

against her will to a life of seclusion in a house of ill-fame. This is quite a common thing in this city, but do not think it is because the parents have no feeling for their children. Oh, no, but because they are only doing something that is quite lawful and very common, they feel no shame themselves, and the girls who are brought up in such a light way, thinking more of fine clothes than anything, seldom object to a life of this kind. There are cases as I said before, where the girls unwillingly enter these places, and then it seems indeed cruel of the parents to force them, but I think the other state of affairs is much more pitiable since both parent and child are lost to all sense of shame apparently. Some of the lower class poor people look upon it merely as a business transaction, and the money they receive means a great deal to them; then others, who are not so low from the world's standpoint, are even willing to sell their nice looking daughters for the profit to be secured by so doing. Our cook, an earnest Christian, was telling us of a niece of hers who had been sent by her father to one of these places to learn to dress the hair of the inmates. When she becomes clever at this she is promised a good wage; but Urne Ian, the cook, says it is a great step in the downward direction, and that she believes if left there her fate is inevitable, consequently we tried to get her away from the place, and held out some inducements to her father, but it was all in vain, he preferred that to her being under christian influence. Some years ago Mr. Robinson rescued Urne Ian's half sister from a place of this kind, where she had been sold by her father—a Buddhist priest of lower order—when quite young. She was sent to the Poole Jo Gateko (girl's school) in Osaka and is turning out a very promising young woman. She did not want to go to this school, for although she liked study she hated Christianity. Going thus against her will she was somewhat troublesome at first, but gradually she became more manageable, and now she is one of the most earnest christians in the school. She was baptized two years ago, and her influence since then has always been for good. She is a great help, too, in gathering children together for Sunday school; she goes to different houses and informs them that she is a christian, and asks the parents to allow their children to come with her where they will be taught about the one true God. Miss Tristram says she is one of the best at getting children together in this way. She has spent her holidays with us during the last two years, and we have grown very fond of her, she is so amiable and

good. This one dear soul has been saved, and oh, how we do yearn and pray for ways to be opened up whereby we may be used in saving others. We want to start a home for young girls of poor parents, who are destitute of that care that mothers should give them. We have one young girl, Mrs. Trent has undertaken the expense, and our helper, Mrs. Nihira has undertaken the charge of this young girl. Her name is Okuri San, and her parents who are very poor, gave her quite freely to us, and she is to be under our control until she is twenty years of age. She is a very bright girl and she is being taught by the Spirit of God, for she does take in the christian teaching so rapidly; she understands quite a good deal about the one true God, and she talks to the children at school about it. She tells them that God made the world, and that He is a Spirit, and that the great temple at Atsuta, also the one at Ise—temples of which the Japanese are very proud—are useless, for the people who worship there do not know anything about God. Then the girls reply, and naturally enough—"What do you know about it; do you think you know more than our teacher?" She answered "Yes, I do, and as you will come to the church where I go, you will find out all about it." She is very fearless, and so bright and clever. The scholars call her a "sajojin" (a foreigner), but that does not disturb her equilibrium at all. I dare say if she were older, the teacher might make it unpleasant for her. They often do make it so unpleasant for the christians, that they are obliged to leave the school. When we meet with another needy case, I shall be glad to undertake the expense of keeping her. Fifteen gold dollars will about keep a young girl for a year, and send her to school; but when we get three or four, as we hope to do, we think fifteen dollars will cover the expense per year for each. At first it will cost more, for there are the futons (beds) and other necessary articles which will last from year to year.

Girls are being much better educated in Japan now than formerly. Last year there was a sort of high school for girls opened here in Nagoya by the government. I do not know whether it is well attended or not, but I know the mission schools—there are two in the city, one carried on by the Presbyterians and the other by the Methodists—are not so well attended since this school was opened. The mission schools have done a great deal of good, besides being a spur to the government to open up school in opposition, as it were they have been the means not only of uplifting many

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