



TYPE OF MISSION HOUSE.

Is there for a bird like you,
Swimming on the sea?
Tell of those happy islands where
Poor mortals may resign their care
And follow after thee!"

And now we will picture just one or two more Korean scenes. It is New Year's Eve. The lights are out in the low mud houses that line the village street. The moon is rising clear above the brown December hills. In its light you scan the houses and see outside the door of each a flour sieve. It is there for Santa Claus. For the Koreans have a Santa Claus, too, who comes on New Year's Eve; they call him Angwangi. But he is not the loving spirit who fills the stockings of Canadian children. He is a mean little elf, who goes around to the houses leaving typhus fever, cholera, leprosy and other such gifts. The very mention of "Angwangi" makes the little Koreans shrink in terror.

But there is one way of tricking the old fiend. He has a mania for counting the meshes of a flour sieve, so by putting flour sieves outside he is kept busy all night counting meshes

till day breaks and he has to go away without scattering his evil gifts.

Human nature is, as has often been said, much the same the world over. The Korean, like ourselves, attempts to "turn a new leaf" with the new year. Mr. Gale describes it thus:

"The noted moon of the year is the crescent that shines on the first night of the first month. Every native in the land feels that with it old things have passed away and that all things have become new. He pays his debts, puts on a new suit of clothes, bows his congratulations to the men of the village, and has the younger men bow to him; and yet after it all, there is a lack and an aching void. He acts not unlike Job did, when he said, 'Though I wash me with snow-water and make my hands never so clean, yet thou wilt plunge me in the ditch and mine own clothes shall abhor me.' Something dogs his footsteps of which he tries very hard to be rid; he calls in sorcerers, and fortune men, and during prolonged seances seeks their advice. A cook whom we left in Korea, had many times fallen a victim to a quarrelsome disposition, though he fought hard against it. We told him of the Christian way of combating such a foe, but it did not appeal to him. He said Koreans had a way too, but he would have to wait the New Year for its trial. When the New Year came late at night, we found him in the courtyard flying a kite on which he had first written, 'Evil disposition, impatience, bad words, street fighting, etc.' It was so dark that no kite could be seen; but when he had run the string out to its full length, he cut it and let it go, imagining that so he had rid himself of his enemies.

"Another regenerating method commonly practised is to prepare a straw image which contains in its inmost being a written statement of one's sins and shortcomings, together with a few cash. On New Year's night beggars who play the part of scapegoat, come by asking for *cheyong* or the image. It is passed out to them, and they become possessed of the evil, selling their peace of soul for the cash within."