

these long-famed fastnesses of nature the king, we are told, was hurried lately, to escape the imbroglio in which he is so unhappily placed through the conflicting interests of the Japanese, the Celestial and the Western. The mountains, of course, all through the chequered history of the "Little Kingdom" have heard the voice of the huntsman. The game is what is reckoned of the noblest. The tiger is, as we have said, the prince or king of the mountain; the tiger-hunter therefore is a kind of king amongst huntsmen. When the French had their little war with Corea, it is said as many as three thousand of these sharpshooters were called out by royal proclamation to assist in exterminating the foreigner. Then you have the leopard, the bear, the wolf, the wild boar, the fox, *et id genus omne*, not to speak of more innocent sport in deer and hare and winged game. They have some touches of Norman civilization in the matter of hunting nomenclature. They used both hound and falcon. We have glimpses of early German life as revealed in Freitag's "*Die Ahnen*" as we read of the huntsman who attacked the noblest game, lance in hand, and whose lance in the flanks of a wounded animal doubtless formed his title to the spoil—the "flesh of the mountain," as it was called. Then we read much of the wild produce of the mountain, as honey, its wild fruits, its inexhaustible supply of roots and herbs suitable for the cuisine, its wealth of medicinal herbs, and above all its ginseng—in regard to which last it is customary to pray to the Spirit of the Mountain to discover the whereabouts of its choicest varieties. A spice is added to the romance of the herb-gatherer's life as we read of the "mountain serpents," by which they mean any snake of uncommon dimensions and more than average deadliness. And yet withal they have a word which means a "*penchant* for the mountain," and which is the same passion in Corea, as that which in these days has brought the epithet "mad" into such frequent association with the Alp-climbing Englishman. That Corea is a beautiful country appears everywhere from its vocabulary, and it speaks home to us with its ferns, its hazel, its hawthorn, its countless flowers of every shade, promising deserved fame to the fortunate botanist who shall be first to make known its wealth. But to the Corean the overpowering interest of the mountains lies in the fact that his graves are there. As the religion of the country is simply Confucianism outdone, the deceased ancestors are therefore the "luck-bringers"; and as the deceased have their heaven, or at least their frequent place of assembly at the graves, the blessing and the frown of the dead come alike from the Hills. Thus the "place on the mount" is one of the many honorary words for "tomb." A "mountain law-suit" means a plea about a tomb, prior settlement establishing a right which was occasionally encroached upon by the landless in their necessity. The "toil or travail of the mountain," besides the meaning given above, is also the act of interment—the painful ascent and the laborious work on the grave itself. The "shadow of the mountain" is happiness which comes from a tomb well placed. Mountain passion, or a craving for the mountain, is the longing to obtain a happy site in death (not the word given above as signifying a love for hill-climbing). So there is the "lot of the mountain," speaking of the acts of divination by which a happy tomb is secured, and in a secondary sense meaning the lucky tomb itself. They speak also of the "science of the mountains," which means knowledge of their forms and directions (on which depends the *fung shui* of the country); and also the science of the tombs, i.e., the seeking of a lucky site. The first thing my Corean companion speaks of in scenery is the "aspect of the mountains," as on this depends the happiness of the dead and of the living. We need not wonder, therefore, that there is a "chant" in which they sing the praises of the mountain; that there is much sacrificing in "high places," that the tombs are called "mountain gardens," that there is in every well-to-do family a "guardian of the mountains," i.e., of the tombs; and that the very rain itself brings blessings not from heaven but from the hills.

WE are all so bound together in society—so variously and intimately related, that each acts upon the other for good or for evil. Mysterious, all-permeating and controlling is influence! Happy are all who use it aright and for human welfare!—*Presbyterian Observer*.

### THE WORKINGMAN'S HOME.

NO. VI.—TEMPERANCE AND CLEANLINESS.

(Continued.)

We have already stated that an intimate connection subsists between temperance and cleanliness. The wretched home and outward appearance of the drunkard show that rags and filth are the natural effects of intemperance. On the other hand, many a poor workingman, with no natural inclination for intoxicating liquors, falls into irregular and intemperate habits through the dirty, disorderly and uncomfortable condition of his dwelling. A slovenly and untidy wife, who will not, or cannot, exert herself to make home attractive, is the mother of much mischief. Why wonder that some members of the family, when the day's work is over, should seek a substitute for home enjoyment in card-playing and other questionable amusements, in the smoking room of an hotel, or at the publican's fireside? How different is it with the family who, at the close of the day's labours, find the house in order, and everything prepared for their return! As they partake of their humble supper from the clean spread table they can say with cheerful and thankful hearts: "O, bonny is the blink o' our ain fireside." And that father, tired and weary though he be, feels that

His clean hearthstane, his thrifty wife's smile,  
His lispin' infant prattlin' on his knee,  
Does a' his weary carkin' cares beguile,  
And maks him quite forget his labour and his toil.

In such a home the long winter evenings can be pleasantly and profitably spent; and when it is the abode of loving and contented spirits, it presents one of the most beautiful types of the better home on high. Dirty homes are a great curse to society. There the daughter, copying the mother's example, acquires the same habits, and in due course introduces them into other homes, and the young man, in quest of a partner in life, discovers (sometimes when too late) that a fair face and gay attire may be possessed by a useless slattern. It often happens also that the slovenly and dirty habits of home are carried out into the employments of daily life, leading to irregularity and carelessness in the employer's service. But not only comfort and usefulness—health itself also is promoted by cleanliness. If greater attention were given to the cleaning and ventilating of dwellings, fevers and other multifarious diseases which flesh is heir to would be decidedly less common, doctors' bills would be saved, and many a useful life spared. Thus ignorance of these simple laws of health is dangerous and highly culpable; for the clean house and the well-aired bedroom and bed clothes are comforts within the reach of all. If, as has been said, one man throws out of his lungs every minute about a gallon of poisonous gas, how important must it be to have this removed, and its place supplied with the pure air of heaven! And this can only be done by proper ventilation, attention to which is most required during the night, when the fire is out, and the doors and windows are generally closed. Personal cleanliness as well as household cleanliness is conducive to health and comfort. The clothes, though patched and mean, if clean and tolerably tidy, will feel more comfortable than a more expensive and substantial dress covered with dirt. Of course it is impossible for many mechanics and other workmen, on account of the nature of their employment, to keep their outer clothing clean; but care should be taken, when the labours of the day are over, to have their working dress replaced by one more clean and respectable.

It is especially of importance, by the liberal use of soap and water, to keep the skin healthy and clean. The necessity for this will at once be seen when we consider the important purposes served by its numerous pores, which are employed to convey much superfluous matter from the body, and to regulate its temperature. All who practise the sponging of the body with cold water in the morning can testify to its invigorating effects upon the system. It is perhaps the best substitute for a bath the workingman can get, and should be practised at least two or three times a week. It is much to be regretted that public baths are so seldom to be found in our large manufacturing towns. What an unspeakable boon to the artisan would be the erection of such baths in every populous locality! Large sums of money have been expended on less important and remunerative objects. Perhaps the day is not far distant when they will

be accounted as much a necessity to the community as the common sewers that drain away the filth from our dwellings. We have no doubt that money invested in such an object would yield a profitable return, and, besides, tend greatly to promote the cleanliness and health of the inhabitants.

A WORKINGMAN.

### FROM THE FAR WEST.

PINE CREEK.

One of the newest mission fields in connection with the Presbytery of Regina consists of a district lying between Calgary and McLeod, with settlements at the following points. Fish Creek, Pine Creek, Sheep Creek and High River. The headquarters of our mission is at Pine Creek, where are settled a number of well-doing families and individuals; some from Scotland, most from Priceville and other parts of Ontario. A building, suitable for all public purposes, church, school, agricultural meetings, etc.,—was erected here last fall, by the exertions of the Presbyterians and Methodists combined, a frame building, with accommodation for nearly 100, and costing nearly \$400, exclusive of work done in connection with its erection by the people themselves. A small debt remaining upon the building, a social was held some weeks ago by the ladies of the settlement; an attractive programme was presented, a pleasant evening spent, and about \$40 realized. Sheep Creek is fourteen miles further south, and High River twelve miles more. Both these places are settling up very fast, and appear to be admirably adapted for mixed farming. Our missionary, Rev. Angus Robertson, has introduced the system of weekly or monthly offerings, with considerable success. This field, as a separate charge, is not yet three months old, and had previously been supplied at intervals from Calgary. Mr. Robertson has to drive about thirty-five miles every Sabbath, and ford three rivers.

### MEETING OF PRESBYTERY.

The Presbytery of Regina met at Regina, on Tuesday of this week. No member from the western sections was able to attend, on account of distance and expense.

### INDIAN MISSIONS.

This Presbytery is desirous of doing more work in connection with our Church's duty toward the Indians, and some plans under this head were to be discussed at last meeting. Some papers in the Territories have criticised severely the deliverance of the General Assembly on the Indian question, but the deliverance is considered very timely by most of our missionaries. It will now be in order, however, for our Church to redeem her pledge of being willing to prosecute work earnestly among the red men.

### CO-OPERATION.

It is an interesting question in this Presbytery; how far co-operation with other Churches should be welcomed and sought for, in dividing mission work in our sparsely settled fields. By a majority it seems to be felt that after all we must do our own work in our own way. A somewhat unusual instance of the possibilities of co-operation was furnished lately by the example of Moose Jaw. Our missionary there, Rev. S. J. Taylor, was supplying New Westminster during the late Mr. McKay's illness; and in his absence, which extended over several months, the Presbyterian and Methodist congregations met in amity in the Presbyterian Church, where services were conducted by Mr. Williams, Methodist missionary, who followed for the most part Presbyterian forms, and was supported in salary by the contributions of both congregations; the arrangement giving general satisfaction all round.

### THE MOUNTAIN MISSION.

Messrs. McLeod and Cameron are doing good work in this mission, as was to be expected. They are already well known along the line and have been favourably received at all points visited. At Donald, on the first crossing of the Columbia, they are getting a day school started, and report that a resident lady, belonging to our Church is taking charge of the Sabbath school. It is pleasant to know that, although the mountains have such a rough name, the "towns" along the line are not wholly given over to wickedness. At almost every point, some good Christian people are to be met with, and our missionaries fall in, with friends and well wishers in the most unexpected places.