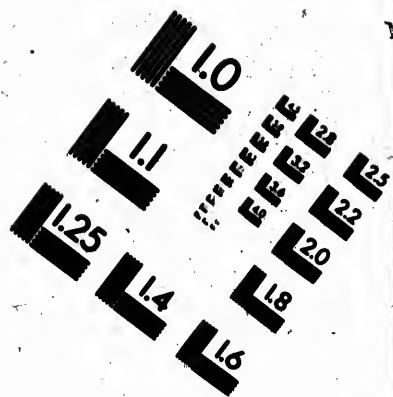
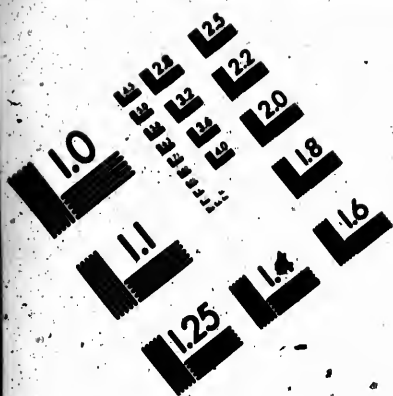




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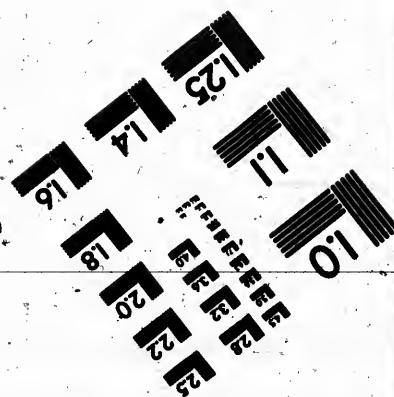
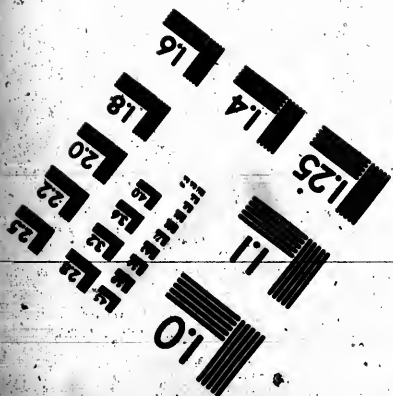
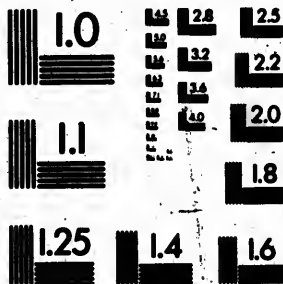
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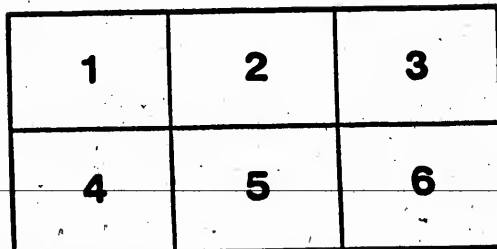
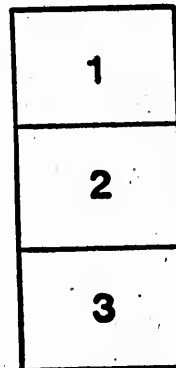
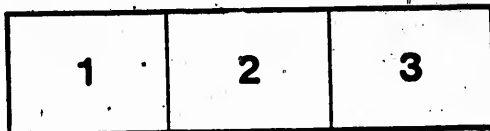
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THE

# LABRADOR MISSION.

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BY MR. BUTLER.

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*Montreal :*

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1878.



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## THE LABRADOR MISSION.

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The name Labrador has long been associated with the labors of the Moravian missionaries. Their stations are in *Northern* Labrador. The Mission treated of in these pages is in Southern Labrador, and is situated about the centre of that portion of the coast bordering on the Straits of Belleisle, between Cape Whittle and the island of Belleisle. This part of the coast is very irregularly indented with bays and inlets, and a portion of it skirted with islands of various shapes and sizes. To the passer-by, on shipboard or steamer, the shores present a rocky and mountainous appearance, bleak, and barren and monotonous in the extreme; but a nearer view discloses some points of picturesque beauty which are quite striking. The entire absence of trees along the coast gives it a barren and uninviting aspect, which, however, is partially relieved by the many-tinted mosses which cover the rocks and hillsides everywhere. As we go into the interior we find trees growing to height of fifty to one hundred feet or more, but the scenery is but little more attractive than that upon the outside—wide reaches of "barrens" interspersed with lakes and forests. A close examination of the vegetation, even upon the islands along the shore, brings to light quite a variety in vegetable growth. About one hundred and fifty species of flowering plants are found in the neighborhood of the Mission, and as many more would probably be found on the coast, if thorough botanical researches were made.

The interior of the country is not inhabited. Parties of Indians occasionally cross from post to post

of the Hudson's Bay Company, finding their way during the summer to Mingan, one of the leading posts, where they meet the Roman Catholic priest, under whose control they are, religiously, and receiving absolution from him, set forth again on their hunting expedition. Very few Esquimaux are found in this part of Labrador. They are not seen in any number until we reach the Moravian Mission stations, some three or four hundred miles to the north. The people of the coast are mostly of English or French Canadian descent, the former prevailing more at the eastward and the latter at the westward of our Mission station. English emigrants—some from the island of Jersey and some from Newfoundland, as well as from England itself—have come out and settled for the purpose of carrying on the fisheries. Cod, salmon, seals (and in some parts of the coast, herring) are taken. The cod-fisheries, however, are the support of the majority of the people, and if these fail, privation and suffering are pretty sure to ensue. The people live along the shore—often on the islands skirting it—in summer so as to carry on their fisheries, and in winter move to more sheltered positions up the rivers or bays, where fuel can be more easily obtained, and some protection can be found from the severe storms and cold. The houses are built of logs sawed in two and placed upright, with the rough side out. These form the walls; the roof is of smaller sticks or of poles for rafters, thatched with birch-bark and covered with "sods." The seams are caulked with moss, a floor put in; and with a partition or two, and an immense Canadian "double-stove" in the centre, you have the typical Labrador house. Some, however, have frame houses, and are roomy and comfortable. In addition to their houses, they have a "fishing-stage"—a building running out into the water, supported by a framework of logs, where they split, and salt, and pack away their fish, previous to drying it. So much time is required by their fishing to make it at all profitable,

that they do not give much attention to agriculture. Very little, of course, can be raised in such a climate; potatoes and turnips are almost the only vegetables that it is profitable to attempt. The latter are very good, and on some of the islands equal to any raised in Canada. The former are more apt to be small and watery. Quite a considerable amount of grass is found on some of the islands, so that a few domestic animals can be kept and are kept by a few families.

The fishing-season commences usually about the middle of June. In a good season, the men are out in their boats at one and two o'clock in the morning, and the salting and "putting away" their fish, keep them up till late at night. Vessels come from Nova Scotia, Newfoundland and the United States to engage in the fishery. The fish taken by the people, after being cured, are disposed of to the trading vessels from Halifax and Quebec for provisions and clothing. About Oct. 1, they prepare to move into winter-quarters. They bring down their rafts of wood for winter use from the interior, where it was cut the previous winter, and make all ready for the approaching cold weather. Snow does not often come—to remain—much earlier than in Canada. The bays begin to freeze about Dec. 1, but owing to the action of winds and tide they are not usually "fast" till just before Christmas. The Komatik now begins to come into use. This is the Esquimaux name for the dog-sledge, (accent the 1st syllable.) This sledge is long, low, and narrow, all the parts lashed together with deer-sinews, shod with whalebone, and when women or children ride, they have a box fastened on filled with beds and quilts. To this dogs are harnessed by twos, to the number of six or eight, with one as leader; the long traces of seal-skin by which they are harnessed, bring the head dog sometimes to the distance of forty feet from the sledge, but not too far to be reached by the long seal-skin whip. No reins are used, the animals being guided simply by the Esquimaux words



of command. When the ice is smooth, and they get their seal-meat rations once in two days, they will travel long distances as fast as an ordinary horse. The winters in Labrador are not so cold as is commonly supposed. The coldest weather indicated by the Mission thermometer was  $36^{\circ}$  below zero; this only once, though  $30^{\circ}$  and  $31^{\circ}$  below have been noticed two or three times in the course of one winter. The severest weather *felt* is when the mercury stands at from  $3^{\circ}$  to  $10^{\circ}$  below with a fierce gale blowing. The ice does not entirely break up until towards the last of May, though it has been known to remain until the 12th of June. The spring weather, however, is usually fine and mild. The summer weather is pretty uniform, the air healthful and bracing, the mercury rarely rising above  $70^{\circ}$ . Fogs sometimes prevail, but the climate is, on the whole, favorable to health and to the restoration of health in invalids.

The religious condition of the people at the time the Mission was started, was deplorable. Rev. C. C. Carpenter, the pioneer missionary on the ground, writes thus of them, after a tour of investigation in 1858:—"The original emigrants usually brought with them from their several fatherlands, an indistinct knowledge of, and attachment to some *name* and *form* of religion. To these proclivities the present population generally adhere; but this adherence is merely nominal, and, I fear, in most instances, unconnected with anything of the spirit or practice, as it is with the true knowledge of the religion of Jesus Christ. As to morality, although, for obvious reasons, theft and murder are almost unknown, profanity and intemperance are very common. The Sabbath is undistinguished from other days, except by a discontinuance from ordinary labor, and the spending of its hours in recreation and visiting; while the most flagrant violations of the seventh commandment are unpunished and unrebuked. For the reformation of these vices, and the recovery of the people to Christ,



there are no adequate influences at work. The Bishop of Newfoundland has two or three times visited that part of the shore bordering upon the *northern* part of the straits, and on such occasions addressed the people from his yacht. He has established two churches, one at Forteau, at the narrowest point in the straits, and one at Battle Harbor, one hundred miles to the northward, quite out of the straits. At both these places there are generally stationed resident ministers of the English Church. [None at Forteau since 1869.] The incumbent at Forteau makes an annual visit to the different settlements in his parish, generally reading prayers, and baptizing all the unbaptized, but seldom extending his trips to the westward of Bradore. Roman priests from Quebec and St. John's, also make annual tours along those parts of the coasts belonging to their respective countries, and the influence of their instructions and ceremonies is much the same as in all papal countries."

Such is a general outline of the coast,—its inhabitants, climate, customs, &c., and their condition at the time of the commencement of Mission work among them.

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#### HOW THE MISSION ORIGINATED.

In the summer of 1856, Mr. Charles C. Carpenter, a student of the Kimball Union Academy, Meriden, N. H., made a trip to Labrador in a Newburyport fishing schooner, on account of his health. Seeing their destitution, he endeavored as a Christian worker to do what he could for their benefit. Being earnestly besought by some of the people to send them teachers and spiritual guides, he endeavored on his return home to do something in the way of interesting churches and Christians in the needs of Labrador. He applied to the American Board in Boston to see if they would send out a missionary. This field, however, lay beyond the range of their operations, and



During this winter, the question came up of transferring the Mission to some other society who might be found willing to take it. No permanent laborer could be found for the place, and it was with difficulty that the Mission was sustained. Missionaries of the English Church had been laboring on the coast,—principally the western part,—for some years; and it was thought that perhaps it would be well to transfer the Mission to some society of that church. Negotiations were opened with the Bishop of Quebec, and in the summer of '73, Mr. Robinson went down to the coast to make an estimate of the Mission property there, preliminary to such a transfer. When the people heard of the new plan, they were quite dismayed at the idea, and expressed themselves as so strongly opposed to it to Mr. Robinson, that he thought it best to write to the Society informing them of the state of feeling, and the strong desire of the people to have the Mission continued as heretofore. One of the leading

Island, fronting Salmon Bay, the anchoring ground of the American fishing-fleet, and but three miles from Bonne Esperance, where the Nova Scotia fleet were in the habit of anchoring. This was to be the summer station, where work could be carried on both among seamen and shoremen while they were at their summer homes. It was found afterward, however, that a winter station would be needed, both for comfort, and as a means of collecting the people into one settlement for the winter. This was placed at Esquimaux River, about seven miles distant. Mr. Carpenter's plans were approved by the Society, who wished him to go out the following year, to take the oversight of the erection of the buildings, and do missionary work in the vicinity of Salmon Bay. He sailed in June, and after a short passage arrived at his destination. A fine sail-boat, named the "Glad Tidings," had been presented to him by the Female Bethel Society of Newburyport. The lumber for the Mission House, which was expected early in the

maux River Station.

After being two winters without regular pastoral oversight, there was need of spending much time and labor upon the people, before much result could be manifest. Still they were, on the whole, more than usually appreciative of the efforts of the Mission, and the attendance on services was quite large.

During the winter a question came up which Mr. Robinson had before had under consideration, viz., of removing the summer station from Caribou Island to Bonne Esperance. The reason why Caribou Island was first chosen was from its being a fine level spot to build upon, and its neighborhood to the American fishing-fleet. This fleet had been falling off for years, and was now reduced to two vessels, and the shores of the harbor were being filled up with Roman Catholic families from St. John's. The Mission-house itself was uninhabitable, as the roof, which had always been a source of trouble to the missionaries, was so leaky that not a room in the house could be kept dry. The harbor of Bonne Esperance, about

after his studies should be completed, joined the party for a summer trip, and the little company, with a carpenter to work on the house, set sail on 9th of May, from Quebec, and after a tedious and dangerous passage of forty days, they arrived at Caribou. They had over-run their port and in returning had nearly drifted on to a reef, but were most providentially saved. Work on the mission-house went forward but slowly during the summer; part of it was made habitable for the missionaries, but hindrances came up to delay the progress of the work.

During this summer the coast was visited by a party of students from the Williams and Bowdoin colleges, sent out for scientific purposes. A party of seven spent a few weeks on Caribou Island, to make explorations and collections, while the rest under Prof. (now Pres.) Chadbourne went on to Greenland. Mr. S. R. Butler, who has since been missionary on the coast for a number of years, visited it, in connection with this expedition for his health. This expedition party returned toward the last of August. Services were regularly held on the Sabbath at Caribou Island,

they referred him to a society recently formed in Montreal. Mr. Carpenter wrote to Rev. Dr. Wilkes of that city, and after some correspondence, it was found that the Canada Foreign Missionary Society was willing to undertake the work; they suggested that Mr. Carpenter should make a tour of investigation along the coast, with a view of examining more fully into the needs of the people, and establishing a mission at the most practicable point. He did so in the summer of 1868, travelling some two hundred miles of the coast, making Henley Harbor, just abreast of Belle-Isle, his eastern terminus. From this tour he gained a clearer insight into the wants of the people and was able to do a good deal of missionary work at the various harbors, and also among the vessels. Large numbers of tracts, books, and papers were distributed. After his return he gave in a report to the Committee at Montreal. The best place for locating the Mission was judged to be Caribou Island, fronting Salmon Bay, the anchoring ground of the American fishing-fleet, and but three miles from Bonne Esperance, where the Nova Scotia fleet were in the habit of anchoring. This was to be the summer station, where work could be carried on both among seamen and shoremen while they were at their summer homes. It was found afterward, however, that a winter station would be needed, both for comfort, and as a means of collecting the people into one settlement for the winter. This was placed at Esquimaux River, about seven miles distant. Mr. Carpenter's plans were approved by the Society, who wished him to go out the following year, to take the oversight of the erection of the buildings, and do missionary work in the vicinity of Salmon Bay. He sailed in June, and after a short passage arrived at his destination. A fine sail-boat, named the "Glad Tidings," had been presented to him by the Female Bethel Society of Newburyport. The lumber for the Mission House, which was expected early in the



season, did not arrive until the middle of August. The frame was put up, the roof on, when a severe gale carried off the latter. This was in October, and so late that nothing could be done but to secure the remainder, so that work could go on the next season. It should be noted that a large portion of the cost of the house was defrayed by the late John Redpath, Esq., who was a very liberal contributor to the Mission during the remainder of his life.

On the 9th of May, 1860, Mr. Carpenter was ordained as missionary, at Montreal. A lady of the same city, hearing of the need of a teacher at the station, had a few months before offered her services to the Society and was accepted. This was Miss Brodie, since so well-known as identified with the work in its various stages of progress. A young student from Massachusetts, Mr. Clary, also having missionary work in view after his studies should be completed, joined the party for a summer trip, and the little company, with a carpenter to work on the house, set sail on 9th of May, from Quebec, and after a tedious and dangerous passage of forty days, they arrived at Caribou. They had over-run their port and in returning had nearly drifted on to a reef, but were most providentially saved. Work on the mission-house went forward but slowly during the summer; part of it was made habitable for the missionaries, but hindrances came up to delay the progress of the work.

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although the accommodations were very inadequate, and the work among the seamen went on as opportunity offered.

Owing to the impossibility of finishing a winter house at Esquimaux River, on account of the delay in commencing work upon it, the missionaries concluded to spend their first winter in Labrador in their summer-house, which, though unfinished, could be made habitable, though not very comfortable. Happily the winter was not so severe as some subsequent ones have been, and the missionaries, with the ten children they had taken as boarding scholars, managed to pass the winter without much suffering. Spring brought the people, what was rather unusual—a large catch of seal on the ice. According to Mr. Carpenter's account, the ice everywhere for miles seemed alive with them. But this was only for a day or two, and the ice drifted off.

The work among the sailors began to grow more interesting about this time. The visits made to the vessels in the harbors, the attendance of Christian sailors at the prayer-meetings on the Sabbath, and the kindly interest taken in them, served to deepen their attachment to the Mission. A sick sailor who had been visited by Mr. Carpenter, died on his passage home; but not before giving evidence to his ship-mates of the reality of the change wrought within him; and inviting them also to come to Christ.

At the close of the season, Mr. Carpenter felt that his health required a change of climate and rest from work, and so decided to return home for the winter. Miss Brodie determined to stay and face the winter alone. A little house was built for her at Esquimaux River, and she moved into it late in the fall.

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1861—2.

The work during this winter was most happy in its influence upon the people. To have a school in

the midst of them, and regular services upon the Sabbath, gave them new attachment to the Mission, and stimulated those living outside to make arrangements to come into the settlement the next winter. Quite a number were led to enquire earnestly the way of salvation, and some who several years after united with the church, could trace back their conversion to the impressions received at this time. At the services plain Gospel sermons were read, such as Ryle's and Spurgeon's, and the people listened with absorbing interest. "They will listen," says Miss Brodie in one of her letters, "to two hours' reading without showing the least sign that they wish me to stop. Some of the men have said to me that they never heard books like that read before. They seem to feel the truth touch their hearts." This winter was happily a mild one, though one cold snap of 34° below 0, during which, a funeral had to be attended, was severely felt.

The following summer, Mr. Carpenter having in the meantime married Miss F. N. Rice, of Auburn, Mass., returned to the Mission with his wife, arriving at Caribou Island June 10th. The work went on as usual; two sick sailors were cared for at the Mission House, both of whom became interested in the subject of religion, and one gave clear evidence of conversion. Another sailor who was inquiring the way, seemed at this time to find it. A much-needed reform took place among the American fishermen as to their practice of "hauling bait" on the Sabbath. This was given up and has never been resumed.

#### 1862—63.

The little cabin in which Miss Brodie had passed the previous winter was enlarged, and a school-house, built after the log-cabin style of the people's dwellings, put on the end of it. In this, the missionaries spent the winter of '62 and '63. Mr. Carpenter writes concerning this season: "The number of the



families this winter is 14; and the population between eighty and ninety. This does not include of course, many other families out of the settlement, who in different ways come under the influence of the Mission. The men spend the winter in procuring fuel and in hunting. A merciful Providence has especially favored them the past winter in regard to game; for, while we hear from other parts of the coast, of want and starvation, deer, rabbits, and ptarmigan have been plentiful here. The day-school, which we have only the past week closed, and the principal care of which has devolved upon Miss Brodie, has been attended by forty scholars. An evening school has also been kept for the instruction of the young men of the settlement. I hold on the Sabbath, two meetings,—religious service in the forenoon, and a Sabbath-school meeting in the afternoon. I am glad to say that both these have been very faithfully attended by nearly all the people, and oftentimes when severe weather and other obstacles were in the way. \* \* \* \* These humble means the great Master has seen fit to bless. The Holy Spirit was manifestly with us to awaken, to convince, and to point to Christ. Men saw and felt their sin because they believed not on Him. \* \* \* \* I think that scarcely a heart was unvisited by the blessed influence, or unmoved by the feeling of conscious guilt and danger. \* \* \* \* A few have, we trust, been led to accept Christ, and to lead a new life, while the experience of many has apparently ended in conviction."

The summer passed without any events specially noteworthy, and in the winter of 1863-64 we find them again at the station in Esquimaux River. During this winter, while there were not such marked tokens of interest among the people, still there was a growing interest in the hearing and in the study of the truth; and the missionaries were specially cheered and strengthened by the conversion of a young Englishman, who had spent several years on the coast.

and was now, for the first time, brought under the more special influences of the Mission. His attention to the subject of religion was first awakened by reading "Baxter's Call," lent him by Mr. Carpenter, and eventually he found peace in believing. This young man (Mr. Thomas Robinson) afterwards became a missionary in the same field where he himself became a "new man in Christ Jesus."

During this winter Mr. Carpenter's health became very much impaired. A throat difficulty seized him towards spring which made preaching very difficult, and quite impossible at times. Unfavorable symptoms continued to increase, and were further aggravated by an event which, at the time, threatened the entire destruction of the house at Caribou Island, which, however, was mercifully averted by God's providence. The family had just moved out from winter quarters. The first night after their arrival, flames were seen, at dead of night, bursting out near the chimney in Miss Brodie's room. The alarm was given and the missionaries hastened to save the building. Without waiting to dress, they rushed out of doors with bare feet to a cove near the house, when the tide was fortunately at the moment high, and there obtained water to dash upon the flames. "The stairs," said Mr. Carpenter, "had begun to burn when my wife with her infant child passed down it through the clouds of smoke. We, however, succeeded in quenching it. If its discovery had been delayed a few moments longer; if the tide had not been at its height; if other circumstances had not favored, we should have been houseless on a lonely island, on a stormy night, and our mission house, built with so much trouble and expense, would have been a heap of ashes." The origin of the fire must have been from burning seal at the base of a fire-board, protected everywhere except at one corner by sheet-iron. The flames caught at this corner and ran up the partitions. Soon after this Miss Brodie, who had some time previously applied to the

society to be relieved, on account of her health, returned home, in the hope that a successor would come during the summer. The work was thus hindered in its scope for a while, by the absence of one missionary and the ill-health of another.

In the month of August, '64, two new workers for the Mission arrived in an excursion vessel which had for several years past visited these shores. Miss Margaret Macfarlane, of Camden, Maine, had for some time had missionary work in view, and hearing of the Mission and the probability that Miss Brodie's state of health would prove unequal to the demands made upon it, had corresponded with Mr. Carpenter on the subject, and signified her willingness to go to the Coast if there should be a vacancy. Arrangements were therefore made with the Society, during the fall and winter of '63, and after a visit to Montreal she prepared to go the following summer. Mr. Butler had in the meantime been written to by Mr. Carpenter to come and assist him if possible, in carrying on the work which he felt physically incapable of doing alone. It was found, however, after Mr. Butler's arrival, that Mr. Carpenter's health was such as to oblige him to leave altogether. The advice of friends and physicians at home confirmed him in the feeling that this was the only safe course, and as Mr. Butler was willing to remain and urged his going, he concluded to do so. The expedition vessel was delayed long enough at the North, to give them ample time to make all necessary preparations, and just before its arrival, to the great surprise and pleasure of all parties, Miss Brodie returned. She had heard in Montreal of the state of things and fearing that the Mission might suffer during the winter for want of sufficient number of workers, she again most generously offered her services and was sent by the Society. Mr. and Mrs. Carpenter soon after sailed and the missionaries moved into winter quarters. Just at this time, also, the Anglican Bishop of Quebec, who during the past few years had sent

missionaries to explore the coast, and to labor wherever they found an opening, sent the Rev. R. Wainwright and family to occupy some point permanently, and build a Mission house. He established himself for the winter at Old Fort Island, nine miles from the Mission, but in the spring wisely determined to remove his headquarters to a more westerly point on the coast, and so settled at St. Augustine River, some fifty miles distant. The new missionaries at Esquimaux River found the winter life in Labrador much less to be dreaded than they had supposed. The time passed quickly, the school prospered, and a good degree of interest was manifest in spiritual things among the people. They seemed to become more attached to the Mission, and appreciative of the efforts put forth for their good. In spring the men were absent a good part of the time at their wood-cutting cabins up the river, but even here meetings were sustained among themselves; prayer and singing were carried on every evening, and this was a great change from former scenes in these cabins. This was also the first winter that a Christmas-tree gathering was held, a source of enjoyment which has been kept up with one or two exceptions ever since. In June Mr. Carpenter returned, as the understanding, when he left, was that Mr. Butler would remain only temporarily. The latter, however, finding his friend's health so little recruited by his winter at home, consented to stay for a longer time. During this summer both the lady missionaries were absent from the station for a time, endeavoring to reach some of the neglected parts of the coast with instruction. Miss Macfarlane, in July, at Old Fort Island, and Miss Brodie in August, making a journey, on foot a good part of the way, from L'Ance a Loup, forty miles distant, up to the station, and calling at all the houses on the way. In this way much good, we cannot doubt, was done.

During this year, also, the Labrador Juvenile Missionary Society was formed. The children had be-



come much interested in hearing about missionary work by children in other lands, and wanted to do something themselves. It was found that the "cloud-berry," or "bake-apple," as the people call it, would, if preserved and canned, meet with a ready sale from parties of excursionists to the coast. Miss Macfarlane undertook the labor of preparing them as the children brought them in, and enough was raised to send \$12 to the American Board, and the same to the Canadian Foreign Missionary Society. Both Mr. Carpenter and Miss Brodie returned home in the fall.

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1865-'66.

On account of the arrival of new families in the settlement, the school-house chapel required to be enlarged. The winter was a cold one, but the usual supply of wood for the Mission was kept up by the people. This has always been one of the things which they take for granted must be done *gratis* for the Mission. They also cut and brought out the frame for a new chapel, which was much needed. A dwelling-house was also needed very much, as the one used thus far by the missionaries was very small, very leaky and really unhealthy to live in. It happened, however, that Mr. Whiteley, who had just built a new house in the settlement,—still unfinished, but which might be made very comfortable, — was about to leave the coast for the United States, and offered his house for sale to the Society. The offer was accepted, and in the fall of '66 the missionaries moved in. The Juvenile Missionary Society had planned to raise money for a bell for the new chapel. During the summer they were busy with their berry-picking, and Miss Macfarlane had her hands full in preserving them. Quite a large sum was raised, and with help from other sources, a bell of about 125 lbs. was procured for about 100 dollars. It was sent down to the coast by Mr. Butler, who made a flying visit to the

States during the summer, and arrived in October. The children were wild with delight at receiving it, —the first that most of them had ever seen, and almost the only one on the coast. The occasion of mounting it, and the first ringing of it, will never be forgotten by some of them, and was as much a source of amusement to the missionaries, as of wonder and delight to the people. All, from the old women of the settlement down to the youngest that could pull at all, wanted a pull at the famous bell.

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1866-'67.

This season opened with the building of the new chapel, or rather putting up the frame. Nothing further could be done, as the Québec freighting-vessel was unable to bring the boards necessary to finishing it. The old school was, therefore, moved up near the new dwelling house, and in this the various meetings were held. The work went on with some things to cheer, and others to d'scourage. The female prayer-meetings which were first established in 1864 were well attended, and much interest was shown. During this winter the number of converts then existing seemed to render it advisable to form them into a regular church organization. Mr. Butler who had been forma'ly set apart as missionary-pastor of the church, during his visit to Montreal, the year before, called them together for this purpose. Eight persons were examined and approved for admission, were united in church-fellowship, and partook of the Lord's Supper, —the first time of its celebration in the settlement. Since then a number of additions have been made from time to time, but so many have been removed by death, or have left the coast, that the present membership barely exceeds the original one.

During this winter there was some scarcity of provisions among the people, owing to a partial failure in the fisheries of the summer before, and the mis-

missionaries were called upon to relieve the suffering, which was done by orders on a large fishing-establishment at Blancs Sablons, some twenty miles distant. The monotony of winter life, at the Mission, was relieved towards spring by the visit of Rev. R. T. Dobie, of the Forteau (Episcopal) Mission, who, with his wife, spent a few days at the Mission, leaving his little girl as a boarding-scholar, under Miss Macfarlane's charge.

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1867-'68.

The needs of the Mission, and the state of Miss Macfarlane's health seemed to require the assistance of another worker, and accordingly with both these objects in view, she left the coast in the summer of 1867, to return again by one of the late fall vessels. The fisheries this year were an entire failure with most of the families, and the discouragement among them, as the season drew to a close, was very great. An appeal was made to Government for aid. Flour was sent, but it arrived so late in the season, and was landed so far to the westward of the Mission (in the vicinity of which the greatest scarcity prevailed) that it was out of the people's reach until nearly February, the usual time when travelling is practicable. The Mission, therefore, had to be their dependence for supplies until this time, and were afterwards to a great extent, as the Government supply was very limited. The winter set in early, was the longest and coldest ever spent by the missionaries, and the people were exposed to considerable hardship in obtaining from points 100 miles distant in one direction, and 60 in another, the food they needed. But for this help starvation must have overtaken them.

It should have been said that Miss Macfarlane returned in the fall, bringing, as an assistant, Miss Baylis of Montreal, since well-known as a missionary among the Indians of Western Canada. She found

much to interest her in her work of teaching. House-to-house visitation was carried on continually, and much good done, it is believed, in this way. The new chapel was boarded in at the beginning of the season, and though from its unfinished state, pretty cold on some days, still it answered its purpose. The ice did not break up in spring till the 12th of June—a most unheard of thing. The missionaries had usually moved out to summer quarters by boat about May 20-25. This year [it was by dog sledge, and snow-drifts surrounded the house, level with the second-story windows.

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1868-'69.

The outlook for the following winter was still more gloomy than the previous one had been. The failure was complete. The British naval steamer "Sphinx" being providentially in the harbor, the missionaries and others made an appeal to him to send word to the Canadian Government as to the actual state of affairs. This appeal was not in vain; the Government sent by the S.S. "Napoleon III." a large supply for the people, with an officer to look into the state of affairs and find out the needs of the people at different points along the coast. The impending calamity was thus averted for this time. Miss Macfarlane spent this winter at home among her friends, though still engaged in working for the Mission in various ways. Miss Baylis remained as teacher, and had much to encourage her in her labors. A remarkable catch of seals on the drift ice, in the spring, was of great help to the people, in giving them a start for the following summer, which was sorely needed. The coming in of the ice to the most central harbor, and the one where a large number of people could be accommodated,—the fact that all could obtain some of the spoil, and other circumstances about it, made it seem remarkably providential. A



day of thanksgiving was appointed after it was all over, and all seemed to be really grateful for the gift bestowed.

Miss Macfarlane returned to the Mission the following summer, and Miss Baylis took passage for home. The work among the vessels in Salmon Bay was very limited at this time, owing to the great falling off in the number sailing from Newburyport. The failure of the fisheries had much to do with this. The season of 1869, however, was better than that of the two previous years, and no anxiety was felt as to the ability of the people to get through the winter. Some of the families had, however, left the coast; but Mr. Whiteley, who left a few years before, had returned with his family. The winter of '69-'70 passed off quietly. Towards spring Mr. Butler made a trip to the eastward as far as Forteau, calling at various places along the coast, where he was well received, and invited to hold preaching services. Miss Macfarlane also made a trip of 100 miles to the westward, visiting Tabatiere, the noted seal-fishing post of Mr. Robertson, and the other families on the coast. It was felt that good was accomplished by the trip, though the return home was with great difficulty. The mild weather had spoiled the roads for komatik-travelling, and a good part of the journey had to be performed on foot through soft snow.

Mr. Butler had for two or three years past felt that his health and strength were not equal to the demands of such work as was needed in Labrador, and that a new missionary of stronger frame and more robust health should be sought for to take his place. Applications to the Society to be relieved, and efforts on their part to obtain a successor, had been in vain. He felt that he could not remain longer at this time, and so made preparations to return in the summer of 1870. Miss Macfarlane left in September, feeling also that her health would not allow her to remain longer, taking with her three of the children of the Mission.

school, to be trained and educated in the States. Soon after Mr. Butler's return home in 1870, he met Mr. Robinson, at that time a student in Amherst College.

He was converted, it will be remembered, at the Mission under Mr. Carpenter's preaching in 1864. Following this, came a strong desire to study for the ministry himself. Having stated this to Mr. Carpenter, the latter determined when he left the coast, to take him with him and see what could be done. He found friends willing to assist, and he proceeded in his preparatory studies. But the urgency of the case induced him to give up for a time his studies, and to offer himself in this emergency. He went to Montreal, conferred with the society there, and sailed in the steamer "Napoleon" in September. The arrangement for the winter was that Mr. Whiteley should occupy the mission-house, and that Mr. Robinson should board with him. Mr. Robinson was well received by the people, and although there were slight obstacles at times to the work, it was going forward through the winter. Two new members were added to the church this season, and one of the former members died in peace and Christian trust. The following summer, Mr. Robinson was hard at work among the seamen. His experience on the water and his skill in managing boats, as well as his experience in fishing, fitted him specially for this work; and the sailors were glad to meet him on their vessels, or ashore at the services. His year of work closed with the fall of this year, and he returned to his studies at Amherst. The Mission was thus left without any laborers for a winter, the first time since 1860. During this winter, however, the people conducted services among themselves. One of their number read sermons, while others offered prayer and conducted the singing. Prayer-meetings were held during the week, and the desire of their hearts for a new missionary was often expressed in their petitions. This spirit of Christian earnestness,

notwithstanding their lack of a pastor, was an encouraging feature, as showing the effect of past instruction among them; and the former missionaries could not but rejoice to know it.

Mr. Robinson concluded to spend the following summer on the coast, as work during that time would not interfere with college duties. He went with a son of one of the professors, who had in view the securing of a collection of birds and animals for the cabinets of the college. In returning home in the fall with two boys from the coast, they encountered very rough weather off the coast of Newfoundland; and their vessel went ashore. It was with considerable difficulty that they succeeded in getting to land. They lost nearly everything; and after encountering various hardships, they fell in with another vessel, and finally succeeded in reaching home.

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1872-'73.

During this winter, the question came up of transferring the Mission to some other society who might be found willing to take it. No permanent laborer could be found for the place, and it was with difficulty that the Mission was sustained. Missionaries of the English Church had been laboring on the coast,—principally the western part,—for some years; and it was thought that perhaps it would be well to transfer the Mission to some society of that church. Negotiations were opened with the Bishop of Quebec, and in the summer of '73, Mr. Robinson went down to the coast to make an estimate of the Mission property there, preliminary to such a transfer. When the people heard of the new plan, they were quite dismayed at the idea, and expressed themselves as so strongly opposed to it to Mr. Robinson, that he thought it best to write to the Society informing them of the state of feeling, and the strong desire of the people to have the Mission continued as heretofore. One of the leading

church-members wrote also very urgently to the same effect, and imploring them on no account to give up the Mission. The Society were touched by the attachment of the people to the Mission, as before conducted, and determined to make a further attempt to sustain the work. Mr. Butler, who was at this time preaching for the summer in the State of Maine, was written to, and after some deliberation concluded to undertake the work in his old field, as soon as his present term of service should expire. In the meantime Miss Brodie was written to about the matter, and she signified her willingness to go as Mission teacher. The two sailed in the fall, and arrived after a two weeks' passage at Bonne Esperance. They were warmly welcomed by the people, most of whom had never expected to see their old friend and teacher again. The missionaries remained at Bonne Esperance until preparations could be made for moving into the Esquimaux River Station.

After being two winters without regular pastoral oversight, there was need of spending much time and labor upon the people, before much result could be manifest. Still they were, on the whole, more than usually appreciative of the efforts of the Mission, and the attendance on services was quite large.

During the winter a question came up which Mr. Robinson had before had under consideration,—viz., of removing the summer station from Caribou Island to Bonne Esperance. The reason why Caribou Island was first chosen was from its being a fine level spot to build upon, and its neighborhood to the American fishing-fleet. This fleet had been falling off for years, and was now reduced to two vessels, and the shores of the harbor were being filled up with Roman Catholic families from St. John's. The Mission-house itself was uninhabitable, as the roof, which had always been a source of trouble to the missionaries, was so leaky that not a room in the house could be kept dry. The harbor of Bonne Esperance, about



three miles distant, is the principal harbor of this part of the coast, the anchorage of the Nova Scotia fishing fleet often numbering from 15 to 20 sail. All the traders and freighters call there, so that from its central position, and the far greater facilities for labor, this seemed now the place where the summer station should be established. It seemed, moreover, better to sell the house on Caribou Island, and build anew, rather than attempt to move it up to the new station. One of the agents of a Newfoundland establishment was anxious to buy it, and the matter was brought before the Society the following fall.

The summer of 1874 was a trying one, on some accounts, for the missionaries. Sickness prevailed to a large extent among the people. Whooping-cough and measles attacked many of the children, and several of these, as well as one of the adults, died. Miss Brodie's services were in constant requisition, and the season was a very wearing one for her. Before the sickness commenced, the attendance of the sailors and others at the meetings was very good; and the Sunday evening prayer-meetings were quite interesting. The Mission-house was the only place that could be used for meetings, and the rooms being thrown into one, would even then not accommodate the numbers who came.

In September, one of the most valued members of the church died from apoplexy. His loss was felt very much. He had been an adherent of the Mission from the beginning; was Mr. Carpenter's "man" during the first year or two; but only seemed within the past two or three years to come fully to the knowledge of the truth.

#### 1874-75.

The Mission had commenced its work under the auspices of the Canada Foreign Missionary Society. The honored President of the Society, John Badger,

Esq., of Montreal, had died some years before, and the gentlemen composing the Committee had some of them left the city, and others had ceased active connection with it. For the past few years, the Ladies' Missionary Society of Zion Church, Montreal, had really taken the management of the work, though as yet it had not been formally transferred to them. This winter that transfer was made. The house at Caribou Island was sold, and new material sent in the spring for the new place on Bonne Esperance Island. The people in the meantime were cutting the timber for the frame.

This winter was marked by more special manifestations of the presence of the Holy Spirit than the last. An interest was awakened, which showed itself about the middle of February. Several of the young people were convinced of their need of Christ, and one after another came into the rest and peace of a Christian life. The meetings were largely attended, and the people, as a whole, deeply impressed, and could recognize the work as truly that of the Spirit of God. A meeting was started for young converts and others, and well sustained to the close of the season. The work of the school, both day and evening, went on as usual, though the number of scholars was not so great as during the early years of the Mission. The people living outside, however, sent in some of their children to board, with the intention of coming in, some of them, to live, the following winter. The season was a cold one, and not much was attempted in the way of visiting other places on the coast; indeed there was quite enough to keep the missionaries busy in the settlement. The timber for the frame of the dwelling-house having been taken to Bonne Esperance, the frame was got in readiness during the summer, and the house boarded in, floored and shingled.

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1875-76.

This winter in many respects was like the preceding. The same degree of religious interest prevailing, and a growing desire to know and obey the truth. Several of the boys united with the church, and the meetings for young people were deeply interesting. The people built a new school-house after the style of their own cabins, which though rough in exterior, was far more comfortable and suitable for school purposes than the church, which was difficult to heat up readily. The men were absent from the settlement during the week, as spring came on, wood-cutting at their cabins up the river. They, however, held meetings there on the regular evening for such meetings, and indeed had singing nearly every evening from the "Sankey and Bliss collection," which by this time they had become quite familiar with. A course of simple lectures on some of the leading facts in Church History was carried on for several weeks, on Saturday evenings, which did good, and interested many.

During this season, the old man who had begun work on the new house at Bonne Esperance, and who was the only experienced carpenter on this part of the coast, was taken sick while moving to winter quarters, and after lingering till spring, died. He was a native of Guernsey, and well-known all along the coast. He was a warm friend of the Mission, and his loss was felt in many ways. The work on the house could not proceed until the next fall, when a young man was found able to carry it on.

The winter was a trying one for both the missionaries, but especially for Miss Brodie. With her advancing years and feeble health, she felt it time to retire altogether from the work, and had written some time before to this effect, to the committee. Mr. Butler also wished to be relieved, permanently if possible, but temporarily at any rate, and these desires were met by the Committee's sending the following summer, Mr. W. Ewing, a student of McGill University



and Congregational College, and also Miss E. Warriner to take Miss Brodie's place. Mr. Ewing came only for the summer, Miss Warriner for a longer time, if it seemed advisable. They arrived in June, after an unusually short passage in a Newburyport vessel, and the two former workers left the coast a few weeks after. Services were held during the summer in the large unused loft of a fish store-house. There were usually over a hundred present. Packages of tracts and papers were sent to different parts of the coast as formerly, and a Sunday-school library for one of the larger settlements. The sailors seemed quite eager to get reading matter.

Mr. Butler, after a brief visit to his friends in the States, went to Montreal and after some delay, sailed on the steamer "Napoleon," and was landed at Forteau, about 40 miles beyond the station. Having made his way to the harbor of Blancs Sablons, he then met a vessel soon to return to Bonne Esperance. While waiting for a passage, a violent storm arose which drove the vessel ashore, so that some other means of return must be sought for reaching the station. He had not long to wait, however, as the people at Bonne Esperance, suspecting a wreck, sent a boat to bring him home to them, and welcomed him right heartily.

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#### 1876-'77.

The number of families in the settlement increased somewhat this year, and Miss Warriner entered on her work of teaching with quite a pleasant little school. The Christmas Tree was more attractive this year than ever before, as friends in various places had sent gifts and decorations for it.

The Week of Prayer was observed more fully than usual, and though but few gathered together much earnestness was shown in prayer for the Spirit's presence and blessing. And not in vain, for the re-

ligious interest which sprang up afterwards was more deep and wide-spreading than either of the former years. Young Christians were led to a more full and intelligent surrender of themselves to Christ, and several others for the first time found peace in believing. The work on the whole seemed more satisfactory during this winter than any that had preceded it, and a cause for great thankfulness. The people, of their own accord, towards spring took up the matter of building a new school-house, the one built two years previous being rudely put together and wide seams having opened between the logs, letting in cold air freely. It was felt that a new frame school-house was needed, and that they could undertake the expense of getting the boards, shingles etc., from Quebec. When last heard from they had subscribed enough for the purpose, the materials were obtained, and probably by this time the building is in use.

The spring of this year ('77) was unusually early, and the work on the new dwelling-house at Bonne Esperance having gone on so far as to render it habitable, the missionaries moved out in June, and took possession. Much yet needed to be done, but the work could not go on till the following fall, as the services of the carpenter were needed in other ways during the fishery. The house was found to be, on the whole, very comfortable and pleasant, an agreeable change from their former narrow quarters. In moving out to the summer station, Mr. Butler took a severe cold, which settled upon him so as to disable him from all work, especially from that of preaching. In August he commenced slowly to gain, and has continued to do so since. It was felt, however, that the state of his throat, and of his general health, would necessitate an entire rest from work for the present, and the spending of the winter in a milder climate. The committee at Montreal endeavored to obtain some one to take his place. No gentleman being found, Miss Hampton of that city was invited to go down and undertake the

work in connection with Miss Warriner. She decided to do so and arrived at the station Oct. 9th, the day before Mr. Butler left. He set sail in a freighting-schooner, and arrived in Quebec on the 27th.

It should be said that the work during the summer, though interrupted by Mr. Butler's sickness, was not suspended. Services were held regularly, and sermons from Moody or Spurgeon read by Miss Warriner, and the attendance a part of the time quite fair. While the vessels were in harbor, the number attending was greater than could well be accommodated in the house. A new church is needed very much at Bonne Esperance. The people can and will probably this winter, get out the timber for the frame. But the boards and all other material will have to come from Quebec.

The last news from the Mission, up to the present date of writing (Jan., 1878), was in October last, when Miss Warriner and Miss Hampton had just moved into the winter-house safely. We shall not be able to hear from them until the spring. It is Mr. Butler's intention to return in one of the Newburyport fishing vessels in June, although he still feels that the place requires one of much stronger constitution than he has, and hopes that some such person will be found ready to go to the coast soon; for he does not feel that his health will allow him to spend much more of his life there.

We have thus glanced at the history of this interesting Mission from its commencement to the present. It is remarkable to notice how the hand of Providence has been manifest in all the various stages of its history. It started in the most unpremeditated manner, by a combination of seemingly slight occurrences, and has ever since been sustained in the same manner. At times, it has seemed as though it would have to be given up entirely, and then some opening out of the difficulty would be shown; and the work thus went forward. We cannot but believe that a



work marked by so many manifestations of God's care and protecting favor is destined to live and increase, and exert, perhaps, a still more powerful influence for good.

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In presenting the foregoing narrative, prepared by Mr. Butler, the Ladies' Missionary Association, who by urgent request took charge of this interesting Mission, lament to say that adequate funds have not been sent to them; and that the continuance of the Mission, at least in their hands, is consequently imperilled. They have employed all the means they could think of to call attention to its claims; they have sent numerous appeals to Sabbath-schools, which have been met on the part of many by a kind response. Friends in Montreal have contributed generously, but still the \$1,000 per annum needed has not been forthcoming, and at this moment there is a deficit of at least \$400. Liberal contributions are earnestly requested, which may be sent either to Mrs. Wilkes, 249 Mountain st.; or to Mr. J. Heath, of John MacLean & Co., 144 St. Peter st.

*Montreal, February, 1878.*

*N. B.*—Contributions in Great Britain may be sent to Rev. W. S. H. Fielden, Sec. Colonial Missionary Memorial Hall, Farringdon st., London, E. C.

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