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[page 241]The Image of Gautama.

A Chant of the Buddhist Monks. \*

By Archer Butler Hulbert

The monks form in line and pass before the Image of Gautama from left to right chanting as follows.)

In a mountain-hall† on a pale, white night,

I silently take my seat.

To ponder well on the west wind’s wail

As it sings aloft over hill and dale

And brings to this retreat

The Voice of the Void and the Great Unknown

To moan with the monks in monotone.

He knows he lies who dares to say

That Karma ‡ cannot be;

For the body of Dharma§, pure and white.

Ever lives in the liquid light，

Tho’ his form we may not see.

In a thousand rivers there water is

In a thousand rivers a moon

In a thousand leagues no cloud is seen

*\* This chant is translated freely from the original.*

*† The poetic name for a monastery.*

*‡ The state of sin or. error arising from ignorance*

*§ The doctrine of Buddhism personified*

*Ⅱ By reflection* [page 242]

And the Heavens lie like an endless dream,\*

To temple our wind-swept tomb.

On Griddore Peak where vultures fly †

And lustrous, flowers are found,

Full many an occult thing may be.

If the wood comes not can the tortoise see.

Till a thousand years roll round?‡

(They pause and prostrate themselves.)

O Honorable One by the Altar,

O source of the pure, endless Springs,

Strengthen our frail lips that falter,

O grant us the Three Blessed Things

The Buddha,

The Dharma,

The Sangha,

The thrice-blest, the Three Precious Things.

(They retire.)

A clear, pure wind § of a measureless source

Blew fair and straight afar.

Had not your heart been proved so sweet

Who would have dared its message keep,

Pyel Ho of Kasyapa?§

In all the forest but one tree stood

New sprung from living soil;

The buds grew ripe in the wind’s caress

*\* The unclouded heavens, typical of the pure faith of Buddha.*

*† Gridhakuti, or Vulture Peak, in India, where Mara in the form of a vulture tempted Ananda. Formerly covered with the cells of ascetics.*

*‡ An immense tortoise that lives in the sea and catches a glimpse of the world only once in a thousand years, and not even then unless it chances to find a piece of wood with a hole in it through which it can insert its head. Failing this, the opportunity is lost for another thousand years. This is a figurative expression referring to the fortunate chance of Buddha’s birth into the world.*

*§ The one to whom the first Buddha entrusted the faith. The purity of the doctrine is typified as a pure, clear wind.*

*ⅡReferring to the Buddhist faith which was supposed to have existed before the world was created.* [page 243]

While glorious blossoms burst to bless

A sin-bound world of toil.

Nor yet what might their color be

Was no man found to tell;

For white they were not, yet did lack

The tint of azure and of black;

Nor man knew whence they fell.

(At their cells the monks chant a stanza of repentance and repeat the

prayer for the Three Blessed Things.)

Sin itself no nature has, \*

But follows passion’s track.

O starve that passion to its death,

No more to chill the soul’s sweet breathy.

No more to draw us back!

O Honorable One who ever hears,

Behold our penitential tears.

See that we prostrate fall.

By mandate swift dispel our fears

O Honorable One who ever hears

Grant us the Three Blessed Things

The Buddha,

The Dharma,

The Sangha.

The thrice-blessed, the Three Precious Things.

(In the morning the procession passes the image from right to left or opposite to the direction of the night before.)

The three worlds swing in an endless arc †

Rebirth, decay and death;

And a hundred thousand Kalpas‡ fly .

Like a grain of dust across the sky,

While Buddha breathes a breath.

Could one but walk on a mountain top

And there Cha-keut § could meet,

Tho’ autumn winds blew wild and bold,

*\* The tenets of the doctrine were debatable, only the general principles were known.*

*† More literally the raising and lowering of a well-bucket.*

*‡ 4,320,000,000 years.*

*§ One of the seven worthies of the Bamboo Grove*. [page 244]

And autumn leaves fell sere and old,

What joy in that retreat!

(Prostrating.)

O Honorable One by the Altar

O Source of the pure, endless springs.

Strengthen the weak lips that falter,

O grant us the Three Blessed Things. The Buddha,

The Dharma,

The Sangha. The thrice-blest, the Three Precious Things.

(Rising and marching to the day’s meditations.)

As the day grows warm on the south incline,

I silently take my seat

And ponder well on the south wind’s cry,

As it moans through the crags with a stifled sigh.

With my censer and incense complete.

And our chanting goes forth to the Honorable One

As he sits by the Altar on High,

Striving to break the dark clouds of night,

That worlds may reflect his glorious light,

And Karma be banished for aye. [page 245]

**Baron von Mollendorff.**

Baron P. G. von Mollendorff, whose death occurred at Ningpo, China, on April 20th 1901, was a leading figure in Korean politics and finance during the dramatic period of Korea’s opening to foreign intercourse. There is perhaps no more fitting place to give a resume of the chief events in his career in Korea than in this REVIEW, and the important part he played in the peninsula abundantly warrants more than a single word.

We will remember after that the emeute of 1882, which was a purely military riot, the Japanese retired from Seoul, having been driven from the temporary legation grounds outside the West Gate. Several Japanese were killed during this emeute. On the fifth of the seventh moon Count Inouye arrived in Chemulpo and demanded an indemnity for the lives of these murdered Japanese. The ex-Regent who, after the Queen’s flight to the south, was again in power replied that to cover such indemnity it would be necessary to tax all Japanese merchants heavily. This was equivalent to a refusal, and the Japanese envoy immediately withdrew to Japan.

Hardly had he left when a Chinese force 3,000 strong landed at Nam-yang off the town of Su-wun. It can scarcely be doubted that these troops came at the urgent call of the Min faction which had suffered so severely in the emeute, and it was from that hour that the Min party turned unreservedly toward China and gave the latter occasion for beginning that series of encroachments upon Korea’s practical independence, which terminated in the China-Japan war. These troops encamped in various places in and about Seoul. Then followed the ruse by which the ex-Regent was spirited away to China, thus leaving the field quite clear for the Min party to work [page 246] out the problem of Korea’s opening. It should be borne in mind that this Min party or faction was at this time progressive. It had strongly and successfully combatted the extreme conservatism of the Regent and whatever of progress had been made was through their direct influence. But the necessity of obtaining Chinese military backing turned their progressive tendencies China-ward thus securing their ultimate non-success. This is evinced by every move that follows.

Toward the close of 1882 a Foreign Office was established and it at once invited the Chinese to secure an adviser for it. The Chinese complied and P. G. von Mollendorff of the Imperial Chinese Customs Service was appointed to come to Korea and establish a customs service and act as adviser to the Foreign Office. This was the first diplomatic triumph of the Chinese. Von Mollendorff was a man of commanding presence, great affability of manner, and fluency of speech. But above all his other qualifications he was an excellent student of Chinese and could write and speak that language with readiness. Probably this explains best of all his close contact with the Koreans and their unquestioning confidence in him.

He arrived in Korea in the Spring of 1883 accompanied by upward of a score of other Europeans who were to be placed in the leading positions in the Customs Service.

He was soon installed in his position of Vice President of the Foreign Office receiving the title of Ch’am-p’an, a title of the second grade, only the P’an-su grade being superior to it. He elected to live in purely Korean style. He put his hair up in a top-knot, wore the broad-brimmed Korean hat and the flowing Korean robes and adopted Korean customs even to the details of domestic life. There were those who smiled at this as being extreme but there is no doubt that this together with his knowledge of the Chinese character brought him much nearer to the Koreans than he otherwise could have come. But of course the question arises whether this closeness of contact was essential to the carrying out of the work in hand; whether, in fact, somewhat more of distance would not have con- ducted to a longer lease of power and a greater effectiveness of service. One can but marvel at the amount of work that von Mollendorff assumed from the very first. One would think that the thorough organization of a customs service would have [page 247] exhausted the energies of any one man but he not only assumed this work but practically dictated the work of the Foreign Office at a time when that branch of the service was burdened with countless questions of the utmost delicacy, when treaties with foreign powers were still to be drawn up and ratified, when trade regulations, foreign settlements and the strained relations between Japan and China had all to be kept constantly and strenuously in mind; and when questions of finance had to be grappled with. The Government needed ten men all as strong as von Mollendorff to help in these multifarious works but it had―one. It was manifestly beyond the power of any man to do all these things and do them well. It is too much to expect any one man to be first-class linguist, diplomat and financier and to be both organizer and executive in all these branches at one and the same time. And the difficulty of his position was greatly increased by the factional strife that was rapidly drawing on toward the crisis of December, 1884.

It was inevitable that one or other of the departments of which he was chief should suffer. The customs suffered from lack of supervision. The receipts were considerable but no accounts were ever rendered to the Government nor were the national revenues swelled from this source. At the same time more serious difficulties arose in connection with the Foreign Office. The various foreign representatives naturally felt some degree of hesitation in dealing with a Foreign Office in which everything was decided by a foreigner appointed by China and presumably working in the interests of that power. In that state of things the British attitude was the logical one, namely the managing of the purely diplomatic matters through the Peking representative. During the initial stages in the evolution of a Foreign Office his services must have been of rare value but that he should continue to dominate the foreign relations of the country was of course impossible. His position was further embarrassed by the fact that two Chinese generals, Wang Suk-ch’ang and Ma Kun-sang, were attachees of the Foreign Office.

The year 1883 which marked the height of von Mollendorff’s power in Korea witnessed more advance in Korea than any other year either before or after. A glance at the “Chronological Index” published recently shows this con- [page 248] clusively. It beheld the organization of the Foreign Office and of the Customs, the ratification of a treaty between Korea and the United States. The Regulations for trade in Liao Tung were drawn up and signed. The Japan-Korean conventions in regard to port limits, fisheries and trade were signed. A Korean Embassy was despatched to the United States.

The Japan Korea convention regarding the Chemulpo Settlement was drawn up and ratified. An English school was started at the instigation of von Mollendorff. The British Korean treaty was drawn up and signed. The German Korean treaty was signed. An arsenal was erected in Seoul.

These are a few of the things Baron von Mollendorff was doing in addition to his duties as Commissioner of Customs, in which a great many perplexing questions must have been handled owing to the, as yet, unsettled condition of things and the fact that the service had not been gotten into smooth running order.

But, as stated above, the time was soon to come when the Foreign Office must voice Korean sentiment instead of bowing to the will of any one foreigner however capable he may have been. The Foreign Representatives desired to deal more directly with the Korean Government than was possible under these conditions. It is impossible to say exactly what led to his resignation from the vice-presidency of the Foreign Office. It was done in order to test the feeling of the Government in the matter, but his relations with the Government were such as to warrant his belief that the resignation would not be accepted. And in truth if the Government had felt at liberty to follow its own inclinations his services would doubtless have been retained in the Foreign Office, but one can easily see that under the circumstances this could not well be. So His Majesty reluctantly accepted Baron von Mollendorff’s resignation.

One cannot escape the conviction that had von Mollendorff been able to dissociate himself from his many other forms of work and to devote all his energies to the work of the Foreign Office, and if he had been able to do it in a more impersonal way, rather as adviser than as a virtual dictator, he would have had an opportunity for distinction such as few men have had in the Far East. That his temperament was of such a [page 249] kind as to render this impossible is his misfortune rather than his fault. That he worked hard and faithfully in the Foreign Office cannot be gainsaid.

But he still retained the Chief Commissionership of the customs and here was a field of labor that was worthy of his best powers, but he seems to have been bent upon carrying out many schemes for Korea’s development that were outside this field. These were without exception laudable in themselves but were thwarted one after the other either through untoward natural conditions or through the apathy of the Government, which seems to have taken them up rather as fads of the hour than as a settled system of improvement which must be carried through to a successful termination.

The first these innovations was a school for the training of interpreters. It was a most necessary and most useful institution and the man selected by von Mollendorff as a head of that school, Pref. T. E. Hallifax, was an efficient and successful teacher. It is much to be regretted that this school was allowed to disband after von Mollendorff left. But even during its brief existence it accomplished a very valuable work for Korea. This school was organized in the summer of 1883 while von Mollendorff was still in the Foreign Office.

In 1884 von Mollendorff elaborated a scheme for the culture of silk on an extensive scale. He sent to Shanghai and engaged the services of A. Maertens, Esq. an expert of acknowledged capacity and long experience. Mr. Maertens came to Korea and went to work with energy, investing considerable money of his own in the venture. But like everything else, the plan fell through because of the lukewarmness of Government. There was no intrinsic reason why sericulture should not be carried on in Korea on a large scale and with eminent success, but the Government did not possess the requisite degree of pertinacity, and two years later the whole thing was given up at a sacrifice of many thousands of dollars.

Then again von Mollendorff proposed to magnify the culture of tobacco in Korea and supply the East with the Korean grown article. For this purpose he obtained the services of a German gentleman, Mr. Kniffler, from Japan who came to [page 250] Korea and looked over the ground, but the scheme was abandoned before any considerable amount of money had been thrown away upon it.

Mining also occupied the attention of von Mollendorff and it was through him that Dr. Gottsche, a German geologist, came to Korea and travelled extensively through the country in the summer and autumn of 1884. As the subsequent openings of gold and coal mines in the north have demonstrated, there was nothing chimerical about the plan and yet it failed. There was no one to carry it through to a successful issue.

It was about the same time, July 31, that von Mollendorff resigned from the vice presidency of the Foreign Office, but he seems to have been as ambitious as ever for the industrial development of Korea, for in that same month Joseph Rosenbaum was called to Korea by von Mollendorff for the purpose of beginning the manufacture of glass from the sand along the Han River. But as it was found that the sand was not the right kind for glass-making Mr. Rosenbaum was instructed to begin the manufacture of matches. A plant was secured and a certain amount of work was done. A large number of matches were turned out but as they were without heads the scheme did not succeed as a financial venture and Mr. Rosenbaum retired. This too might well have been made a success had it been carried on with determination, for today we see the Japanese reaping a rich harvest in Korea from the match business.

A foreign mint was also determined upon. The currency of the country was to have been transformed and the monetary system rehabilitated. There was need enough of it and there was no intrinsic reason why good coin should not have been minted. An enormous amount of money was put into it by the Government but as time went on something else arose that caught the fancy of officials that were responsible, and thus the costliest venture that the Government ever made fell to the ground.

The repeated abandonment of plans for industrial improvement leaves the unpleasant impression that the Korean officials in charge of them were anxious to retire from the responsibility and labor involved in their successful prosecution [page 251] as soon as they found out that there was no longer any probability of personal gain to themselves in them. For this von Mollendorff can hardly be held responsible. That he sincerely desired to see Korea progress along industrial lines cannot be doubted but all the time he was working without the proper or necessary amount of sincere unselfish backing on the part of the Koreans in power.

Meanwhile the Custom’s Service had been performing its function steadily and with a modicum of success. But von Mollendorff had given so much time and energy to other matters that the best results had not been attained. Still the Government reposed full confidence in its adviser, as is shown by the fact that when in April 1885 Port Hamilton was occupied by the British, von Mollendorff was asked to accompany a commission to Port Hamilton and to Japan for the purpose of helping to a speedy settlement of the question.

This is a fitting place to set straight one misapprehension which was to some extent prejudicial to the reputation of Baron von Mollendorff. The Koreans got the notion that he was working in the interests of Russia. Such a report, however unfounded, could not but prove detrimental to his influence among Koreans. It may or may not be true that he considered it wise to have the matter of army reorganization put in Russian hands. But even if true it does not follow that he was not attempting to work solely in the interests of Korea. The army needed reorganization and under any circumstances the work must be done by foreigners. Von Mollendorff’s connection with China made it impossible for him to propose that the matter be left to the Japanese. It could not be expected that he would propose that it be done by the English. China could not be depended upon for this work, for she was herself in need of military tutelage. That he should have preferred to let Russia do it is not a thing to be laid up to his discredit except as the jealousy and suspicion of other powers might prompt them to impute sinister motives to him. Russia was a neighboring and friendly power and one well able to put the Korean army in shape for effective work. If he so proposed, which is a matter of mere surmise it shows no lack of solicitude for Korea’s welfare. It merely shows that he [page 252] was unaware of a deep-seated though seldom expressed suspicion on the part of Koreans in regard to Russia’s methods and intentions.

Even if we take the fact of von Mollendorff’s decoration by the Russian Government as an indication that he favored a certain degree of Russian influence in Korea it is easy to find reasons for it which redound to his credit. Japan had taken a leading part in the opening of Korea and China may well have feared that Japanese influence would become paramount in the peninsula. What other influence than that of Russia could have been appealed to in order to offset that of Japan and effect an equilibrium that would insure the continuity of Korean institutions? Only a few years had passed since Japan had witnessed a sanguinary rebellion whose fundamental reason was the hesitation of the Japanese Government to make war upon Korea. This indicated a strong desire on the part of a numerous party in Japan to go to extremities in the peninsula. Under these circumstances no reasonable man can deny that the introduction of a modicum of Russian influence would be directly in the interests of China. At least such an explanation can he given of von Mollendorff’s attitude, and it should set at rest any unworthy suspicion of his having been in any way untrue to the best interests of Korea. But when we consider the Korean attitude toward Russia and the influences that might be brought to bear upon Peking to thwart von Mollendorff’s plans it is not surprising that his position became untenable and that on Sept. 4th, 1885 he was relieved of the position of Chief Commissioner of Customs, his place being filled by another member of the Chinese Custom’s staff, H. F. Merrill, Esq.

Such is a brief and inadequate account of Baron von Mollendorff’s work in Korea. That much of that work was highly beneficial to Korea is as true as that the extremely broad field he endeavored to cover made it impossible to achieve success in every part.

**Home for Destitute Children.**

Those who attended the public meeting at the Home for Destitute Children on the afternoon of May 30th passed a [page 253] very enjoyable afternoon and gained a new impression of this most praiseworthy institution. Few of us would have believed that homeless children, bag-boys, and vagrants of extreme degrees, taken literally from the streets, could be brought in so short a space of time to such admirable discipline and to the preliminary stages of such complete fitness for citizenship as these children exhibit. It is quite safe to assert that in no one of the Christian Churches of Korea is any such precision and unison attained in the singing of hymns. The exhibition of industries was interesting beyond description. One does not often see a child of five years seat himself upon the floor and, taking a wisp of straw and turn it deftly into a pair of shoes for his own wear. The skill of the blind boys in weaving colored mats and baskets is notable. Other parts of the exercises, such as recitations and marching, were also of great interest as showing careful training.

The officers of the Home wish us to express their appreciation of the effort made by busy people in attending upon this occasion, and of the kindness of the ladies who furnished and served the refreshments and made other preparations. Also and especially, of the obliging considerateness of Hon. J. McLeavy Brown in occupying the chair.

The Home for Destitute Children came into being between three and four years ago in response to the unwearying efforts of Miss Jean Perry, its superintendent. It occupies, rent-free, a most suitable property outside the West Gate of Seoul. A Council of nine ladies and gentlemen, members of several different missionary bodies, give aid to Miss Perry in administering the Home. But it has no fixed resources and is wholly dependent for support on the contributions of those interested in its welfare. Yet there has never been a time since its opening when funds were not in hand for immediate needs.

There are at present twenty-three inmates, of whom nineteen are boys. Most of the work of the institution is done by these children, including cooking, laundering, and the care of a large garden. Last summer quite a sum of money was earned by raising foreign vegetables and selling them at the legations and elsewhere. At the same time a laundry for foreign patrons was carried on to the great satis- [page 254]faction of some dozen or more employers. With the coming of cold weather it had to be discontinued for lack of facilities and of foreign supervision. Many other industries have been engaged in with marked success, and a friend of the Home is now in England studying brick-making, silk-weaving and several forms of industry with the expectation of returning and introducing them among the beneficiaries of the institution. Daily classes are also held for the instruction of the children whether girls or boys, in both Chinese and Korean, in singing, arithmetic, geography, sewing, and other branches of elementary knowledge.

The care of so large and busy a household is necessarily a great strain, and Miss Perry has often passed considerable periods devoid of efficient assistance. No one will wonder that she greatly feels the need of a thorough rest. Funds are waiting that especial purpose and she is detained from a trip to England only by the difficulty of providing during her absence for the care to her charges.

We bespeak the interest of all friends of Korea in this institution, so desirable an object lesson in Christian civilization, and already so notably successful in several respects—a beggar-boy in less than a year transformed into an energetic student of the art of compounding drugs―several waifs adopted into native homes—a group of happy, neat, industrious children in training to institute thrifty homes. Many facilities not now possessed are desirable, and funds are always welcome for the supplying of daily needs. Probably nowhere in Korea will a sum of money bring more satisfactory return to its giver. The treasurer is Mrs. Fulton Gifford, Seoul, Korea.

Korean Etymology.

The fascinating study of Korean etymology has received as yet but little attention. It will be many years before an adequate presentation of the subject will be possible. Korean is an agglutinative language and highly inflected, especially in its verbal forms. Probably two thirds of all pure Korean words can be traced to verbal stems. It is my purpose in this paper not to discuss the subject of Korean etymology but by [page 255] taking up one small phase of it to illustrate a line of study that ought to prove of great value to the serious student of the language. For this purpose I will touch upon the verbal nouns in 口 =m But even this is too broad a subject for a brief paper, so I shall confine myself to the verbal nouns in 口 based upon verbs whose stems end in ㄹ=l.

By verbal nouns in 口 we mean the nouns which are formed on the stems of verbs by the simple addition of the letter 口, as 봄=pom, from 보=“to see,” 함=ham, from 하=“to do,” 밋음mit-eum, from 밋=“to believe.” To get at the meaning of this verbal noun we must notice that there are three verbal nouns ending respectively in 기=ki, 지==chi and ㅁ=m. The verbal noun in 기 =ki denotes the present performance of the act as 먹기=muk-ki “eating,” or “the act of eating,” 잡기=chap-ki, “catching” or “the act of catching.” The verbal noun in 지 is used almost always in a future or negative sense 가지마라=ka-ji ma-ra “do not go.” 내가가지안켓소=na-ga ka-ji an-k’es-so “I will not go.” The The verbal noun in ㅁ=m indicates a past act or the present product of a past act. 밋음=mit-eum is the past verbal noun of the verb 밋=mit, “to believe.” It means “belief” not merely the act of believing. It is the residuum or the product of believing; as we might ask what a man’s beliefs are.

But as we are to confine ourselves to verbs in ㄹ=l we must notice that the simple letter ㅁ cannot be added without the use of a helping vowel. The two weak vowels 아 =a and 으=eui are used in Korean for this purpose. From the verb 밋=mit, “to believe” we do not get 밋 口 but the helping vowel being used to introduce the 口. So the verb 놀=nol, “to play” adds 음 but the final ㄹ of the stem is attracted into the second syllable giving us 노람 =no-ram, “gambling”

From 바르다=pa-reu-ta we have 바람=pa-ram, “hope.” From 다르다 ta-reu-ta, “to be different” We have 다름 ta-ram, “difference.” From the verb 것다 whose stem is “to walk” we have 거름=ku-reum, “a pace.”

The cases above cited are well known to be derived from the verbs in the form of the past verbal noun but in looking through a Korean vocabulary we shall find many words ending [page 256] in 람 or 름 whose derivation is not so plain and our curiosity compels us to inquire whether they too are not so derived.

Having cited a few in which the derivation is beyond question let us advance to consider some in which the connection is not quite so plain and yet is reasonably certain. Take the word 어름=u-reum “ice.” There can be little doubt that it is the past verbal noun of 얼다=ul-ta, “to freeze.” It is the result of freezing. Then again the word 서름 means “sorrow” and is evidently from the verb 서르다=su-reu-ta, “to grieve.” The verb 다라나다=ta-ra-na-ta “to run” gives us the word 다름 which is found in the compounds 다름박질 “to scamper” and 다람취=ta-ram-ch’wi, “squirrel.” From the verb 안다=an-ta “to know,” whose stem is 알, we have the noun 아름 which is found in the reduplicated form 아름아리=a-ram-a-ri, “acquaintance.”

With all these in mind it is not hard to believe that 아람=a-ram, “an armful” is from 안다=an-ta “to take in the arms,” “to embrace.” The two words 여름=yu-ram, “fruit” and 여름=yu-reum “summer” would seem to have some etymological relationship and I believe they are both from the verb 열다=yul-ta “to open,” in the sense of development, although of course the fact that 열=yul is the Korean pronunciation of the Chinese character for “heat” might suggest another derivation. It would be quite contrary to the genius of the language to form the word 여름 from the simple Chinese word 열 although I confess the coincidence is sufficiently striking.

The verb 뭇다=mut-ta “to ask” has for its stem 무러 or 물 and from this we get 무름 as illustrated in the compound 무름맛침하다 in which 무름 =mu-ram “ question,” 맛침=mat-ch’im, “a matching,” “a comparing,” the whole meaning “to compare evidence.” The noun 나름=“nature” “characteristics” may be reasonably derived from 나다=na-ta “to be born” “to originate,” although at the present time there is no ㄹ in the verb 나다. The words 바람 “thread” and 바늘 =pa-nal “needle” seem to have a great affinity but we have found no verb that these can be derived from. They are probably derivatives of a verb now obsolete. The word 보름=po-ram has two meanings, first “a sign” and second “full moon.” The meaning “a sign” would indicate [page 257] derivation from 보=po，”to see;” and as the moon plays a most important part in marking time in Korea the meaning “full moon” is not difficult of explanation.

I have reserved the three most interesting cases to conclude this little sketch. They are the words:

구름=ku-ram “a cloud.” Upon applying to a Korean scholar he immediately declared without any prompting that this word was derived from 굴다=kul-ta, “to roll,” referring to the motion of the clouds. “The Rollers!” Not a bad description of that most beautiful of nature’s phenomena.

바람=pa-ram, “wind.” This word is very commonly pronounced pu-ram in the south and apparently comes from 분다=pun-ta “to blow” whose stem is 불=pul.

사람=sa-ram “man.” This most important and common word of pure native origin presents no difficulty. The verb 산다 ==san-ta “to live”, whose stem is 살=sal provides us with a striking example of this etymological law in Korea. As Eve was the “Mother of all living” so in Korea, man is the Living One.

Such are a few hints at a subject which is not unworthy of investigation. The great amount of erosion which this language has suffered during the centuries, and the losses it has sustained through the introduction of Chinese, complicate the problem and give opportunity for the formulation of endless theories, but the difficulties in the way should only whet the appetite of the true student.

To suggest only one out of many valuable lines of study, it would be interesting to secure a list of those words which formerly must have existed here in pure Korean but which we have today only in Chinese, and by a study of derivatives discover what the original pure Korean word must have been. For instance the ordinary word for “room” in Korea is pang, which is of course pure Chinese. Surely there must have been a Korean word for this, before the introduction of Chinese. But we notice that the broad flat stones that are used in making a Korean floor are called 구들장=ku-deul-jang. At the same time among the country districts of Kyong-sang Do in. the south the word 구들=ku-deul is used almost exclusively to mean room. Thus we conclude that Ku-deul is the pure ，native word for room. [page 258]

**Odds and Ends.**

**Fishing Boat.**

The largest native Korean craft is called the cho-gi cham-nan pa. This means the “Cho-gi Catching Boat,” cho-gi being a sort of fish much in demand in Korean markets. These boats differ in size, but the largest are seventy-two feet long, twenty-four feet wide and twelve feet deep. The width is further increased by wide gangways on either side which extend four feet over the water. The two masts are seventy-two and sixty-six feet high respectively. The sails are fifty-four feet long by thirty feet wide. The anchor rope is six inches thick and 420 feet long and is handled by a huge reel, twelve feet wide. The anchor is made of hard wood and is sixteen feet long. The rudder is twenty-one feet long and five and a half feet broad. The rudder post is a foot thick and forty feet long. They anchor in 280 feet of water or less while the net is being cast. The net itself is in the shape of a huge bag, 300 feet long, the opening being regulated by two poles, each of which are seventy feet long. One of them is sunk to the bottom and the other is held immediately under the boat in a horizontal position. The opening of the net is sixty feet long by eighteen feet wide. The cost of one boat with complete outfit is about $2800 Korean currency. A full fishing crew consists of forty-five men, but twenty-five only are required to handle the boat. A fairly successful cruise will bring in 300 tong of fish, each representing 1000 fish.

They sell, on the wharf, for $10 or $12 a tong which means from $3000, to $3600. A short time since, a man invested in one of these boats and on the first trip, which was unusually successful, netted something like 500 % on the investment. At the least estimate a single trip will more than pay for the entire plant and the expenses of the trip. Fisheries form a most important asset of the Korean people. The “Harvest of the Sea” means more to them than almost any other one thing excepting rice. But like so many other of Korea’s opportunities, the superior enterprise of neighboring peoples is preempting these valuable fields and is lining some [page 259] body’s pockets. If one looks at it from a broad standpoint he must admit that, sentiment aside, it is better to have Korea’s neighbors catch the fish and satisfy someone’s hunger than to have the harvest go to waste and the field lie fallow. Everywhere we come face to face with the potent truth that to the industrious belong the spoils.

**A Red Sea Path**.

It will be remembered that when the young King Tan-jong was deposed by his uncle in 1456 he was sent to the prefecture of Yung-wul in Kang-wun Province. This is near the head-waters of the northern branch of the Han River. The spot to which the unfortunate boy was sent was on the south bank of the So-yang, a river tributary of the Han. Behind it towered a frowning mass of mountains which made access to the place almost impossible except by crossing the narrow but deep stream. At that time there was nothing but a miserable hamlet at the place and the child, for he was little more, would have starved had it not been for the pity of a gentleman named Mr. Om who lived on the opposite side of the stream. That gentleman at the risk of his own head sent cooked rice to the banished king at the hand of a faithful servant who daily swam the stream with the dish of food upon his head. One day, however, when the stream was in spate, the faithful servant was swept down the stream and drowned. Things began to look desperate. The loyal gentleman knew that, unless food was carried across, the unfortunate youth would starve. In great perturbation of spirit he took a dish of food and came to the river bank, but there was no way to cross. He set the dish on the ground and besought the Genius of the stream to interfere in his behalf. Immediately the waters parted before him and a dry path led through the very bed of the stream. He hastened through this awesome chasm and lay the dish at the feet of his sovereign. The waters did not close together until he had returned to his own side again.

**A Curious Asset.**

The Koreans rightly estimate the condition of a “poor gentleman” as the most pitiable that society has to show. The following incident that actually came within the notice of a foreigner a few weeks ago throws an interesting side light on what expedients the poor but proud may be driven to. This particular gentle- [page 260] man had pawned everything that was negotiable and at last found himself at the last ditch. But he had one thing left. It was the diploma which he had received many years before at a national examination or kwa-ga. With great shame of face he offered this to a lowly but well-to-do man of his neighborhood saying that if he would but buy it he would be immediately elevated, by its very possession, to the position of gentleman and scholar. The low born would have to bow before him and forswear smoking in his presence. His name would be enrolled in the glorious list of the literati and honor would be added to his accumulated riches. It was subtle flattery but the man of low degree had the remarkably good sense to decline the offer, for he said that although the low people would have to bow before him the literati would not accept him at par and that consequently he would be neither one thing nor the other.

**Question and Answer.**

(13) Question. The Koreans call him the “Ant Devil”

His body is the size and shape of a navy bean, gray in color, with a small thorax and head, armed with a ferocious pair of pincers. On the sunny side of a gully near the top under the overhanging sod he digs a funnel shaped pit-fall two inches wide and one inch deep. At the bottom in the corner he completely hides himself. Presently an ant falls down into the pit and, struggle as it may, it cannot mount the sandy slope. It is a clear case of “The Strange Ride of Morrowby Jukes.” His struggles awaken the “Ant Devil” who switches his head from side to side throwing a little shower of sand at each switch until his pincers are free from the sand with which he has concealed himself. He then leaps on his prey and sucks its blood. Around the edge of the pit will be found the dried bodies of his victims. His abdomen is so large in comparison with his head and legs that if you dig him out from his earth-works he is perfectly helpless. He moves back-wards like a crab. Push him down an ant hole and presently you will see him dragged out by an ant not one tenth his weight. The question is what his scientific name is and his common’ name in English. [page 261]

Answer. If the late Hon. M. B. Sill were living and still in Korea we would have this question answered in an hour, for he was a specialist on the Arachnidae. We shall not fail to find the answer sooner or later.

**Editorial Comment.**

The recent Annual Meeting of the American Methodist Mission in Korea brings up the whole question of Christian propagandism in Korea, a question that is interesting to every one though perhaps for different reasons.

This work is carried on so quietly and unostentatiously that unless one takes pains to inform himself of the facts it is difficult to realize that the extremely rapid spread of Christianity in Korea is beginning to attract world-wide attention. It is not merely on account of the numbers of people who have been led to attach themselves to the Christian Church, although this in itself is sufficiently striking, but also on account of the readiness with which they give their time and money to the work.

The value of this work cannot be belittled on the ground that mistakes are made and that unworthy persons are received into Christian fellowship in the Church. Such has been the case in all lands since the founding of the Church. It is as valid an argument against the Church in Europe and America as against the Church in Korea. The teachings of Christ himself and of the Apostles indicate that until the final consummation the visible Church and the Spiritual Church will not be identical.

In the Far East foreign opinion in regard to Missions may be divided into three classes. First there are people who are thoroughly and warmly in favor of Christian propagandism and who openly support it by word and act. Second, there are those who neither advocate it nor oppose it. They attend to their own affairs and let others do the same. Third, there are those who let no opportunity pass for holding up missions to scorn and obloquy. They do not hesitate to vilify people whom they have never seen and of whom they know nothing and to ridicule work of whose good or ill effects they [page 262] they have absolutely no means of judging. Their position is aptly described by the Korean proverb “So-gyung tanch’ung ku-gyung ha-ta’ ‘or in other words “The blind man distinguishes between read and blue.” They would be the first to deny the general principle that people have a right to use there money as they wish so long as they act within the law, but they make an exception of missionaries. The position is irrational and absurd. If people at home want the Gospel preached to the Chinese or Koreans, and find persons willing to do it, and are satisfied with the results of the work done, it is as impertinent for anyone to indulge in abusive language against this work as against the work of the merchant, the engineer or the diplomat. But we waste words, for no argument will cure the cronic grumbler against missions. His attitude and tone are so malignant as to leave the impression that his sympathies are enlisted on the other side.

Meanwhile Christian missions thrive today, as they have always done, on opposition. Much has been made of the Boxer troubles in China by the enemies of missions. Trade has been injured and missionaries are to blame! When it is pointed out that Missionaries are the vanguard of civilization and pioneers in the field of bringing the natives of China into contact with the west, that through their labors, in large part. the language has become accessible to the westerner and that in many other ways the missionary has been of vast importance to commercial interests, the grumblers change their tune and charge the missionary with doing work outside his own legitimate field, as if, indeed what he has done for commerce were not entirely incidental to his main work. These opponents of missions would of course agree that religious freedom is one of the bulwarks of western civilization, that, in fact, it is the main mark of distinction between a merely civilized people and an enlightened people; and vet they demur because an opportunity is given to the Chinese or other non-Christian peoples to choose between their own national cults and that other oriental religion which has proved its cosmopolitan character by conquering the Occident.

We would invite the attention of those who claim that missions do not accomplish what they pretend, to certain facts in Korea. During the past fifteen years Protestant missions [page 263] have brought into connection with the Christian Church between eight and ten thousand Koreans. They include men of every class from the lowest to the highest. The only way to test a man’s sincerity is to see how he acts. These Koreans have in a vast majority of cases made pecuniary sacrifices in joining the Christian Church. They have given generously of their money to build chapels and schools in scores of country villages, they have rejected the custom of concubinage, suffered heavy financial losses through observance of the Sabbath, earned the suspicion of their fellow countrymen, broken down the barriers of caste, discountenanced child marriage, destroyed, their fetiches, established schools, published books, given almost much money for Indian Famine Relief, in proportion to their means, as the average of nominally Christian people in any, other country in the world. Not more than two percent of them have received salaries out of foreign funds and then only for full value received.

Now to an unprejudiced mind these results even from a merely social and intellectual standpoint are worth the money and the labor expended but when we consider that these are the result of a moral and spiritual change which bears in itself the power of self-propagation and bids fair to renovate the whole social fabric of Korea the price paid for it is infinitessimal.

The traveller in the desert digs a well and drinks at it but he does not take the well away with him. It is perennial, and thousands after him say “God bless the man that dug this well.” So the missionary is piercing the arid crust of this moral desert until living water flows which shall quench the thirst of many a wayfarer. The man who only sifts the desert sands for gold leaves it more a desert than it was before.

**News Calendar.**

An attempt has been made by the Government to reintroduce some old time forms of missile weapons. The first is the “fire arrow” or Wha-jun. It is claimed that they shoot 800 feet and on alighting explode with considerable force. The second is an old style cannon. Besides these they have  [page 264] what they call the Yong-un-gok or “Dragon-cloud-armor” which is affirmed to be impervious to bullet. A trial was made of these lately at Yak Monastery outside the north-east gate and it is claimed they were a success.

Since the first of June silver coin has been minted at the Yong-san mint.

It is reported that the Government has granted a gold mining concession to the French. The location has not been determined upon but it will be sixty li long and forty li wide.

The resignation of Cho Pyung-sik from the position of Minister of Law has at last been accepted and on June 9th Sin Keui-sun was appointed to that post.

Of late the Japanese have been actively engaged in surveying along the coast. Some friction was caused in the vicinity of Ha-ju where the natives accused the Japanese of interfering with neighborhood wells. It is hardly to be wondered at that the Japanese should insist on a certain degree of cleanliness about the wells in the vicinity of which they are working and it is probably this which has incensed the people. The claim that the Japanese have cut the people off from access to the wells is doubtless a gross exaggeration.

Su Chung-sun resigned from the Council and Sim Sang-hun was appointed to the place on June 9th.

On the same date Min Yung-gyu was appointed President of the Privy Council.

A sound of revelry was heard by night and Ta Han’s Capital had gathered then her beauty and her chivalry. The fun was over an enormous and bespangled Dragon Boat that was made at the Chang-ok-wun or “Music Hall” near the Government Hospital and taken to the Palace on the tenth inst.

There seems to be little doubt that the French loan will become an accomplished fact. That very many of the highest officials are desperately opposed to it cannot be denied but the Government is in great need of funds and the pressure brought to bear has been enormous. Officials and scholars have united their appeals in order to prevent its consummation but without avail. The Japanese press has been especially sharp in its comments upon Yi Yong-ik and other officials who have [page 265] stood in favor of the loan, so much so, in fact, that Yi Yong- ik appealed to the authorities to stop the ugly comments, with the result that the papers quieted down. We have no arguments to offer for or against this loan. It is impossible to say whether it will be for Korea’s ultimate good or not. It depends entirely upon what use is made of the powerful influence thus brought directly to bear upon the Korean Government. The conflicting interests of foreign powers in Korea give every political move a double aspect. It is the best thing in the world or the worst, according to which side you are on. We only trust that it will work ultimately for Korea’s welfare. If we were sure it would not, we should be free to say so. To tell the truth it is very difficult to say just what is what in the peninsula to-day. To use an Americanism, we do not know just “where we are at.” If anybody knows, let him tell. But it is very apparent that in Korean official life to-day there is comparatively little of that *otium cum dignitate* which is so dear to the heart of a true born Korean. That Korean official life is at least strenuous appears from the warmth with which Yi Yong-ik denied any connection with the French loan. The strenuousness of the situation reached a point that threatened a collapse.

In the absence of disinterested witnesses it is impossible to obtain an unbiased account of the riots in the island of Quelpart. The best we can do is to give a free translation of the report of the magistrate of that district, Yi Cha-ho. It is straightforward and bears all the outward marks of veracity, but we cannot vouch for it. He says:—

The difficulty arose from two causes; for two years the tax-collectors have been levying excessive toll on the people of the island and in the second place the Roman Catholic adherents have been playing a very high hand. If the excesses of the tax gatherers, such as plundering houses, seizing fields, binding and beating the people, be not stopped, and if the Roman Catholic adherents be not restrained from forcing people into the Church matters are sure to get beyond control. On May 14th (28th of 3rd moon) the people congregated at a point ten li south of the town of Che-ju and conferred together about their wrongs. Soon two French priests appeared on the scene with 300 armed followers and attempted to scatter the [page 266] crowd. In this attempt one of the crowd was severely wounded in the leg. The leader of the crowd was seized with five others and carried captive to the Church. The Magistrate forthwith went out of the town and ordered the people to retire. While this was going on the Church party entered the town, seized all the arms and ammunition, barred the gate of the town and terrorized the people by firing upon them and killing one and wounding three others. By this time the people were thoroughly aroused. The sight of blood had made them quite reckless. They called in all the hunters that could be round and attacked the Roman Catholic position, killing eight or nine of them. They forced their way into the town and released the men whom the Church faction had seized. The latter seeing that things were likely to go hard with them scattered and the two French priests by the aid of Kim Heui-ju made their escape.

The people thereupon wrote a circular letter to every town and village and large numbers of Catholic adherents were seized and killed. Forty or fifty a day were massacred and on the 27th of May 250 Roman Catholics were killed. These were men who had scattered throughout the country trying to find a hiding place. Two men, Chang Yun-sun and Ch’oe Sun-hyang, who had been banished to the island, and had joined the Church, were pursued. The former was caught and killed and the latter escaped by boat to the mainland, and sent a telegram from Mok-po to the French Legation in Seoul. One hundred soldiers of the Kang-wha guard accompanied by Mr. Sands of the Imperial Household Department and one hundred of the Kwang-ju guard went to Quelpart on a French man-of-war and on June 2nd the soldiers landed and were welcomed by the authorities. A second body of 200 troops was sent later but by this time the revolt had been put down and everything was quiet.

This account, given by the prefect, is an open attempt to place upon the adherents to Christianity part of the blame for the troubles in Quelpart. There may be more or less friction between the Christians and the non-Christian populace and it may easily be believed that in the presence of foreign priests the excessive levying of taxes would bear harder upon the latter than upon the former. This would naturally create trou- [page 267] ble. We can see no reason why one class or sect should enjoy immunity from taxation. If it does, it forms a very insidious temptation for people to join that class or sect, whether it be Roman or Protestant; which is greatly to be deplored.

The Japanese daily newspaper in Seoul makes some rather severe strictures upon what it calls the Ye-su-kyo. We do not know whether by this it means Roman Catholics or Protestants or both but as he mentions the Catholics under the term Chun-ju-kyo he apparently means Protestants. He says that if an adherent of Christianity in Korea were asked his reasons for joining the Christian Church he would give one or other of the following. (1) Because others told me to, (2) to get the sugar which was promised, (3) to get medicine, (4) to get money, (5) because they say it is better than official position, (6) because my parents did so, (7) to get power, (8) to escape the tax-collector, (9) to get away from the jurisdiction of the prefect, (10) to escape from of the persecution the peddlar’s guild, (11) to escape the private inspectors, (12) to escape taxation, (13) to escape the continual importunities of the adherents of that religion, (14) to escape arrest, (15) to be able to steal with impunity (16) to escape the consequences of having been a Tong Hak, (17) in order to have an opportunity to play, (18) because many handsome women have entered it, (19} because they say I shall see heaven (20) in order to have an opportunity to ride upon the clouds and see the Four Seas.

Our Japanese friends seem to be trying to antagonize Christianity in Korea, but they will do no harm so long as they talk about Korean Christians the way the Chinese talked about the Japanese before the China-Japan war. From a somewhat close acquaintance with the facts of the case we are able to affirm that the statements made by the editor of the Han-sung Sin-mun in regard to the reasons for Koreans joining the Protestant Christian Church are quite fictitious. We fear he has not come into personal contact with many of them nor examined carefully into the question. Our friend does not seem to remember that modern Japan has broken away from all this sort of narrowness, and he would do well to emulate that fairness of criticism which the better portion of his countrymen evince.

On the 14th of the 5th Moon (June 29th) a grand festival [page 268] will be held in honor of the 80th birthday of the Emperor’s mother whose title is Myung-heun T’a-hu. It will be held in the palace, and $60,000 has been appropriated to cover the expenses.

Rear Admiral Sir James Bruce, K.C.B. arrived in Chemulpo on the *Barfleur* on May 31st and came to Seoul in company with Lady Bruce on June 3rd. They returned to Chemulpo on the 8th and the *Barfleur* left Chemulpo on the 10th. Several other British boats have been in Chemulpo Harbor lately, namely the *Isis* which arrived May 25th, the *Pique* which arrived on the same date and the *Astraea* which arrived June 6th. Of these the *Astraea* is the only one in harbor now. The torpedo boat destroyer *Otter* was also in port for a few days.

A rather serious fracas took place between Koreans and Chinese at the Pochun Pyung-mun not far from the Su-pyo Tari or “Water Gauge Bridge.” A Korean was buying some sugar cakes at a Chinese bakery in that place when a dispute arose about the quality of the goods. Some Chinese watchmen began ill-treating the Korean and two Korean soldiers who were on guard in the vicinity came up and inquired what the trouble was. The Chinese did not answer and the Korean soldiers proceeded to stop the quarrel, but only succeeded in making it worse, for the Chinamen turned on the soldiers, knocked them down and took away their muskets. A considerable crowd of Koreans had gathered by this time and they were greatly angered by this treatment of the Korean soldiers. They crowded round the Chinese and began throwing stones. The Chinese presented a solid front and charged the crowd which had been reinforced by some more soldiers and police. The Chinese, who had swords, drove them back but the stones continued to fly and as the crowd thickened the Chinese saw that they would soon be out-numbered. So they shut their shops as best they could and ran away.

Soon after this some of the gendarmes and the captain of the central police station appeared on the scene and stopped the stone throwing. They then began investigating the matter and looking after the men who had been hurt. On the Chinese premises they found a well filled up with rubbish and there seems to have been a suspicion that the Chinese had dis- [page 269] posed of a dead body in the well. It was partially cleaned out. Two guns were found beneath the rubbish but no body was discovered though up to the present the search has not been completed. A Chinese merchant and an employee were taken under the protection of the police and two Korean employees of the Chinese were taken to police headquarters to be examined as to the cause of the trouble. The crowd did not retire until Yu Han-ik came with an Imperial order and commanded them to disperse. The place is heavily guarded by soldiers and a temporary telephone station has been erected there.

Up to Thursday the 20th the missing soldier of the Pyeng-yang regiment had not been found and there seems reason to fear that he met his death at the hands of the Chinese. The Acting Chinese Minister visited the place and examined the premises with the Korean authorities but no settlement of the matter had at that time been effected.

It is reported that Yi yong-ik is in communication with some French company with a view to the establishment of a powder mill in Korea. The initial expense is estimated at $170,000.

On Wednesday afternoon at the Seoul Union rooms a General Meeting of the Korea Branch of the Royal Asiatic Society was held, with the President, Mr. Gubbins, in the chair. The paper of the day was read by Rev. Geo. Heber Jones and its subject was “The Spirit Gods of Korea.” The audience of thirty or more enjoyed a very fine presentation of a most interesting subject. Mr. Jones is the authority on this important phase of Korean life and he handled the subject in a highly entertaining and instructive manner. We understand that this is an introductory paper and that it will be followed by others on the same or on related themes.

Yi Yong-ik has been relieved of the position of Steward of the Imperial Estate and Yi Pong-na has been appointed in his place

In Seoul there are nine common schools with an attendance of 630. In a city of 200,000 souls these numbers ought to be multiplied at least by ten. We hope the time will soon come when each ward in the city will have a thoroughly equipped school. [page 270]

Mr. H. B. Gordon an architect from America arrived in Seoul on the 17th inst. to superintend the erection of the new Presbyterian hospital and mission residences in this city. We are glad to learn that the hospital work is to be pushed. A thoroughly equipped hospital is a crying need in Seoul.

From the 16th inst. an extra train has been run on the Seoul-Chemulpo Railroad thus adding much to the convenience of the public. We are waiting patiently for the Seoul-Fusan road to be completed. When we remember the trials and tribulations of an old time trip to Chemulpo we feel a personal interest in every railroad in Korea.

We regret to learn that Mr. Leigh Hunt of the American Mines in Korea has been very ill in Nagasaki. At last reports he was slowly improving.

M. Paul de Kehrberg, Secretary of the Russian Legation in Seoul, has left for Europe on furlough. His Excellency, A. Pavloff, the Russian Minister, has returned from Japan.

Angus Hamilton, Esq., special correspondent of the Pall Mall Gazette has been in town for some days. He was brought here by a rumor rife in Peking that on a certain day an ultimatum on the part of one of the Powers was to create a crisis here and that serious trouble was sure to result.

Cho Pyung-sik who has sternly opposed the floating of the French loan seems to have excited considerable feeling on the part of those interested in that transaction; so much so, in fact, that they demanded that he should be put on trial. Leaving aside the question as to the advisability of the loan we do not see how a man can be brought to trial for advocating either one side or the other of a national policy to which there must be distinctly two sides. If it is true, however, that in his opposition he exaggerated the difficulties and misrepresented the amount of interest that would be required the complaint is well grounded. The fact is that whatever may be said for or against the antecedents of Cho Pyung-sik he is one of the most virile and independent of the political leaders of the day and his opposition has been a sore drawback to the plans of those who wish the Government to effect a French loan. They tried argument and entreaty in order to break down his opposition but seemingly without avail. [page 271]

Rev. Geo. Heber Jones has just issued an introductory work on Church History in the native Korean. It is a pioneer work of its kind. It is in the form of question and answer. He says in the introduction, among other things: “Nearly everything of a controversial nature has been passed over in silence until we strike the point of divergence at the Reformation”― “As teachers in the Korean Church we are almost dumb in the great fields of systematic and exegetical theology and their cognate studies because there is as yet no language in which to speak, we must invent our terminology.” The book will certainly prove a valuable addition to native Christian literature.

A new U. S. Secretary of Legation to Korea has been appointed in the person of Gordon Pollock, Esq. of New York.

Rev. S. A. Beck, manager of the Methodist Publishing House, Seoul, left for America with his family on June 1st. Rev. Graham Lee and family of Pyeng-yang accompanied by Mrs. Webb left Chemulpo for America on furlough June 22nd. Mrs. R. S. Hall and Miss Lewis left June 9th for their furlough in the U. S.

The ceremony of opening the new Chemulpo Club was performed on Saturday June 22nd at half past four. Soon after the guests assembled Mrs. H. N. Allen opened the door with a silver key and led the way into the building. After the company had looked about and admired the handsome rooms and fittings Mr. Herbert Goffe, the British Consul, in a neat speech, gave some particulars as to the building of the Club, mentioning the valuable, services of Messrs. Sabatin，Deshler and Luhrs. He then asked Mrs. Allen to declare the Club opened. The health of the new enterprise was then drunk with great enthusiasm. After a light collation Mr. Goffe proposed a health, “To Mrs. Allen and the Ladies” which was responded to with cheers. The silver key was then presented to Mrs. Allen as a souvenir of the occasion. The Club House with its commanding view, its spacious billiard and reading-rooms and the adjacent tennis courts, is a distinct ornament to the enterprising community of Chemulpo. Long may she wave!

Thomas Townsend Keller, Esq. Inspector of U. S. Con- [page 272] sulates, Washington, U. S., in the course of a trip through the Far East, arrived in Korea June 17th. He expresses himself as highly delighted with the bracing air and picturesque scenery of Korea.

Mr. Cameron one of the superintendents at the American Gold Mines at Un-san was brought to Chemulpo recently suffering from a disease whose nature was at first not known, but it soon developed into the most malignant form of small-pox and he died on Saturday the 22nd.

It is reported that the Hon. Augustine Heard of Washington, formerly U. S. Minister to Korea, died at his home in Washington during the Spring of the present year, though the exact date is not given. Mr. Heard was formerly one of the leading business men of the Far East at the time when the tea business was in the heyday of its youth.

Early in June a son was born to Dr. and Mrs. R. Hardie of Wonsan. [page 273]

**KOREAN HISTORY.**

Now that danger from the west no longer threatened Ko-gu-ryu, she turned to her neighbors and began to exercise her arms upon them. Pak-je also attacked Sil-la fiercely and soon a triangular war was being waged in the peninsula which promised to be a war of extermination unless China should interfere. Of course each wished the Emperor to interfere in her behalf and each plied the throne of China with recriminations of the others and with justifications of herself until the Emperor was wholly at a loss to decide between them.

The details of this series of hostilities between the three Korean states form a tangled skein. First one border fort was taken and then recovered, then the same was repeated at another point; and so it went all along the line, now one being victorious and now another. Large forces were not employed at any one time or place, but it was a skirmish fire all along the border, burning up brightly first at one spot and then at another. One remarkable statement in the records, to the effect that Ko-gu-ryu began the building of a wall straight across the peninsula from Eui-ju to the Japan Sea to keep out the people of the northern tribes, seems almost incredible, If true it is another testimony to the great power of Ko-gu-ryu. It is said the work was finished in sixteen years.

In 632, after a reign of fifty years, King Chim-p’yung died without male issue but his daughter Tong-man, a woman of strong personality, ascended the throne of Sil-la, being the first of her sex that ever sat on a Korean throne.

Many stories are told of her precocity. Once when she was a mere child her father had received from the Emperor a picture of the mok-tan flower together with some seeds of the same. She immediately remarked that the flowers would have no perfume. When asked why she thought so she replied “Because there is no butterfly on them in the picture.” While not a valid argument, it showed a power of observation very uncommon in a child. This proved to be true, for when [page 274] the seeds sprouted and grew the blossoms had no fragrance. The Emperor conferred upon her the title of royalty, the same as upon a male sovereign.

The first few years of her reign were peaceful ones for Sil-la, and Pak-je, as usual when relieved of the stress of war, fell back into her profligate ways again. The king built gardens and miniature lakes, bringing water from a point some twenty li away to supply them. Here he spent his time in sport and debauchery while the country ruled itself.

In the fifth year of her reign Queen Tong-man, while walking in her palace grounds, passed a pond of water but suddenly stopped and exclaimed “There is war on our western border.” When asked her reasons for thinking so she pointed to the frogs in the pond and said “See how red their eyes are. It means that there is war on the border.” As if to bear out her statement, swift messengers came the next day announcing that Pak-je was again at work along the western border. So runs the story.

And so the fight went on merrily all along the line, while at the capitals of the three kingdoms things continued much as usual. Each of the countries sent Princes to China to be educated, and the diplomatic relations with China were as intimate as ever; but in 642 Pak-je made the great mistake of her life. After an unusually successful military campaign against Sil-la during which she seized forty of her frontier posts, she conceived the bright idea of cutting off Sil-la’s communication with China. The plan was to block the way of Sil-la envoys on their way to China. Thus she thought that China’s good will would be withdrawn from her rival, Sil-la. It was a brilliant plan but it had after effects which worked ruin for Pak-je. Such a momentous undertaking could not be kept from the ears of the Emperor nor could Sil-la’s envoys be thus debarred from going to the Emperor’s court. When the whole matter was therefore laid before the Chinese court the Emperor immediately condemned Pak-je in his own mind.

About this time a Chinese envoy named Chin Ta-t’ok arrived on the borders of Ko-gu-ryu. On his way to the capital he pretended to enjoy all the views along the way and he gave costly presents to the prefects and gained from them ac- [page 275] curate information about every part of the route. By this means he spied out the land and carried a fund of important information back to the Emperor. He advised that Ko-gu-ryu be invaded both by land and sea, for she would not be hard to conquer.

It was in this year 642 that a Ko-gu-ryu official named Hap So-mun assassinated the king and set up the king’s nephew Chang as king. He himself became of course the court favorite. He was a man of powerful body and powerful mind. He was as “sharp as a falcon.” He claimed to have risen from the water by a miraculous birth. He was hated by the people because of his cruelty and fierceness. Having by specious promises so far mollified the dislike of the officials as to have gained a position under the government he became worse than before and some of the officials had an understanding with the king that he must be put out of the way. This came to the ears of Hap So-mun and he gave a great feast, during the course of which he fell upon and killed all those who had advised against him. He then sent and killed the king in the palace, cut the body in two and threw it into a ditch. Then, as we have seen, he set up Chang as king. This Hap So-mun is said to have worn five swords on his person all the time. All bowed their heads when he appeared and when he rode in state he passed over the prostrate bodies of men.

When an envoy, soon after this, came from Sil-la he was thrown into prison as a spy and was told that he would be released as soon as Sil-la should restore to Ko-gu-ryu the two districts of Ma-hyun which had at one time belonged to Ko-gu-ryu. This envoy had a friend among the Ko-gu-ryu officials and to him he applied for help. That gentleman gave him advice in the form of an allegory. It was as follows.

The daughter of the Sea King being ill, the physicians said that she could not recover unless she should eat the liver of a rabbit. This being a terrestrial animal it almost impossible to obtain, but finally a tortoise volunteered so secure a rabbit and bring it to the king. Emerging from the sea on the coast of Sil-la the tortoise entered a field and found a rabbit sleeping under a covert. Awakening the animal he began to tell of an island off the shore where there were neither [page 276] hawks nor hunters—a rabbit’s paradise, and volunteered to take the rabbit across to it upon his back. When well out at sea the tortoise bade the rabbit prepare for death, for his liver was needed by the Sea King. After a moment’s rapid thought the rabbit exclaimed “You might have had it without all this ado, for when the Creator made rabbits he made them with detachable livers so that when they became too warm they could take them out and wash them in cool water and then put them back. When you found me I had just washed mine and laid it on a rock to dry. You can have it if you wish, for I have no special use for it.” The tortoise in great chagrin turned about and paddled him back to the shore. Leaping to the land the rabbit cried “Good day, my friend, my liver is safe inside of me.”

The imprisoned envoy pondered over this conundrum and its application and finally solved it. Sending to the king he said “You cannot get back the two districts by keeping me here. If you will let me go and will provide me with an escort I will induce the Sil-la government to restore the territory to you.” The king complied, but when the envoy had once gotten across the border he sent back word that the restoration of territory was not in his line of business and he must decline to discuss the question at the court of Sil-la.

In 643 the powerful and much dreaded Hap So-mun sent to China asking the Emperor to send a teacher of the Shinto religion; for he said that the three religions, Buddhism, Taoism and Shintoism were like the three legs of a kettle, all necessary. The Emperor complied and sent a teacher, Suk-da, with eight others and with books to be used in the study of the new cult.

The prowess of this Hap So-mun was well known at the Chinese court and it kept the Emperor from attempting any offensive operations. He said it would not do to drain China of her soldiers at such a critical time, but that the Mal-gal tribes must first be alienated from their fealty to Ko-gu-ryu and be induced to attack her northern border. Others advised that Hap So-mun be allowed free rein so that all suspicion of aggression on the part of China should be removed and Ko-gu-ryu would become careless of her defenses. This would in time bring a good opportunity to strike the decisive blow. It [page 277] was in pursuance of this policy that the Shinto teachers were sent and that Hap So-mun’s creature, Chan, was given investiture. At the same time a Sil-la emissary was 0n his way to the Chinese court asking for aid against Ko-gu-ryu. The Emperor could not comply but proposed three plans: first, that China stir up the Mal-gal tribes to harry the northern borders of Ko-gu-ryu and so relieve the strain on the south; second, that China give Sil-la a large number of red flags which she should use in battle. The Pak-je or Ko-gu-ryu forces, seeing these, would think that Sil-la had Chinese allies and would hasten to make peace; third, that China should send an expedition against Pak-je, which should unite with a Sil-la force and thus crush the Pak-je power once for all and join her territory to that of Sil-la. This would prepare the way for the subjugation of Ko-gu-ryu. But to this advice the Emperor added that so long as Sil-la had a woman an the throne she could not expect to undertake any large operations. She ought to put a man on the throne and then, after the war was over, restore the woman if she so wished. The Sil-la envoy pondered these three plans but could come to no decision. So the Emperor called him a fool and sent him away. We see behind each of these schemes a fear of Ko-gu-ryu. China was willing to do anything but meet the hardy soldiers of Ko-gu-ryu in the field.

We see that the Emperor had virtually decided in favor of Sil-la as against Pak-je and Ko-gu-ryu. The long expected event had at last occurred. Tacitly but really China had cast her vote for Sil-la and the future of the peninsula was decided for so long as the Tang dynasty should last. That the decision was a wise one a moment’s consideration will show. Ko-gu-ryu never could be depended upon for six months in advance and must be constantly watched; Pak-je, being really a mixture of the northern and southern elements, had neither the power of the one now the peaceful disposition of the other but was as unstable as a cloud. Sil-la on the other hand was purely southern, excepting for a strain of Chinese blood brought in by the refugees from the Tsin dynasty. Her temperament was even, her instincts peaceful, her tendencies toward improvement and reform- She was by all means the best ally China could have in the peninsula. [page 278]

And so the die was cast and henceforth the main drift of Chinese sympathy is to be Sil-la-ward.

The year 644 was a fateful one for Korea. The Emperor sent an envoy to Ko-gu-ryu and Pak-je commanding them to cease their depredations on Sil-la. Thus was the Chinese policy announced. Pak-je hastened to comply but Hap So-mun of Ko-gu-ryu replied that this was an ancient feud with Sil-la and could not be set aside until Ko-gu-ryu recovered 500 li of territory that she had been despoiled of. The Emperor in anger sent another envoy with the same demand, but Hap So-mun threw him into prison and defied China. When he heard however that the Emperor had determined upon an invasion of Ko-gu-ryu he changed his mind and sent a present of gold to the Chinese court. But he was too late. The gold was returned and the envoy thrown into prison.

There were many at the Chinese court who could remember the horrors of that retreat from P’yung-yang when China left 300,000 dead upon the hills of Ko-gu-ryu, and the Emperor was advised to move cautiously. He however felt that unless Ko-go-ryu was chastised she might develop an ambition towards imperialism and the throne of China itself might be endangered. He therefore began to collect provisions on the northern border, storing them at Ta-in Fortress. He called into his counsels the old general, Chong Wun-do, who had been an eye-witness of the disasters of the late war with Ko-gu-ryu. This man gave healthful advice, saying that the subjugation of Ko-gu-ryu would be no easy task; first, because the way was so long; second, because of the difficulty of provisioning the army; third, because of the stubborn resistance of Ko-gu-ryu’s soldiers. He gave the enemy their due and did not minimize the difficulties of the situation.

The Emperor listened to and profitted by this advice, for during the events to be related his soldiers never suffered from over-confidence, but in their advances made sure of every step as they went along.

Active operations began by the sending of an army of 40,000 men in 501 boats to the harbor of Na-ju where they were joined by land forces to the number of 60,000, besides large contingents from the wild tribes of the north. Large numbers of ladders and other engines of war had been con- [page 279] structed and were ready for use. Before crossing the Liao River the Emperor made proclamation far and wide saying “Hap So-mun has killed our vassal, King of Ko-gu-ryu, and we go to inquire into the matter. Let none of the prefects along the way waste their revenues in doing us useless honors. Let Sil-la, Pak-je and Ku-ran help us in this righteous war.”

Crossing the Liao without resistance the Chinese forces marched toward the fortress of Kon-an which soon fell into their hands. Some thousands of heads fell here to show the rest of Ko-guryu what they might expect in case of contumacy. Then Ham-mo Fortress fell an easy victim. Not so the renowned fortress of Liao-tung. As the Emperor approached the place he found his way obstructed by a morass 200 li in length. He built a road through it and then when all his army had passed he destroyed the road behind him as Pizarro burnt his ships behind him when he landed on the shores of America to show his army that there was to be no retreat. Approaching the town he laid siege to it and after a hard fight, during which the Chinese soldiers lifted a man on the end of a long piece of timber until he could reach and set fire to the defences that surmounted the wall, an entrance was finally effected and the town taken. In this battle the Chinese were materially aided by armor which Pak-je had sent as a gift to the Chinese Emperor.

The Chinese were destined to find still greater difficulty in storming An-si Fortress which was to Ko-gu-ryu what Metz is to Germany. It was in command of the two generals, Ko Yun-su and Ko Hye-jin who had called to their aid 100,000 warriors of the Mal-gal tribes. At first the Emperor tried a ruse to draw the garrison out where he could give them battle. The wise heads among the Ko-gu-ryu garrison strongly opposed the sortie saying that it were better to await an opportunity to cut off the Chinese from their base of supplies, and so entrap them; but they were outvoted and the greater part of the Ko-gu-ryu and allied forces marched out to engage the enemy in the open field. The Emperor ascended an eminence where he could obtain a view of the enemy and he beheld the camp of the Mal-gal allies stretching out forty li, twelve miles. He determined to exercise the utmost caution. One of his generals, Wang Do-jong begged to be allowed to [page 280] march on P’yung-yang, which he deemed must be nearly bare of defenses, and so bring the war to a speedy close; but the Emperor, like Hannibal when begged by his generals to march straight into Rome, made the mistake of over-caution and so missed his great opportunity. To the Emperor this sounded too much like a similar attempt that had once cost China 300,000 men.

A messenger was sent to the Ko-gu-ryu camp to say that China did not want to fight but had only come to inquire into the cause of the king’s death. As he intended, this put the Ko-gu-ryu forces off their guard and that night he surrounded the fortress and the forces which had come out to engage him. This was done in such a way that but few of the surrounding Chinese army were visible. Seeing these, the Ko-gu-ryu forces made a fierce onslaught anticipating an easy victory, instead of which they soon found themselves surrounded by the flower of the Chinese army and their retreat to the fortress cut off. It is said that in this fight 20,000 Ko-gu-ryu troops were cut down and three thousand of the Mal-gal allies, besides losing many through flight and capture. These were all released and sent back to Ko-gu-ryu excepting 3,500 noblemen whom the Emperor sent to China as hostages. This fight occurred outside the An-si Fortress and the Emperor supposed the gates would now be thrown open; but not so, for there was still a strong garrison within and plenty of provisions; so they barred the gates and still defied the Chinese. Upon hearing of the Chinese victory the neighboring Ko-gu-ryu fortresses Ho-whang and Eui capitulated, not knowing that An-si still held out against the victors.

Many of the Emperor’s advisers wanted him to ignore An-si and press on into Ko-gu-ryu leaving it in the rear, but this the wary Emperor would not consent to do, for he feared lest his retreat should be cut off. So the weary siege was continued. One day, hearing the lowing of cattle and the cackling of hens within the walls, the Emperor astutely surmised that a feast was being prepared preparatory to a sortie that was about to be made. Extra pickets were thrown out and the army was held in readiness for the attack. That very night the garrison came down the wall by means of ropes; but finding the besiegers ready for them they retired in confusion [page 281] and suffered a severe defeat. The siege went on. The Chinese spent two months constructing a mound against the wall but the garrison rushed out and captured it. It is said that during this siege the Emperor lost an eye by an arrow wound, but the Chinese histories do not mention it. The cold blasts of late autumn were now beginning to give warning that winter was at hand and the Emperor was obliged to consider the question of withdrawing. He was filled with admiration of the pluck and bravery of the little garrison of An-si and before he broke camp he sent a message to the commander praising his faithfulness to his sovereign and presenting him with a hundred pieces of silk. Then the long march back to China began, and the 70,000 soldiers wended their way westward, foiled a second time by the stubborn hardihood of Ko-gu-ryu.

**Chapter XII**.

Revolt in Sil-la ....Ko-gu-ryu invaded.... Sil-la invades Pak-je.... China decides to aid Sil-la.... war between Pak-je and Sil-la.... relations with China.... league against Sil-la.... China diverts Ko-gu-ryu’s attention.... traitors in Pak-je.... Sung-ch’ung’s advice.... Chinese forces sent to Pak-je.... portents of the fall of Pak-je.... conflicting plans.... Sil-la army enters Pak-je.... Pak-je capital seized.... Pak-je dismembered.... end of Pak-je.... disturbances in Pak-je territory.... Ko-gu-ryu attacks Sil-la.... final invasion of Ko-gu-ryu planned.... Pak-je malcontents.... combination against Ko-gu-ryu.... siege of P’yung-yang raised.... Pok-sin’s fall.... Pak-je Japanese defeated.... governor of Ung-jin.... Buddhist reverses in Sil-la.... Sil-la king takes oath.... Nam-gun’s treachery.... the Mal-gal tribes desert Ko-gu-ryu.... the Yalu defended.... Chinese and Sil-la forces march on P’yung-yang.... omens.... Ko-gu-ryu forts surrender.... Ko-gu-ryu falls.

Tong-man, the Queen ruler of Sil-la, died in 645 and was succeeded by her sister Song-man. The Emperor confirmed her in her accession to the throne. It began to look seriously as if a gynecocracy was being established in Sil-la. Some of the highest officials decided to effect a change. The malcontents were led by Pi-un and Yum-jong. These men with a considerable number of troops went into camp near the capital and prepared to besiege it. For four days the rebels and the loyal troops faced each other without daring to strike a [page 282] blow. Tradition says a star fell one night among the loyal forces and caused consternation there and exultation among the traitors. But the loyal Gen. Yu-sin hastened to the Queen and promised to reverse the omen. That night he prepared a great kite and fastened a lantern to its tail. Then he exhorted the soldiers to be of good cheer, sacrificed a white horse to the deities of the land and flew the kite. The rebels, seeing the light rising from the loyal camp, concluded that Providence had reversed the decree. So when the loyal troops made their attack the hearts of the rebels turned to water and they were driven over the face of the country and cut down with great slaughter. That same year the Emperor again planned to attack Ko-gu-ryu but the baleful light of a comet made him desist.

At the instigation of Hap So-mun, the king of Ko-gu-ryu sent his son to China, confessed his faults and begged for merc**y**, but the Emperor’s face was flint. The next year the message was again sent, but Ko-gu-ryu’s day of grace was over. China’s answer was an army of 30,000 men and a mighty fleet of ships. The fortress of Pak-cha in Liao-tung was besieged but it was so fortified by nature as to be almost impregnable. The Emperor therefore said “Return to China and next year we will send 300,000 men instead of 30,000.” He then ordered the building of a war vessel 100 feet in length. He also had large store of provisions placed on O-ho Island to be used by the invading army.

Meanwhile Sil-la had become emboldened by the professed preference of China for her and she arose and smote Pak-je, taking twenty-one of her forts, killing 30,000 of her soldiers and carrying away 9,000 prisoners. She followed this up by making a strong appeal to China for help, saying that unless China should come to her aid she would be unable to continue her embassies to the Chinese court. The Emperor thereupon ordered Gen. So Chong-bang to take 200,000 troops and go to the aid of Sil-la. He evidently was intending to try a new way of attacking Ko-gu-ryu. As the Sil-la messenger was hastening homeward with this happy news emissaries of Ko-gu-ryu dogged his footsteps and sought his life. Once he was so hard pressed that he escaped only by a clever and costly ruse. One of his suite dressed in his official garments and [page 283] personated him and thus drew the assassins off the scent and allowed himself to be killed, the real envoy making good his escape. It was now for the first time that Sil-la adopted the Chinese costume, having first obtained leave from the Emperor. It is said that it resembled closely the costume used in Korea today.

Unfortunately for Sil-la the Emperor died in 649 and Ko-gu-ryu began to breathe freely again. It also emboldened Pak-je and she invaded Sil-la with a considerable army and seized seven forts. Sil-la retaliated by seizing 10,000 houses belonging to Pak-je subjects and killing the leading Pak-je general, Eum-sang. Sil-la lost not a moment in gaining the good will of the new Emperor, Envoys with presents were sent frequently. She adopted the Chinese calendar and other customs from the suzerain state and so curried favor with the powerful. The Pak-je envoy was received coldly by the Emperor and was told to go and give back to Sil-la the land that had been taken and to cease the hostilities. This Pak-je politely declined to do. Each emperor of China seems to have declined the legacy of quarrels handed down by his predecessor. So bye-gones were bye-gones and Ko-gu-ryu was accepted again on her good behavior.

With the end of Queen Song-man’s reign affairs in the peninsula began to focus toward that crisis which Ko-gu-ryu and Pak-je had so long been preparing for themselves. In 655 a new combination was effected and one that would have made Sil-la’s horizon very dark had she not been sure of Imperial help. Her two neighbors formed a league against her, and of course the Mal-gal tribes sided with Ko-gu-ryu in this new venture. Pak-je and Ko-gu-ryu were drawn together by their mutual fear of Sil-la and soon the allied armies were marching on Sil-la’s borders. At the first onslaught thirty-three of Sil-la’s border forts passed into the hands of the allies. It was now China’s last chance to give aid to the most faithful of her Korean vassals, for otherwise she would surely have fallen before this combination. A swift messenger was sent imploring the Emperor for aid and stating that if it was not granted Sil-la would be swallowed up. The Emperor had no intention of letting Sil-la be dismembered and without a day’s delay troops were despatched into Liao-tung under Generals [page 284] Chung Myung-jin and So Chong-bang. Many of Ko-gu-ryu’s fortresses beyond the Yalu River were soon in the possession of China. This was successful in diverting Ko-gu-ryu’s attention from Sil-la, but Pak-je continued the fight with her. The advantage lay now with one side and now with the other. The court of Pak-je was utterly corrupt and except for a small army in the field under almost irresponsible leadership, she was weak indeed.

Now it happened that a Sil-la man named Cho Mi-gon had been taken captive and carried to Pak-je where he was employed in the household of the Prime Minister. One day he made his escape and found his way across the border into his native country, but there meeting one of the Sil-la generals he was induced to go back and see what he could do in the Pak-je capital towards facilitating an invasion on the part of his countrymen. He returned and after sounding the Prime Minister found him ready to sell his country if there was anything to be made out of it. It is said that here began the downfall of Pak-je. The king of Pak-je was utterly incompetent and corrupt. One of his best councillors was thrown into prison and starved to death for rebuking him because of of his excesses. But even while this faithful man was dying he sent a message to the king saying “Do not fail to place a strong garrison at ‘Charcoal Pass’ and at Pak River.” These were the two strategic points of Pak-je’s defenses; if they were guarded well, surprise was impossible. From that time affairs in Pak-je went from bad to worse. China kept Ko-gu-ryu busy in the north and nothing of consequence was gained by either side in the south until finally in 659 another Sil-la envoy made his appearance in the Emperor’s court. At last the great desire of Sil-la was accomplished. The Emperor ordered Gen. So Chong-bang to take 130,000 men by boat to the shores of Pak-je and there cooperate with a Sil-la army in the utter subjugation of Pak-je. The Sil-la army went into camp at Nam-ch’un and received word from the Chinese general to meet him at the Pak-je capital in the seventh moon.

Tradition says that the doom impending over Pak-je was shadowed forth in advance by many omens and signs. Frogs, it is said, grew like leaves on the trees and if anyone killed one of them he instantly fell dead. Among the mountains black [page 285] clouds met and fought one another. The form of an animal, half dog and half lion, was seen in the sky approaching the palace and uttering terrible bellowings and roarings. Dogs congregated in the streets and howled. Imps of awful shape came into the palace and cried “Pak-je is fallen, Pak-je is fallen,” and disappeared in the ground. Digging there the king found a tortoise on whose back were written the words “Pak-je is at full moon; Sil-la is at half moon.” The diviners were called upon to interpret this. “It means that Sil-la is in the ascendant while Pak-je is full and about to wane.” The king ordered their heads off, and called in another company of diviners. These said that it meant that Sil-la was half waned while Pak- je was at her zenith. Somewhat mollified by this, the king called a grand council of war. The advice given was of the most conflicting nature. Some said the Chinese must be attacked first; other said the Sil-la forces must be attended to first. A celebrated general who had been banished was sent for and his advice was the same as that of the famous statesman whom the king had starved in prison. “You must guard the ‘Charcoal Pass’ and the Pak River.” But the majority of the courtiers said that the Chinese had better be allowed to land before they were attacked and that the Sil-la army should be allowed to come in part through the pass before being opposed. This latter point was decided for them, for when the Pak-je troops approached the pass they found that the Sil-la army was already streaming through, and at its head was the famous Gen. Kim Yu-sin. When the battle was joined the Pak-je forces held their ground and fought manfully; but victory perched upon the banners of Sil-la and when the battle was done nothing lay between the Sil-la forces and the capital of Pak-je, the place of rendezvous. It is said that Gen. Ke-bak the leader of the Pak-je forces killed all his family before starting out on this expedition, fearing lest the thought of them might make him waver. He fell in the battle.

The capital of Pak-je was situated on the site of the present town of Sa-ch’un. When the Sil-la warriors approached it the king fled to the town now known as Kong-ju. He left all the palace women behind and they, knowing what their fate would be at the hands of the Sil-la soldiery, went together to a beetling precipice which overhangs the harbor [page 286] of Ta-wang and cast themselves from its summit into the water beneath. That precipice is famed in Korean song and story and is called by the exquisitely poetical name Nak-wha-am “Precipice of the Falling Flowers.” The victors forced the gates of the capital and seized the person of the Prince, the king’s second son, who had been left behind. A few days later the King and the Crown Prince came back from their place of hiding and voluntarily gave themselves up.

The allies had now met as they had agreed and Pak-je was at their mercy. The Chinese general said that the Emperor had given him full authority to settle the matter and that China would take half the territory and Sil-la might have the other half. This was indeed a generous proposal on the part of China but the Sil-la commander replied that Sil-la wanted none of the Pak-je territory but only sought revenge for the wrongs that Pak-je had heaped upon her. At the feast that night the king of Pak-je was made to pour the wine for the victors and in this act of abject humiliation Sil-la had her desire for revenge fully satisfied. When the Chinese generals went back to China to announce these events they took with them the unthroned King of Pak-je together with his four sons, eighty-eight of the highest officials and 12,807 of the people.

It was in 660 that Pak-je fell. She survived for 678 years and during that time thirty kings had sat upon her throne. A singular discrepancy occurs here in the records. They affirm that the whole period of Pak-je rule covered a lapse of 678 years; but they also say that Pak-je was founded in the third year of Emperor Ch’eng-ti of China. That would have been in 29 B. C. making the whole dynasty 689 years. The vast burden of proof favors the belief that Pak-je was founded in 16 B. C. and that her whole lease of life was 678 years.

As Sil-la had declined to share in the dismemberment of Pak-je, China proceeded to divide it into provinces for administrative purposes. There were five of these, Ung-jin, Tong-myung, Keum-ryun, Tuk-an. The central government was at Sa-ja the former capital of Pak-je. The separate provinces were put under the control of prefects selected from among the people. The country was of course in a very unsettled state; disaffection showed itself on every side and disturbances were frequent. A remnant of the Pak-je army [page 287] took its stand among the mountains, fortified its position and bid defiance to the new government. These malcontents found strong sympathisers at the capital and in the country towns far and wide. The Chinese governor, Yu In-wun, found the task of government no easy one. But still Sil-la stood ready to aid and soon a Sil-la army crossed the border and attacked the fortress of I-rye where the rebels were intrenched. Taking this by assault they advanced toward the mountain fortress already mentioned, crossed the “Chicken Ford,” crumpled up the line of rebel intrenchments and lifted a heavy load from the governor’s shoulders.

Ko-gu-ryu soon heard the ominous news and she took it as a presage of evil for herself. She immediately threw a powerful army across the Sil-la border and stormed the Ch’il-jung Fortress, The records naively remark that they filled the commander as full of arrows as a hedgehog is of quills.

Now that Pak-je had been overcome China took up with alacrity the plan of subduing Ko-gu-ryu. The great final struggle began, that was destined to close the career of the proudest, hardiest and bravest kingdom that the peninsula of Korea ever saw. The Pak-je king who had been carried to China died there in 661. In that same year Generals Kye-p’il, So Chong-bang and Ha Ryuk, who had already received their orders to march on Ko-gu-ryu, rendezvoused with their forces at Ha-nam and the warriors of the Whe-bol together with many volunteers from other tribes joined the imperial standards. The plan was to proceed by land and sea. The Emperor desired to accompany the expedition, but the death of the empress made it impossible.

Meanwhile matters in Pak-je were becoming complicated again. A man named Pok Sin revolted against the government, proclaimed Pu-yu P’ung, the son of a former king, monarch of the realm and planned a reestablishment of the kingdom. This was pleasing to many of the people. So popular was the movement that the Emperor feared it would be successful. He therefore sent a summons to Sil-la to send troops and put it down. Operations began at once. Gen. Yu In-gwe besieged Ung-jin the stronghold of the pretender and chased him out, but a remnant of his forces entrenched themselves and made a good fight. They were however rout- [page 288] ed by the combined Sil-la and Chinese forces. But in spite of this defeat the cause was so popular that the country was honeycombed with bands of its sympathisers who gained many lesser victories over the government troops and their Sil-la allies. The Sil-la general, Kim Yu-sin, was very active, passing rapidly from one part of the country to another, now driving back to the mountains some band of Pak-je rebels and now holding in check some marauding band from Ko-gu-ryu. He was always found where he was most needed and was never at a loss for expedients. It is said that at this time rice was so plentiful in Sil-la that it took thirty bags of it to buy a single bolt of grass cloth.

That same autumn the Chinese engaged the Ko-gu-ryu forces at the Yalu River and gained a decided victory. Then the fortress at Ma-eup San fell into their hands. This cleared the road to P’yung-yang, and the Chinese boldly advanced and laid siege to that ancient stronghold. At the same time the Emperor ordered Sil-la to send troops to cooperate with the imperial army. She obeyed, but with great trepidation, for the fame of Ko-gu-ryu’s arms made this seem a matter of life and death. She was obliged to comply, however, or lose all the vantage ground she had gained in the Emperor’s favor. There were still some Ko-gu-ryu forces in the north and they were attempting to check the advance of a large body of Chinese reinforcements. It was late in the autumn and the Yalu was frozen. Taking advantage of this the Chinese crossed in the night and falling suddenly upon the unsuspecting army of Ko-gu-ryu inflicted a crushing defeat. It is said that 30,000 Ko-gu-ryu soldiers were killed in this engagement. The speedy downfall of Ko-gu-ryu seemed now inevitable, but a sudden timidity seized the Emperor, who feared perhaps to let his army winter on Korean soil. So he sent orders for an immediate retreat back to Chinese territory. The generals before P’yung-yang were deeply chagrined and indeed found it impossible on account of lack of provisions to obey the command at once. Soon the Sil-la army arrived before P’yung-yang with full supply of provisions. These the Chinese took and the greater part of them reluctantly broke camp and marched back to China, leaving Sil-la in a frame of mind better imagined than described.