joyfully confirmed six of the latter, and also administered that Sacrament which shows forth so clearly our Lord's death, to some of these Eskimo converts.

In 1892, on account of Mrs. Peck's health, we with our three children, returned to England, when our place was taken by the Rev. W. G. Walton, who with his devoted wife, has laboured with many tokens of God's blessing on the east main coast. In closing the record of God's work in Hudson's Bay, I ought to mention that the beloved teachers, John Melucto and Thomas Fleming, were called to their rest before we left, that the little boy who helped me with the language has in many respects taken Melucto's place, that eighty Eskimo were baptized, and that some of God's little Arctic flock have through the merits of their Saviour, passed into life.

Baffin Land—From 1894 to 1905.

In 1858 the Moravian Church sent to Cumberland Sound a missionary named Warmow, to find out what openings existed for missionary work. For this object Mr. Warmow wintered in a whaling ship on the northern side of the Sound. His report, however, to those in authority pointed out the formidable difficulties which certainly existed at that time in the prosecution of the noble desires of his brethren so the project was, with deep regret, abandoned.

In the year 1893, however, when the project for reaching the Baffin Land Eskimo was suggested to the committee of the C.M.S., one at least, of the difficulties which confronted Mr. Warmow had been removed. The wholesale destruction of whales by the crews of whaling ships who wintered during the early years of the whale fishery at Cumberland Sound, had at last almost exterminated these valuable assets. So finding all hope of gain, in at least these northern waters gone, they disappeared, and so it was possible to found under more favorable conditions a mission in this desolate land. About this time also, a Mr. Crawford Noble, of Aberdeen, who owned two whaling and trading stations in Cumberland Sound, most liberally offered to take a missionary with his supplies of fuel and food free of charge to one of his stations called Blacklead Island. This most providential leading, together with the noble offer of Mr. J. C. Parker for work in connection with this new venture—also with the evident and long-felt promptings of a power far greater than our own—caused the C.M.S. Committee, after prayerful and careful consideration, to decide, in God's strength, to undertake this Arctic work. After receiving on May 8th, 1894, the most sympathetic and practical instructions of

the committee, and followed by the prayers of many friends and heart yearnings of our loved ones, we passed on to Peterhead, Scotland, from which place we sailed in the brig "Alert," a stout vessel of one hundred tons burden, on July 13th. Passing to the north of the Orkney Islands our captain then steered for Cape Farewell in the vicinity of which we encountered a heavy gale. Moving then in a westerly direction in Davis Strait we came to a vast expanse of ice, some two hundred miles long, outside of which we sailed for ten days before we could find a "lead" (open space) through which we could sail. On August 21st we anchored at Blacklead Island. A large party of Eskimo soon came on board the majority* of whom spoke, or rather tried to speak, a peculiar jargon which they had learned from the whalers. Speaking to some, however, who still used the mother tongue, I was most pleased to discover that, with the exception of some dialectal changes, the Hudson Bay Eskimo could be freely used in this more northerly position. Going on shore we visited the people who were living in rough seal-skin tents and who numbered one hundred and seventy-one souls. They received us in a friendly spirit, and were most pleased to hear that Mr. Parker could help them in times of sickness. Although they received us in this friendly manner, yet sad to say, we soon realized that the people were living in gross heathen darkness, for amongst this little community were no less than three complete magicians (i.e., fully qualified conjurors) besides others who, in their own way, deceived their neighbours. Indeed, every adult was more or less given over to numerous superstitions and vile practices. It is easy, therefore, to understand that our witness for God was by no means acceptable to such a people, and some turning from the way of life were heard to say: "We will remain as we are, we will remain as we are." Although the outlook was so unfavourable, yet we experienced no active opposition from the people as a whole, and when we invited their children to our house for instruction, the women readily complied with our request. Again, when finding our little house too small to hold our eager scholars, we desired to build a sealskin church, we had no real difficulty in obtaining some common skins suitable for our purpose. Our bright little scholars soon learned to read the Eskimo books, many copies of which we had brought with us from England. We told them also in the simplest manner of Jesus' life and love, and there can be no doubt that these children of the north touched not a few of their parents' hearts, for what they heard they readily related. This excited the curiosity of the adults, who soon came to the services which we were now able to arrange for them in our unique meeting place. As Blacklead Station was not only a whaling and trading station but also a good position from which, particularly in the winter time, seal hunting could be prosecuted, so practically all the Eskimo remained at the station during the winter. Mr. Parker, who had studied the language in a most assiduous manner, was now able to help particularly in teaching the children. As the winter advanced, however, the cold became intense, and the days grew very short. Violent and continuous snow storms swept over the vast plains of ice. No seals could therefore be captured as it was impossible for hunters to face the fury

of the elements. We tried to help the starving people, and continued, as far as possible, the services in the Arctic tabernacle, which was, as friends remember, eventually devoured by dogs. But the magicians, who had learned by this time that their business was in danger should the truths of God prevail, tried in every possible way to undermine the good work. They arranged gatherings, chiefly in the dwellings of the minor conjurors, to oppose our teaching, and amidst the howling of the wind could be heard their unearthly yells. Such experiences naturally told upon us, and for a long time Mr. Parker and I were far from well. But according to God's loving promise, we were not tried above what we were able to bear. For the sun's genial rays began to be felt in the month of March, some seals were caught, and Mr. Noble's agent who had been busy at Mr. Noble's northern station during this trying winter returned, and so we were able with new vigour and courage to prosecute our work for the Lord. During this trying ordeal it became more and more obvious that if the forces of heathenism here were to be overcome it must be through the work of God, so the writer commenced, with the help of the Moravian Brethren's Eskimo New Testament, the transcription into the syllabic characters, and the revision into the Baffin Land dialect of the four Gospels. In this connection I was greatly helped by Mr. Parker, particularly in teaching the children, so that I might have more time for this imperishable work. In the summer, when the ice was broken up, Mr. Parker was able to travel by boat with a party of Eskimo to an American whaling station situated near Frobisher Bay. Here he met over a hundred Eskimo, and was able to do something for their spiritual good. He returned to Blacklead Island early in the autumn. The writer also visited Mr. Noble's station on the northern side of Cumberland Sound which is called Kikkerton, where he met and taught over a hundred souls. On August 23rd the "Alert" arrived bringing good news from our loved ones and not a few most encouraging letters from praying friends. Thus ended what may be called the preparatory year of this polar work.

After the departure of the "Alert," Mr. Parker continued his study of the language and much time was spent in preparing the Gospels for publication. These were printed by the B. & F. Bible Society in 1897, and proved, with the Acts of the Apostles transcribed later on, a mighty faith-creating and life-giving force, which the magicians could in no wise withstand. The winter's experiences proved much the same as those of the previous year, and need not be mentioned again. But in August, 1896, an appalling blow fell upon this mission and the inhabitants of this storm beaten spot which I sadly mention. Mr. Hall (Mr. Noble's agent), Captain Clisby, who had recently arrived at Blacklead Island from his station at Frobisher Bay, Mr. Parker and four Eskimo left Blacklead Island for a fishing place, often visited in summer, near the mouth of a river some twenty miles away. After they left the wind freshened, a squall must have suddenly struck and capsized the boat in which they were sailing, and sad to say, every soul perished; the boat buried in the icy waters was borne away by the swift currents. Mr. Parker who needed rest

and change after his prolonged study had joined the party, and the loss of such a helpful colleague was a heavy and much felt loss.

After returning from England where I had the joy of meeting loved ones, and seeing the Gospel through the "Press," the work of the mission took a more progressive and hopeful form. Although the magicians fought us at every step, yet their influence became less potent among their former supporters. We had invited the adults to form reading classes after our daily evening services. These classes grew in numbers and great interest was shown in acquiring the art of reading. A goodly band ultimately learned to read the Gospels and became what we may call chief readers, or leaders in the congregation. Our plan of service took now more the form of a large Bible class than an ordinary service. For after the opening hymn and prayers, the "readers" read together the portion of scripture which had first been read by the missionary. It seemed well also, and in line with scriptural precedent, that expository teaching, especially among people of limited knowledge should form the basis of our teaching. So evening after evening while the people were at the station, the Gospels were expounded in their due order, and although it took years to bring this fourfold portrait of Christ clearly before them, yet when through the Holy Spirit's illuminating power they saw by faith Him who died for them, the forces of darkness, formerly so strong, soon lost their power.

The First Converts.

On May 7th, 1901, a young woman named Attangouyak publicly confessed her faith in Christ, and on Whit-Sunday, May 26th, three more women were gathered into Christ's visible church. On September 18th Mr. E. W. T. Greenshield arrived in the "Alert." Letters from home were eagerly read, and among these was one of vital, and as it ultimately proved, far reaching influence not only in connection with the fuller development of God's work in Baffin Land, but also in the extension of the mission to the shores of Hudson Strait.

The committee of the C.M.S. knowing only too well the difficulty they experienced in keeping up a means of communication with our isolated post, and the sickness of a dear one which pressed heavily on Mrs. Peck, and not knowing, of course, of the recent tokens of God's blessing, had written a message certainly most kind and considerate, the purport of which was, that if we, after prayerful consideration, thought it well to close the mission, we were free to return to England the following year. Such a crisis in the history of the mission naturally called for much prayer and study of the Word, so that we might clearly discern the will of God. To this end between periods of prayer, we were led to study the 16th chapter of Gospel according to St. John, verses 7 to 16. Here we could now see in a manner not known before, the mighty convicting and life giving power of the Holy Spirit, and so it naturally followed that He who had commenced a good work among these degraded people could perfect His work of love concerning them. Again, we workers for God,

were taught that the Comforter, the Paraclete, was ever by our side to sustain, counsel and defend us both from inward and outward assaults of the great enemy. Why, therefore, should we doubt His power to keep and uphold us in this place where He had sent us? We had also heard that many Eskimo lived in a westerly and northerly direction, who ought, of course, to be reached. Such convincing and soul sustaining facts led us to suggest to the committee the desirability of continuing the work in Baffin Land and in extending the work, suggestions which through God's help were finally carried out. After the "Alert" sailed we enjoyed even in a fuller measure the presence and power of the Holy Spirit. The children and adults showed in a remarkable manner their determination to "cast off" the chains of heathen darkness which formerly bound them. The Mission was also greatly helped and strengthened by Mr. Greenshield's strong and loving personality, and by his remarkable linguistic powers. The winter, therefore, of 1901-1902, although not without its usual storms and the consequent periods of hunger and sickness which invaded the little community, was one of marked progress and of rich spiritual experience.

On Sunday, February 9th, 1902, the Lord added to his little Arctic Church seven souls, two men and five women, others also confessed their faith. We had the joy of seeing one of the converts become, after due preparation, a catechist in the Church, and one who amidst the various changes and difficulties which have beset the Mission, has for the last eighteen years been a bright witness for Christ in Cumberland Sound. Yes, in Peter Tooluakjuak we see again not man's work but the work of God the Holy Spirit.

Other Lands.

On June 8th a boat journey was taken to Signia, an American whaling station near Frobisher Bay, which Mr. Parker had first visited, where after contending with vast masses of drift ice, and escaping not a few dangers, we arrived on June 24th. Here many Eskimo were instructed, and the writer returned to Blacklead Island. On September 17th I left Blacklead Island in a whaling ship for Davis Straits, on September 26th we reached a place called Kivetok, situated some eighty miles within the Arctic circle. Here I met a woman named Pudlo who had lived at Blacklead Island where she had learned to read the Gospels, and who had taken with her some books to this Arctic village. Constrained by a heavenly love, she had told others of the treasure she had found, and also had taught some the art of reading. As the sea soon began to freeze we had to leave this little Arctic Church, and on November 5th reached home. Mrs. Peck—who had received much loving sympathy from the C.M.S. Committee, our kind Bishop (Dr. Newnham), Mrs. Newnham and many friends—was greatly strengthened in spirit, and we both realized again how real are God's compensations.

Returning to Blacklead Island in 1903, it was most encouraging to hear that the work was growing, and the influence of the magicians almost overcome. But a time of great tribulation was at hand. The

ship which sailed in 1904 was close to Blacklead Island when she was swept away by heavy masses of ice. Mr. Greenshield, who had been home on furlough, was on board, also our year's supply of fuel and provisions. The ship was driven in a northerly direction, and we found out months after that the Captain was able to reach a harbour, and that Mr. Greenshield and those who sailed with him were safe. Fortunately we had a reserve stock of provisions and coal on hand, but not enough, of course, to meet the needs of the Eskimo in all seasons of distress. But through the winter's storms, both the children and adults, often through deep snow, almost ploughed their way to our meeting place and much progress was made in reading and in gaining a clearer knowledge of the great truths of the Christian faith.

In July, 1905, the vessel, which had been locked in the winter's ice, at last reached us. What remained of our provisions and fuel was landed. The captain then with our letters sailed for home. The ill-fated ship struck a heavy sheet of ice, and had to return to Blacklead Island near which place she soon foundered. The outlook was now grave. But we were not forgotten. The C.M.S. Committee at considerable cost chartered a stout little fishing craft, which, manned by a brave crew, came to our rescue. After some perilous experiences in the mighty Atlantic, we reached Peterhead, Scotland, and from there I journeyed to London. Mr. Greenshield bravely remained at Blacklead Island till the following year. He returned to his old station in 1909, taking passage in a Dutch vessel called Jantina Agatha, chartered by the traders. Arriving in the vicinity of Blacklead Island the vessel struck an iceberg and soon foundered. With great difficulty some provisions were saved, and finally under Mr. Greenshield's guidance, his fellow voyagers were taken to Blacklead Island. Here they were most kindly received by the Christian Eskimo, and in this connection it speaks volumes for these Christians that, although they had suffered great privations during the winter, 1907-1908, yet they had carefully preserved the mission house and stores committed to their care by Mr. Greenshield, and during a winter (1909-1910) of a most trying nature, shared with Mr. Greenshield and the shipwrecked mariners the proceeds of their hunts. Indeed, it was purely through their noble conduct that the lives of those distressed men were saved. Mr. Greenshield also spoke of the telling influence exercised by the Eskimo upon the white men, who could see for themselves the power of Christ's Gospel upon the whole nature of these formerly degraded people.

In the summer of 1910, Mr. Greenshield and his companions were providentially rescued and taken home by a calling vessel. Mr. Greenshield who has been in "perils oft" for the people and work he loves so much, was honoured by the Queen of Holland for his loving care of Her Majesty's subjects, by being made a Knight of the Order of the Orange Nasseau, and the Queen also sent to the humane Eskimo a thoughtful gift to show how fully their kindness was appreciated.

In one of the latest accounts in connection with Mr. Greenshield's experiences in Cumberland Sound, he speaks of two converted magicians who have joined the Church, of twelve male and six female voluntary teachers, who not only at Blacklead Island but at other places became active witnesses for Christ.

Chiefly on account of the late war, Cumberland Sound has been without a white missionary for some time, but from reports received from the Eskimo themselves last year (1919) the work of God is still vigourously prosecuted by Peter Tooluakjuak and the other teachers in this land of desolation, peril, storms, famine, and of fearful conflicts with the powers of darkness, but also of marked victories in and through the might of the ever victorious Lord.

Hudson Strait.

From 1907 to 1919, God's plans for extending His work to Hudson Strait were at hand. A Dundee firm had established a mining station at Lake Harbour. Some Eskimo from Blacklead Island had travelled there and had preached the Gospel and had found their hearers most willing to hear the glad tidings. Here surely was a call to go and help them.

Again the C.M.S. having received through the Finlayson bequest a sum of money for the extension of Eskimo work in Hudson Strait, was able, with an additional sum, to formulate a scheme in 1907 which made it possible to prosecute this new work. And in this connection with the mission to Hudson Strait, it was thought wise to shift the base of communication to Canada, and there is now through the Hudson Bay Company, not only a strong means of transit to Lake Harbour, but also to other places in Hudson Strait. This plan also brought the eastern Arctic workers into closer touch with many friends in Canada, whose prayers, interest and sympathy have proved an untold source of strength to the mission. As the Hudson's Bay Company did not establish a trading station at Lake Harbour till 1911, and as the Dundee firm already mentioned, could not take either missionaries or their supplies to this place, it became necessary to reach it (D.V.) by other means. A smart sailing vessel called the "Lorna Doone" was therefore chartered from Dr. Grenfell, a Mission House marked ready for erection, together with supplies of provisions and coal were shipped, and on the 30th July, 1909 we sailed from St. Johns, Newfoundland, followed by the prayers of many friends. Sailing a thousand miles along the Labrador Coast, and after passing through not a few perils from storms, ice and shoals, we finally, after more startling experiences while crossing Hudson Straits, arrived at Lake Harbour on August the 27th. This proved a day of days, for we were welcomed by a goodly band of our friends from Blacklead Island who had gone out before us and prepared the way by teaching several of the heathen Eskimo, and by holding services for them on Sundays. Hearty, therefore, was the welcome we received on every hand from these earnest and seeking souls. The Sunday following our arrival was also a wonderful day. The weather being fine, two services were held in the open air, and several of the congregation

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joined heartily in the singing and could follow intelligently the reading of portions of the Gospels, copies of which had been given to them by their friends from the east. The work, therefore, at this new and strategic centre was commenced by the Eskimo themselves, but has been greatly developed by the marked teaching powers of Mr. (now the Rev.) J. W. Bilby, and by the wide itinerating work of Mr. (now the Rev.) A. L. Fleming. In 1911 the Hudson's Bay Company established a station at Lake Harbour, when, as mentioned in a previous place, Mrs. Ford arrived, who, with her husband, greatly helped Mr. Broughton and Mr. Salnsbury in prosecuting the spiritual and secular work of the mission during the time Messrs. Bilby and Fleming were on furlough. Chiefly on account of the late war, there has been no resident white missionary at Lake Harbour since 1915, although the two paid Eskimo catechists and four voluntary teachers have proved most valuable workers for Christ. The people have now the New Testament, the Book of Genesis and the Book of Psalms in their own dialect, and these, together with Mr. Bilby's translation of the Book of Exodus, have proved to some five hundred readers in the Lake Harbour district a spiritual help beyond all price.

Lake Harbour was visited in 1916, and through an unexpected but providential leading, it became possible to cross Hudson Strait in a little craft belonging to the Hudson's Bay Company. After some eighteen hours tossing about in a heavy sea we arrived at Wakeham Bay. This is a Hudson Bay Company, station which has recently been established. It is a central and strong strategic position for Eskimo work on the southern side of Hudson Strait, and ought to be occupied soon by our Church. Here I found a Christian Eskimo named Matthew Putulik, who with his son Paul formed the beginning of a little Eskimo church in this interesting locality. Matthew had formerly resided at Fort Chimo, where he was instructed by the Rev. S. M. Stewart, and was with some members of his family baptized at that place. Seven weeks were spent at Wakeham Bay among a people who showed a keen delight and desire for instruction and for whom reading classes and services were held day by day.

On the 24th of October, the Hudson's Bay Company's steamship, "Nascopie" arrived with the Rev. F. C. Sevier, Mrs. Sevier and their two daughters on board. They had spent several years of isolation for the sake of the Lord at Fort Churchill and were now going to Canada for needful rest and change. Mr. Sevier spoke of various tribes of Eskimo living to the north of Fort Churchill, several of whom had been instructed by the Rev. J. Lofthouse, now Bishop of Keewatin, and Mrs. Lofthouse during their visits to the trading station. They had also learned to read and had taken with them copies of the books which had been compiled for the eastern Eskimo, but are also understood by the Fort Churchill Eskimo, Chesterfield Inlet, Cape Fullerton, Repulse Bay and the other Central Eskimo tribes.

In 1917 Lake Harbour was again visited and the Eskimo catechists, in particular, instructed. A mining camp having been formed on the shores of White Strait, some distance to the west of Lake Harbour, some weeks were spent among a large body of Eskimo who

were employed there. On the return voyage Wakeham Bay was visited and several who had heard the Gospel and could now read earnestly desired to have a missionary who might live among them.

Nineteen hundred and eighteen was a year of years in the history of the mission, for Dr. Anderson (the Bishop of Moosonee) was able to visit this year some of the northern stations in his extensive diocese. We left Montreal in the Hudson's Bay Company's steamship, "Nascopie" on July 19th. While steaming along the Labrador coast and crossing Hudson Straits, the vessel had to contend with some five hundred miles of heavy drift ice, and when we reached the entrance to Lake Harbour on August the 5th, the Captain had, under strong steam power, to cut a passage into the harbour. The unusual ice conditions had delayed quite a number of our Arctic friends at the trading post, as they would under normal conditions have been able to travel along the coast in boats to the places from whence they go inland to hunt cariboo.

Our Bishop was therefore able to see many Eskimo and wonderful was the time we spent among them. There evidently was a great desire for more knowledge of Christian truth, and when we inquired of the catechists the reason of this, they replied: "The word of God is moving them." Sunday, August the 11th., was a memorable day, when thirty-eighth Eskimo were confirmed by the Bishop and many were baptized; later on more confirmations followed and the Holy Communion was administered to not a few devout souls, and the little Arctic church grew in numbers and in knowledge of Our Lord and Saviour Jesus Christ.

On September the 22nd., we left Lake Harbour in the "Nascopie" and arrived at Wakeham Bay on the 23rd. Here we were welcomed by a large band of Eskimo, among whom was Matthew Putulik with his wife and family. As there was no place in which we could all assemble, an open air service was held during which two children of Matthew Putulik's family were baptized, and both Matthew, his wife and the elder members of his family were confirmed.

Moving on to Fort Chimo where we arrived on September 25th., we met here some four hundred souls, one hundred and twenty being Indians of the Nascopie tribe. The Rev. S. M. Stewart was away, but through arrangements made with his Lordship the Bishop of Newfoundland, several Eskimo were confirmed, others baptized and the Indians greatly appreciated our Bishop's addresses which they listened to with keen attention. On October 13th., we reached Montreal, thanking God that even through the perils of the sea and the afflictions of war, we were kept by His power, and as the writer realized, comforted by the comfort which He alone can give.

The voyage of 1919, undertaken through God's power alone, proved one of wide scope and surprising revelations of His grace in unexpected ways.

We left Montreal on July 19th, and after a most pleasant voyage, reached Lake Harbour on August 1st. The catechists, Luke

Kidlapik and Joseph Pudlo, had during the preceding winter travelled about four hundred miles, one to the east, and the other to the west of Lake Harbour, and had preached the Gospel and taught the children in several Eskimo villages along the coast. They also helped me in the kindest manner in connection with the various services held in our little church, and in secular matters connected with the mission. Various baptismal, marriage and other services were held for the earnest converts. And then through the kindness of Ralph Parson, Esq., the superintendent of the Hudson's Bay Company stations in Hudson Straits, an interesting voyage was taken in a little vessel about fifty tons register, schooner rigged and also propelled by a coal oil engine. The engineer, the captain and the remaining hands were all Christian Eskimo, and a more cheerful, reliable ship's crew it would be hard to find. Travelling in a westerly direction, we arrived at a Hudson Bay Company' station located at Cape Dorset (or Kings Cape). Here to my surprise and delight I met an Eskimo and his wife who many years ago lived at Blacklead Island, but who were at that time quite opposed to the Gospel, and followed their heathen customs with intense zeal. Leaving Blacklead Island they had travelled stage by stage some eight hundred miles to Cape Dorset, and had through the reading of the word of God been brought out of darkness into the light of God. And here in this lonely spot these two earnest souls, together with eight others of a kindred spirit were enrolled in Christ's visible church. We now crossed Hudson Strait, a distance of about one hundred miles, the weather being most enjoyable, and on the morning of August 14th., Cape Diggs was clearly seen. Cape Diggs is of tragic historic interest, for here some of the mutinous crew of brave John Hudson's sad expeditions were murdered by the Eskimo in 1611. After cruelly casting adrift this noble man with some faithful companions in an open boat, they landed at this Cape hoping to obtain a supply of seabirds, which are found in great numbers at this place, and so replenish their stock of provisions now almost exhausted, but the Eskimo, wishing to obtain the boat in which they landed, attacked the crew, some of whom they killed, and the remainder with great difficulty managed to hold the boat in which they returned to the ship.

Arriving at Cape Wolstenholme, we were warmly welcomed by a goodly band of Eskimo. And here also the work of the Holy Spirit could be clearly seen. For, wonderful to say, I found here Eskimo who had many years before travelled from the Little Whale River and Ungava Bay regions; they had brought books with them, had instructed their fellow countrymen who have now forsaken their heathen customs and who formed a bright Christian community in this historic locality. The Rev. E. Hester had visited Cape Wolstenholme in 1911 and had baptized some of these, the most earnest people one has ever known. Two happy and busy weeks were spent among these most teachable people, during which seven couples were united in the bonds of holy matrimony, and others admitted into Christ's Church by holy baptism. From among these one man named Mark acted as teacher.

Passing along the southern shore of Hudson Strait, after a prosperous run we reached Wakeham Bay where Matthew Putulik, his family and some others received us gladly, and where two earnest converts were added to the Wakeham Bay church. From Wakeham Bay we sailed across Hudson Straits to Lake Harbour where we arrived on September 1st, and were welcomed by several old friends. From this date till the "Nascopie" arrived from her visits to other stations in Hudson Bay, much of the time was spent in instructing the catechists and in directing and supporting them to lead, whenever possible, in the services and in instructing from the Word of God their own people.

On September 12th., the "Nascopie" arrived, and on the 14th., we left for Ungava Bay. It was not easy to leave the Eskimo brothers and sisters at Lake Harbour whose parting prayers and kind words can in no wise be forgotten. On the 16th., we reached Fort Chimo, Ungava Bay, where I met the Rev. S. M. Stewart who was well and enjoying his work for God among the Eskimo. I had the pleasure also of meeting some old Eskimo friends who were living here during our visit in 1884.

On the voyage from Fort Chimo to St. Johns, Newfoundland, I had much interesting conversation with a Captain travelling on the boat, and a gentleman connected with the Royal North West Mounted Police, both of whom had lived to the north of Chesterfield Inlet, and who testified to the power of God's Word upon the Eskimo, and the influence of Christian teaching which had passed on from Fort Churchill to these more remote regions. On October 9th., I reached Ottawa, and here I close these records thanking God for the many friends, who, by their fervent prayers, Christian love and practical sympathy, have in a very real sense been fellow labourers with the writer and others who have preached the Gospel of peace, and brought tidings of good things.

I now conclude by pointing out the encouragements, weaknesses and needs of the work.

A. Its Encouragements.

1. The first great fact full of encouragement, which surely these records prove, is the mighty work of the Holy Spirit who, not only in ways full of wisdom opened out Arctic lands for the preaching of the Gospel, but also had made it a convicting and soul saving power to many Eskimo scattered over the Polar waters.

2. Our hearts are encouraged and our faith strengthened as we consider the different agents raised up by the Holy Spirit to carry out His progressive plans of love for the Eskimo, who, sustained, comforted and defended by His presence, have realized the enriching and ennobling nature of life spent in Christ's work. Again when we think of the devoted services of the Eskimo catechists, and the deep gratitude of many of the converts for the blessings of the Gospel, and when we remember the influences of the work and of these poor people—few as they are—upon the Church, kindling as it has done and does in

many hearts a spirit of prayer, sympathy and liberality, we have strong grounds for encouragement, and every reason to go forward under the guidance and power of the Holy Spirit to Arctic lands not yet won for our Lord.

B. Its Weaknesses.

These are chiefly connected with the peculiarly isolated environments of the Eskimo and the struggle they have, particularly during the winter, to find means of sustenance. Missionary work, therefore, among such a people must have its peculiar difficulties and weaknesses, especially when living with them in their snow dwellings.

The Needs of the Eskimo.

1. Experience has clearly proved that when Eskimo are removed to localities where they cannot obtain their natural food supply they rapidly contract that terrible disease, tuberculosis, and soon pass away. It is obvious, therefore, that their needs must be considered in connection with the rigorous environments in which they live, and as the caribou, upon which the Eskimo depend, particularly for clothing, have in some localities disappeared, would not the introduction of the domestic reindeer, so ably advocated by the Rev. W. G. Walton, and recently fully considered by the Canadian Government, prove a great boon to the Eskimo?

Again, another great need of the Eskimo is that of medical help. And in this connection the Canadian Government, whose humane policy in reference to the Indians and Eskimo is well known, has offered to support a medical missionary for Lake Harbour, and would no doubt extend such help to other Eskimo centres, when suitable men, constrained by Christ's love, offer for this most important work. For it is indeed most important, bearing vitally as it does, not only upon the physical welfare of the Eskimo, but also on those engaged in Arctic work.

2. The needs of Arctic missionaries. Would it not be wise when forming plans to consider the necessity of having at isolated stations both a medical and clerical missionary? This plan would certainly remove at least one great cause of strain, viz: the lack of medical advice, which married missionaries, their wives and families have often felt. Again, considering the cost of Arctic work, would it not be wise to form plans whereby the cost, both as it refers to the work and workers, should be adequately met? And considering also the nature of such work, would it not be well and right to place its agents, as far as possible, on the same scale of allowances as those sent out by the M.S.C.C. to foreign missions?

The Work: Its Conservation.

The history of Eskimo work in the Central, Western and Eastern parts of Arctic Canada clearly shows that Jesus, through His servants, has drawn many souls to Himself, and has conquered not a few of Satan's outposts. And it is the most earnest desire of the M.S.C.C. that such positions, so dearly won, should be conserved. The Eskimo catechists have prosecuted the work with great devotion but

they need guidance, support and fuller instruction through their brethren from without. The great need, therefore, especially in the Diocese of Moosonee, is new workers. But how can such be secured? Must we not look to and trust the Holy Spirit to "separate" and send forth agents for this work? He has already through the Forward Movement wonderfully supplied the financial needs of His Church, and may we not, looking to Him in the same spirit of trusting and persevering prayer, expect Him to send forth labourers not only for the Eskimo and Indians, but for the other missions connected with God's great field, the world?

The Work: Its Supervision.

The important question regarding a comprehensive and adequate scheme for the episcopal supervision of the Central and Eastern Eskimo missions has for some time been under the consideration of those interested in this subject. There are, however, three important points which are not fully known, which the writer feels it right to mention and which he hopes will help to elucidate this important matter.

First. The growth through God's blessing of the work. There are now in the Diocese of Moosonee alone three chief centres of Eskimo work, viz: Great Whale River, Cumberland Sound and Lake Harbour. The white work in the same Diocese has also wonderfully grown, especially of late years, to say nothing of the extensive Indian missions all of which cannot possibly be visited in one year. How then can the Church expect our Bishop, or any one Bishop to effectively grapple with such an impossible situation?

Second. As nearly all the Eskimo connected with Great Whale River and Cumberland Sound, and in various parts of the Lake Harbour district go inland during the summer to search for caribou or scatter along the coast where they live at fishing resorts, episcopal visits to such places during this season cannot for obvious reasons be adequate. The right time to visit the places named would be during the winter and spring months which would necessitate the Bishop's absence from the other parts of his Diocese for ten or twelve months.

Third. Various records have shown how God has, through many witnesses, made known His saving truth from Churchill to the more northerly tribes of Eskimo in the Diocese of Keewatin, several of whom can read copies of the Gospels and other books which have been given or sent to them. They have, therefore, a strong claim upon the further care and help of the Anglican Church, and ought in no wise to be forgotten. The Bishop of Keewatin who is also overtaxed with the Indian and white work, finds it impossible to adequately supervise this distant work. The project, therefore, of forming an Eskimo diocese including the Central and Eastern Eskimo who number over four thousand souls is not only necessary, but would under the guidance of the Holy Spirit lead to the effective organization and extension of the Central and Eastern Arctic Missions.

The Work: Its Extension.

There are, especially in the very northern parts of Canada, many Eskimo to be searched out and won for Christ. And also in more southerly localities, notably Port Harrison, which is situated on the northeast shore of Hudson Bay, and Wakeham Bay on the southern shore of Hudson Straits, where the Gospel ought to be fully preached and these most important positions occupied for our Lord. We noticed in our recent remarks the great need for new workers not only to conserve the old work, but also to more fully teach and support the Eskimo catechists now labouring at Cumberland Sound, Lake Harbour and Great Whale River. Such instructions, particularly with a view to advancing some of these devoted men to the sacred ministry, are of vital importance, particularly with a view to the formation of organized Arctic churches, some of whose members might, through the power and guidance of the Holy Spirit, press onwards to regions where white missionaries may find it impossible to go, and so win the whole Arctic wilds of Canada for Christ. And now in conclusion, as we sum up the historical, providential and spiritual aspects of these Arctic records, we see a Power, a Person, yes, God the Holy Spirit, working out His great designs. The same Almighty Spirit had led the Anglican Church in Canada to take over from the C.M.S. the care and financial responsibility of the Indian and Eskimo work. It is the same Spirit Who will enable His Church in Canada (as the writer gratefully feels) to fully search out Christ's scattered sheep in the Arctic wilds. For they are Christ's. For them He died. "All souls are mine." "Other sheep I have." "They shall come from the North."

