

and houses were luxuriously fitted up for the agents' use, and were well supplied with provisions and stores from Liverpool. Every three months came a four months supply of the "Great Happyfier," in the shape of ale, wine and spirits. With such opportunities, it is not surprising that the agents should think it their duty to do justice to such bounty. Consequently, every white man was in a state of perpetual hilarity.

These agents, when taking their holidays in Liverpool, spoke of themselves as "Gentlemen from the Rivers," but steamboat men and others alluded to them as "Palm Oil Roughs." The agents formed a Court of Equity, having jurisdiction in all crimes among themselves and their people, except murder. This court from the well-known hard characters who composed it, was generally known as the "High Court of Iniquity." Our business on the coast, was buying Palm oil from the natives and shipping it to Liverpool. All payments were made in cloth, tobacco, rum, etc. Cargoes of five or six hundred quarter barrels of a vile compound, known as Trade Rum, and green boxes without number of Trade Gin, Anchor brand, would be sent out for the benefit of those natives, for whose spiritual welfare, the firm in Liverpool were subscribing their thousands of dollars for the support of missions on the west coast of Africa! This rum traffic has been denounced many times by Bishop Crowther and others, as being one of the greatest obstacles to missionary work in Africa. As a natural sequence to all this rum, would come a shipment of fifteen hundred or two thousand quarter barrels of gunpowder with a supply of dollar guns to match, also casks full of handcuffs, and leg-irons for the chiefs to use in restraining the hilarity of their festive vassals.

In the *Missionary Herald* for March, 1891, there is an article showing how much the United States has done to increase the woes of the Dark Continent by the slave trade and the rum traffic. Though the slave trade is now a thing of the past, the liquor business is still a cause of enormous evil. It is shown that 270,000 gallons of distilled liquors were withdrawn from bond in the United States, in the year ending June, 30th, 1890, for exportation to five ports in Africa. On the other hand, there are nine missionary societies in the United States, who have between the Mediterranean and the Cape of Good Hope, 204 missionaries, and expend in the work in all \$237,077. Thus, there is more than a gallon of rum for every dollar spent in missions.

A few years ago, Archdeacon Farrar wrote a trenchant article in the *Contemporary Review* on the similar disparity of the quantity of rum, and the amount of missionary contributions sent by the British Isles to Africa.

One most effective way to aid missionary

work would be to prevent the export from home of that which neutralizes all Christian efforts abroad.

In another paper, I find the following statements: "For every missionary that goes to Africa, 70,000 gallons of liquor goes with him, and eight billion gallons of rum annually are sent to that land, whose hands are outstretched for the news of salvation."

Our own Canada spends \$80,000,000 a year in drink and \$500,000 for missions. There are three billions of dollars spent yearly in strong drink throughout the world, while only twelve millions are raised for the spread of the Gospel. No wonder the African says, "The white man comes with a Bible in one hand, and a bottle in the other." The Royal Niger Company, trading on the Nun or main branch of the Niger, I am glad to say, refuse to traffic in liquor at all.

(To be continued.)

TRAVELLING BY CANOE.



WHILE it is a strange thing that the Indians of this continent have never got beyond the canoe in the invention of navigable vessels, still it is worthy of note that in the construction of that same frail little craft, they have shown wonderful ingenuity and skill. It is the *vade mecum* of the Indian. It must go with him everywhere, except when the rivers and lakes are ice-bound with the chains of winter. As soon, however, as this inhospitable barrier breaks away, the Indian proudly launches his canoe, and it becomes almost a part of himself. What the horse is to the Arab, the camel to the traveller in the desert, the dog to the Eskimo, the birch-bark canoe is to the Indian. It is a little craft which requires very careful handling. When you first get into one of the small birch-bark canoes, your first thought is that you would like to be out of it again. You feel as if it would never support you, or else, that you would upset the flimsy little thing and tumble into the water; and yet, when you get accustomed to it, you feel perfectly at home in it, and prize it highly because it is so easy to move and to carry, should you meet with an obstacle in the water that you cannot pass.

All the material for making the birch-bark canoe is gathered in the forest. The ribs are made of cedar; these are covered with the bark which the Indians strip from the birch-tree: they sew the strips together with shreds of juniper, and daub the seams and crevices with resin, which they get from the red pine. It is ornamented, and sometimes looks very pretty, and it is so light that when put on the water it floats like a cork. In the midst of the forest it is made,