

greatly improved since you were here, and is now quite a fine affair. Mr. S.'s house faces the garden, is flanked by tea houses and Shinto temples, but is in an enclosure of its own, having a fine sweep of fresh air, and excepting in times of festivals, will be much quieter than where we lived. They had fixed it up considerably, matted or carpeted all the rooms, put in a fine bath tub, &c., &c., and told Mr. S. to tell them just what to do and they would do it for him. We tell him that he is having things altogether too easy for a new beginner, but he promises to make up for it by hard work, so we shall not envy him. The house will be charming for the summer and when tightened for the winter will do nicely for a time, until they build him a new one, as I hope they may before very long.

In the evening I preached in the new chapel, which I now saw for the first time; it is indeed a very nicely built house, but I hope it will soon be too small for the Kofu cause. We put up in Mr. Saunby's house, and with the portion of his furniture that had arrived we managed to camp very well. (21st)—This morning we visited the school. The principal conducted us over the Normal School rooms, High School rooms, Ladies' Normal and Model schools, with the whole of which we were supremely delighted, particularly that the whole manner of instruction was quiet and systematic, just as in western schools. The arrangement for gymnastics are complete, and they have entirely discarded the mats in the living rooms of the students, thereby, they tell us, banishing *kakke* and other diseases from their halls. In the woman's normal school quite a number of the students wore foreign dress, a little comical to be sure, but not very bad. In another room was our old friend Mrs. Ota, teaching a roomful of women foreign dressmaking, and in another a very pleasant lady managing a kindergarten. They are looking forward to Mrs. Saunby's coming, so that she may teach the girls English and music, &c., and talk of giving Bro. S. himself more to do and higher salary. I hope he will, however, soon get the language, and then have a self-supporting missionary and his wife take the teaching, thus relieving him for evangelistic work; for I am confident that the whole Ken is ripe for vigorous evangelistic work—half a million of souls almost untouched! Almost without religion of any kind, for Buddhism and Shintooism are losing strength every day, and needing a minister not to baptize or marry them, but to teach them the first elements of the gospel of Christ.

#### BRITISH COLUMBIA.

*Letter from REV. T. CROSBY, dated PORT SIMPSON,  
April 8th, 1887.*

I AM just back from a trip to Bella Coola, Bella Bella, Kit-a-maat, etc. Glad to find the work well sustained at those points. Miss Reinhart has done well at Bella Bella, but she will be glad when a missionary comes to take from her such a care. Bella Coola is improving I think. Bro. Robinson needs a meeting house up the river, and they will have to have a new church at Kit-a-maat soon. I wish to put up a small place at Chinaman Hat, if I can.

Rivers Inlet will need the Bella Bella missionary this summer, as there will be three canneries going.

I had a short trip to Naas; left Bro. Miller up there to help Bro. Green, as there must be between three and four thousand people camped on the river now. They have had a good run of fish.

Word from Bro. Pierce is encouraging. We shall need a good live man on the Skeena this year. May God send the man!

There are a party of Haidas here from Massett, Queen Charlotte Island. This is the third year they have come asking us to go and help them; and now they say they wish to have a Methodist teacher, as about forty, including some of the leading men, have had preaching among themselves, and class and prayer-meetings, and they beg much to send them a native teacher, or some one to help them. I may have to take a trip over to see them, but I do not like to encourage this thing of splitting up while there are so many stations on the Skeena, and other places who have no teachers.

We shall have to be off to Skidgate in ten days to bring Bro. Hopkins over to the District Meeting on the 27th, and then we shall have to leave about the 2nd of May for Conference. We are praying that we may have a most blessed time, and I am hoping to have your funds here in such a shape that something can be done for the Skeena.

*Letter from REV. A. E. GREEN, dated GREENVILLE,  
NAAS RIVER, March 30th, 1887.*

AFTER our long cold winter we have promise of spring, and the many Indians are here to fish the "candle fish," which came into the river in large quantities on the 23rd of the present month. The interior and coast Indians have not caught many, but our people were more fortunate and have all they will be able to use. These fish are a very valuable article of food to this people, not only do they dry them for future use, but boil up vast quantities for "butter." They come up for four weeks only, and with great regularity, never earlier than March 12th, never later than 28th. The Indians formally used a pole with nails driven in to form a rake, and an Indian would soon rake in a canoe full. But they now fish with a long funnel-net. Cutting a hole in the ice they drive poles firmly into the bed of the river, slip the rings attached to the mouth over these poles to keep the mouth of the net open, then cut another hole about twenty feet distance to drag out the small end of the net to empty out the fish.

#### INDIANS FROM THE INTERIOR,

Skeena River, Alaska, Port Simpson, Metlakhatlah and other tribes, making in all about 5,000 persons are here; some Christians, many not, and those who are heathen are easily known by their painted faces, some red, others black, dressed in all kinds of strange fantastic costumes forming a wonderful sight as they move about on the ice. Over their heads an immense cloud of sea-gulls, so many and so thick that as they hovered around looking for fish, the sight reminded me of the grasshoppers I saw in Kansas years ago, and