

every one figures up his accounts. The women celebrate the occasion by cleaning house. The floors are washed, the chairs are covered with red cloth, and strips of red paper marked with names of good fortune, wealth and happiness are pasted outside the front doors. The last of the old year is celebrated with a feast, and on the last night the little boys of China run about the streets yelling out good resolutions. One of their cries is that they will sell their folly and their lazy habits to any one who will buy, in order that they may be wiser next year. On the last day of the old year the Chinese pray before their ancestral tablets. They go out to the graves and they worship the gods in the temples. They fire off firecrackers to scare off the bad spirits, and New Year's night in China is a good deal worse than it is in America. New Year's morning finds all the shops closed. The day is devoted to calling and visiting. Presents are given. The ladies visit one another and carry gifts of candy. As soon as they come in each guest is served with a cup of tea, in which an almond has been placed as an emblem of good fortune. The officials hold receptions as we do, and the princes at Peking call upon the emperor and say that they hope he will reign 10,000 years. These New Year festivities are kept up for days. Presents are sent between friends, and one of the most common presents is a cake as round as a ball fried in oil. The Chinese watch the weather very carefully on New Year and on the week following it. If the first ten days of the year are good they believe that the whole year will be fine and that every thing will flourish. There are lots of prophets, soothsayers and gamblers, and the whole country for the time goes wild. The beggars are out in force. They go about the last night of the old year with buckets of paste and red placards, on which are written good fortune and New Year wishes. They paste these on the walls and doors of the houses of the people who are well to do, and come around early the next day and beg for a gift as a reward for their printed card the night before.

#### HOW THE KOREANS FLY KITES.

Some of the queerest people I have ever met are the Koreans. The world knew nothing about them ten years ago, and they have today about the same customs which the Chinese had four hundred years ago. They are to a large extent a nation of children and New Year is a great day with them. On this day men and boys turn out to fly kites and they keep this kite flying up during the New Year holidays. When they are over they cut the strings of their kites and let them fly away, believing that the kites will carry of any ill luck which may be waiting for their owners. A Korean kite is different from any other kite in the world. It has no tail and is nearly square. It is made of thin pieces of bamboo covered with paper, with a hole in the center. The fact that it has no tail makes it require great skill to operate it, and the Koreans use reels of strings instead of balls. When they get their kites high up in the air they try to make them swing this way and that so they will cut the strings of their neighbors, and when the strings become entangled their owners pull at them and the one who gets hold of his enemy's kite first has the right to it. These kite fights are very skillfully

managed, and a thousand people often watch them with as much interest as the Spaniards do a bull fight and we Americans do the race track.

#### ONE SUNDAY A YEAR.

New Year's day is a sort of a Korean Sabbath. It is the only Sunday the Koreans have, and the same may be said of the Chinese. In Korea no one ever works on New Year and there are family reunions like our Thanksgiving day. Children on this day are expected to go home to their parents. All debts have to be paid, and every one expects to get his bills at the last of the year. On New Year's morning it is imperative that you call upon your friends, and you are expected to sacrifice to your ancestors. The giving of New Year presents is common, and these presents are always sent out in a certain kind of box known as New Year's boxes. Every one comes out in new clothes and for a week little else than feasting is done. The Koreans are very superstitious and one of their New Year's customs is the making of effigies of straw representing themselves. In these straw men are hidden pieces of money and also a piece of paper on which is written a prayer asking that the owner be delivered from all plagues and diseases and misfortunes for the year to come. Boys call for these effigies and they cut them up to get the money out of them. The more they are cut the better will be the luck of the persons who make them. After they are torn to pieces the remainders are thrown at some cross roads, where they are burnt.

The Japanese celebrate the New Year much the same as do the Chinese. Calls are made, presents exchanged and settlements are expected. The children are out in force. They play all sorts of games and they make snow men just as our boys do in America.

#### NEW YEAR IN TURKEY.

The Turks have a number of holidays. I was in Constantinople on Mohammed's birthday and the people were all out in their best clothes, and I watched the sultan go to the mosque. I also saw the procession which goes every year across Constantinople to kiss the mantle of Mohammed. The Mohammedan year is eleven days shorter than ours, and its New Year day changes from year to year. The astrologers fix the exact beginning of it by firing a rocket from one of the heights about Constantinople, and the Turks celebrate it in great shape. The sultan gives a reception in one of his palaces and in this reception every one gets a New Year gift in the shape of some Turkish gold pieces which are especially minted for the purpose. All the high class Mohammedans make presents to their households on this day, and nearly every servant gets a piece of money. FRANK G. CARPENTER.

*Written for this Paper.*

#### SEASONABLE REFLECTIONS.

It has been said that "misfortunes never come singly," and as human experience evolved the saying, it may be assumed that later observation will find reasons for continuing such superstition, or faith. Things are so intimately blended in this probation that pestilence springs from famine, and poverty breeds disease and death just as certainly as cause and effect

follow each other in most matters whether good or evil. While humanity loses heart under lengthy depression, it is surprising how easily recuperation comes when the turning point is reached; just as when the honored pioneers of these valleys forgot readily their weariness, their hardships, persecution and sacrifice, when they felt the solemn quietude of these mountains, and realized that the old spirit and the trying conditions were gone—possibly never to return again.

Illustrations might be cited, both on a small and a colossal scale, to show how unnoticed almost the past merges into a present. The destructive flood of Johnstown was but the topic of a few days; the Civil War, of a few years, and save for special fostering it would not have endured as it did. The trying famine of early Utah times was forgotten almost at the sight of harvest, and the history of the handcart trip across the plains became half-mythical amid the warmth and cheer of welcome given to the survivors on their arrival here. The frenzied fever patient lapses into a passive dreamy state with the returning tide of health; and so, while in many cases calamity follows calamity, in many cases also an apparent calamity produces exceedingly beneficial results. The storm is succeeded by increased wealth of verdure; special good health comes to the recruited invalid, and Nauvoo the beautiful becomes, by an exodus of force, the grandly magnificent self-respecting Utah, conscious of greater power and a loftier sweep of destiny than the prairies ever could have given.

Financial depression is the unexpected parent of cautious economy, and when tens of thousands are unemployed, and necessity in every guise insists upon relief, then the throbbings of the people's mighty heart rouse apart the garb of selfishness and indifference, until contributions in unstinted measure assert again and again the essential brotherhood of man, and the fact of Christian charity beneath the surface of personal restraint, cramped conditions, and a future, cloudy at the best. Hesitancy is an unknown factor in such emergency. To divide is hardly considered a virtue—it is a privilege to minister to suffering and want. By the conditions, Providence feels the heartstrings of His children, judges (if it may be so expressed) the progress of the world, and makes men to themselves an object lesson and testimony to growth in a life's ideal.

Men cannot always mark how chivalry and patriotism flush to fervor until an enemy is before them in the field; nor can the religious man explain fully how persecution makes him cling the closer to his faith, or how "the blood of the martyrs is the seed of the church!" Heroism is often exhibited, if not actually born, under the stress of circumstances; and true inspiration burns with greatest brilliancy when its need is made most absolute, by reason that the darkness is so keenly felt. Some of these are the enigmas of life, to be solved only through the abiding consciousness that in the domain of divine routine accident finds no place, and that compensation is inherent in that which to limited vision