

but which I can quite believe is true, is, I think, to the point, and with it I shall conclude.

"A rustic, in evidently comfortable circumstances, arrived at a certain station one afternoon, and seated himself complacently on a bench. By and by the arrival of the train by which he presumably intended to travel became imminent. He did not buy a ticket, however, and when warned by one of the officials that the time was short, he merely said "*naru hodo*" (indeed!) and continued to sit. The train came and went,

but the waiting person made no movement. A considerable interval elapsed, and again the man was warned that another train was due. But again he treated the warning with quiet indifference. Things continued in this fashion: train after train passed, and finally, at a late hour in the evening, a porter came and informed the strange person that the last train was now about to arrive. 'The last train, you say,' replied the man. 'Is it positively the last train today?' 'Positively the last train.' 'Then what reduction of fare will you make if I go by it?' The country gentleman had actually been sitting hour after hour for the sole purpose of endeavouring to strike a bargain with the railway folks. He deserved to be carried free."

NOTE.—The Rev. J. Cooper Robinson, the author of the above interesting paper, is a Canadian. He was born at Fairfield, County of Kent, Ontario, on July 7th, 1859. He was educated at Wycliffe College, Toronto, which he entered in 1882 and left in 1886. He was ordained by the

Bishop of Huron, and very soon conceived the idea of undertaking foreign missionary work. After doing a little temporary work and moving about from place to place, speaking on behalf of missions, he left for Japan in July, 1888. Wycliffe College becoming responsible for his stipend, transmitting the same from time to time through the Treasurer of the Domestic and Foreign Missionary Society. The field of Mr. Robinson's labours is Nagoya, one of the largest and most active of the cities of Japan. We are

indebted to Mr. Robinson for several interesting communications which from time to time have appeared in our columns.



AINUS.—ABORIGINALS OF JAPAN.

as easily as of five—almost every one of whom would look upon it as a free lesson in English, of which, perhaps, he would not understand one word in ten. If you are in conversation with an English friend on the street, or in the train, every head near you is bent forward, or you are followed closely down the street by listeners—not eaves-drooping, but desirous only of picking up some English words."

REV. J. G. WALLER, says of the English language in Japan:—"The passion for English here is almost incredible; scarcely a shop have I entered but the salesman has addressed me in broken English. While you are buying an article, a small crowd will at once assemble around you, and when you refer to anything, giving it an English name, the word will be immediately re-echoed through the crowd. If you would speak to them in English, you might have a Bible-class of 500 just