

Indian name; I could not find out what it meant, but I soon found out the every-day name of the place—"Bummers' Roost." This roost consists of a store, post office, and another benevolent institution, all under one roof. As the stage drew up at the door two or three victims of benevolence staggered and strutted out. Finding that I was now within three miles of my first preaching station, I left the stage and proceeded on foot, praying God that He would hasten the day when every whiskey bar in "bummers' roosts" and palace hotels shall be abolished throughout our fair Dominion. H. K.

*Alpissing, January 13th, 1883.*

#### MISSION WORK AMONG SHANTYMEN.

MR. EDITOR,—I submit a short account, which may interest your readers, of a trip I have just made through the shanties on the Upper Gatineau.

I left Aylwin, fifty miles north of Ottawa, on the Gatineau River, on Monday morning, the 8th of January. Travelling north, I reached St. Portages (or "The Six") about noon. Here Edwards & Co., lumber merchants, have a one thousand acre farm and depot. The gentleman in charge is a "true blue," and his hospitality to clergymen is well known in this region. After dinner I started for Desert. Desert village is situated at the junction of the Desert and Gatineau Rivers, and is forty miles from Aylwin. The population is about equally divided among Irish, French, and Indian; and the village proper is entirely Roman Catholic. In the centre of the village, built of stone and on very high ground, is an immense Roman Catholic church. Above the village, on the banks of the Desert River, are three lumbering depots and farms, belonging respectively to Hamilton Bros., Gilmour & Co., and Hall. If it were not for the employes of these "concerns" we would have no Protestant cause at Desert. Your correspondent preaches in a school-house here every third Sabbath. We have a church, but unfortunately its situation is such as to render it useless six months in the year. A movement is now on foot to have it removed to a more suitable place.

Leaving Desert early on Tuesday morning, I took the Gatineau route, and passing a place called "The Priest's Mills," reached the Castor about noon. The Castor is twenty-three miles from Desert, and here I found the first Protestant families north of the Desert. One of these families is in charge of a depot belonging to Gilmour & Co. I remained among them all that afternoon and the rest of the night; had worship with each family, baptized two children, and left each family a bundle of illustrated papers and a few catechisms.

At break of day on Wednesday morning I was on the road again. Fifteen miles brought me to the Baskatong, a large river flowing into the Gatineau from the east. Here there are two depots and one private family. The depots belong respectively to Hamilton Bros., and Gilmour & Co., and are in charge of young unmarried men. Being anxious to reach Lepine that night, I had dinner at one of the depots, and promised to make a longer stay on my way back. Crossing the Gatineau, I took a north-westerly direction, and about four in the afternoon reached the Lepine depot on the Gens de Terre River. The foreman, clerk, and some of the other employes here are Protestants. In the evening we held a service, at which there were twelve present, some of whom were French Roman Catholics. Finding it was only fifteen miles to the nearest shanty, I decided to remain where I was till after dinner next day. I was not sorry to get a little rest, for, from the Desert up, the road was so full of cow-holes that I expected every moment to see my horse and cutter part company, and, as for myself, I leave the reader to imagine how it would be. Besides, I was in first rate company, and the French cook and Scotch clerk seemed to contend with each other in my entertainment.

On Thursday afternoon I started for Field's shanty. The road lay through woods and across lakes, one of which, Trout Lake, was four miles long. It was just after sundown, when crossing what must be a most picturesque lake in summer, with a rocky cliff to my right and a pine covered hill to my left, I first caught sight of the low and half hidden groups of buildings of my first shanty. This lake is called Bark Lake, and is drained into the Gens de Terre by Serpent Creek. The Gens de Terre flows into the Gatineau nearly opposite Baskatong.

As this is the first shanty we come to, and as all shanties are built on the same principle, I shall here describe it. It is built of round logs, and is forty feet long by thirty-five feet broad. It is about six feet high inside along the side walls, and nine feet high along the centre. It is roofed with scooped out logs called "scoops," one end of each rests on the side walls, and the other on two very large logs called "scoop bearers," eight feet apart, running the full length of the shanty and resting on the end walls. In the middle of the shanty, between the scoop-bearers, is the chimney, which is nothing more than a hole in the roof about eight feet square. The only thing that gives a right to its name is a pyramidal structure of hewn plank immediately over this hole and resting on the roof. Directly under the chimney is the "caboose," or fireplace. It is a frame of logs, twelve feet long by nine feet wide, resting on the floor and filled with sand and ashes. On this is built the log fire which never goes out from the first of October till the first of April. At one end of the caboose is the oven. Shanty cooks bake their bread in flat iron pots with closely fitting covers. The "oven" is a space partitioned off from the end of the caboose wide enough to admit a row of pots. When his bread is ready for baking the cook cleans out his oven and shovels in a layer of hot ashes. On this he places his pots, generally five or six at a time, and covers them over with more hot ashes. In two hours he turns out as good bread as man could wish to eat. Each loaf weighs about fourteen pounds; and, in such a shanty as Mr. Field's, three barrels of flour are consumed every week. Bread, pork, and beans are the shantyman's chief articles of diet. Most shanties, however, provide as much fresh meat as the men wish for, besides potatoes and other vegetables, after sleighing sets in.

At each corner of the opposite end of the caboose are the "cramières," or cranes. They are upright poles fixed in the scoop-bearers above and in the corners of the caboose below, and with arms reaching four feet out, and the whole thing so arranged that a pot hung on the end of the arm may be swung over the fire. Built around two sides and one end of the shanty are two runs of bunks, one over the other, and fifteen in each row. Each bunk will accommodate two men.

The outbuildings are all built of rough unhewn logs and consist of a large grainery, which will hold about three thousand bushels of oats, besides forty barrels of flour; a cellar for pork; three stables, the largest of which will accommodate fourteen teams of horses, and the work shop.

I find I cannot put all I have to say in one letter, so I will end here for the present. WM. SHEARER.

*Aylwin, Que., January, 1883.*

#### A RELIGIOUS PAPER AND THE THEATRE.

A certain daily paper in Canada professes to be a religious one. Well, from time to time it contains advertisements of amateur theatrical performances. Now and then, after they are over, it gives accounts of them in glowing terms, such as no penny-a-liner could excel. It does not insert advertisements of professional theatrical performances, but why should it refuse to do so, when it inserts those of amateur ones? The advertisements and puffs to which I refer are well-fitted to do harm, specially to young persons who read them. It is very natural for them to reason thus: "It cannot be wrong to witness such performances, else that paper would never countenance them. If it be right to attend theatrical performances by amateurs, it cannot be wrong to attend those by professionals, which are likely to be much better."

The great Liebig says that all the nourishment in a certain large quantity of beer—which many say is so nourishing—would only cover a twenty-five cent piece. A like remark will apply to the help which religion and morality receive from the theatre, and that, perhaps, is making too much account of it.

AN OLD FOGEY.

#### A LETTER FROM FORMOSA.

Through the kindness of Mr. R. M. Warner, Hamilton, to whom it is addressed, the following letter from Oxford College, Tamsui, Formosa, has been forwarded for publication:

DEAR FRIEND,—We twenty preachers and former students of our beloved pastor, G. L. Mackay, now

assembled here for the opening of Oxford College, desire to return our heartfelt thanks for the splendid present of a sewing machine each. Mr. Mackay presented them to us in your name, and told us of your great interest in Formosa, and the kindness yourself and the people of Hamilton showed him when in his native land.

Mrs. Mackay taught us all how to use the machines, and now we will go away into town and city, and we know how hundreds will flock to see the wonderful machines. No present could be more suitable for us; no gold could take its place. To-day your photograph came, and all were delighted. . . . We shall ever remember yourself and family, and we pray our dear Lord to be with you all for evermore.

Mrs. Mackay tells us how you and the people in your city (Hamilton) honoured our dear pastor Mackay. If you all knew him as we do, and if you knew half his labours for ten years here, you would honour him still more; but we don't think you will ever see him in Canada again. May God be near to you all forever. We are, yours sincerely,

TWENTY PREACHERS IN NORTHERN FORMOSA.  
*Tamsui, Formosa August 3rd, 1882.*

#### MEMORIAL OF DR. CHALMERS IN THE WEST PORT, EDINBURGH.

VISIT OF THE REV. JAMES JOLLY.

The Rev. James Jolly, minister of Dr. Chalmers' Territorial Church, Edinburgh, is at present in the United States, and intends within the next few weeks to visit Canada in connection with the above. At the time of Dr. Chalmers' centenary, it was resolved to remodel the West Port buildings, as a memorial of that great and good man. All who have read his biography, know how near his heart in his later years the West Port monument lay, and how much of his energies all through his life he spent to lead the way in overtaking the religious destitution of Scotland with Gospel ordinances. The West Port Mission was the embodiment of all his thought in that direction, and the eminent success of that movement which he was spared to witness cheered him greatly in his last days. Many other churches were formed on the same model and greatly blessed. It is now desired to make the West Port a model of its kind, for which object over £5000 have been contributed. About £8,000 will be required, and it is believed that many admirers of Chalmers, and friends of home missions in Canada, will take a pleasure in contributing something towards the most characteristic movement of Chalmers that exists, so that it may be worthy of his memory. Mr. Jolly will address meetings in the larger cities on Chalmers and Territorialism. The movement is entirely of a non-sectarian character, and is heartily commended by such men as Principals Cairns and Rainy, Drs. Bonar, Gould, Blaikie, White, and others, and it is one in which all Christians can unite and help.

I have been asked by Mr. Jolly to add a word to the above appeal. In the present condition of our own Church, which taxes us to the utmost to carry on our college and mission schemes, I feel somewhat reluctant to do so. Still I feel that in our cities, there are very many who will gladly welcome Mr. Jolly, and aid him to the extent of their power in accomplishing the praiseworthy object he has in view.

WM. COCHRANE.

*Brantford, February 3rd, 1883.*

At the recent meeting of the Ontario Alliance for the suppression of intemperance, the subject of extending the right of voting to women was discussed, and almost all the members were favourable to such an extension. It is generally supposed that women are on the side of moral reform. The Ottawa "Free Press" says: "We hold it to be a great truth that the liquor question and the social evil will never be properly and effectually dealt with till the franchise is extended to women."

ACKNOWLEDGMENTS.—The Rev. Dr. Cochrane has received \$600 from "Burnham, Ottawa," through E. H. Bronson, Esq., of that city, to aid in supporting a minister, in one of the most important and growing sections of the North-West. The appointment will be made at the meeting in March. By the resignation of the Rev. Mr. Ferris, of Brandon, a good man will also be wanted for this most important point. Applications for appointment as missionaries to the North-West should be in the hands of the Convener not later than the 20th of March.