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[page 433] A Notable Book on China.

Among the large crop of books that have been reaped from the field of Chinese disturbances not the least notable is the one written by K. H. Parker, Esq., sometime British Consul in Seoul, and an authority on Chinese matters any time during the last twenty years.

It is not a popular work in the general sense of that word but it is the work of a specialist and must command the attention of all who live in the East or who are conversant with the East in more than a superficial way. It is a brilliant work in that it sums up in a few pagesthe things one wants to know concerning Chinese geography, history, trade routes, European contact, modern trade, government, population, revenue, likin, army, personal characteristics. In the last of these he is the peer of Rev. Arthur Smith in his best vein.

It is manifestly not the province of the Review to discuss this book as a whole, but we may without presumption call attention to what it has to say about Korea. The quotations here made are verbatim and their meaning is in no case modified by the context. The words in brackets are ours and are merely explanatory.

The conquest of Korea [by the former Han] led to the further discovery by land of the Japanese who then occupied (whether as immigrants or as aborigines is not yet settled) the tip of the Korean peninsula as well as the southern half of the Japanese islands.

The author here touches upon a most interesting subject. Of course it is a mistake to suppose that the former Han [page 434] emperor, Wu Ti, conquered the whole of Korea. It was only the northern half that was taken and no soldier of Han ever went further south than the Han River near the present Capital. Nor is it probable that Ma Twan-lin, who is evidently the author’s authority, learned of the Japanese in southern Korea through the Han conquest. It is far more likely that this rumor came from Chinese refugees who fled to Korea before the days of the Han dynasty at the time of the building of of the Great Wall. Korean records which, though not thoroughly reliable for those distant times, yet may well be said to be superior to the Chinese in matters Korean, do not mention the Japanese in southern Korea. Ma Twan-lin does not say specifically that the Japanese occupied any part of the mainland of Korea out only says, after describing other peoples that “to the south of these are the Japanese” which might easily refer to the islands of Tsushima or even the main island of southern Japan. Moreover we believe that among the isolated and autonomous tribes or communities of southern Korea it would have been in possible to designate any particular people as Japanese. They were all practically savages; they all tattooed; their languages had a close affinity. It is impossible to believe that there was enough contact with Japan at that time to have made it possible to thus identify any part of the people of southern Korea as Japanese. It is far more probable that there was emigration from Korea to Japan than vice versa. There is one statement of Ma Twan-lin’s that modifies the argument, namely, that the Japanese had, even at that date, that remarkable breed of fowls which can boast of tails fourteen feet long. This species has only lately become extinct in Japan, but that they were ever seen in Korea is more than doubtful. Ma Twan-lin was apparently speaking of the Japanese in their own islands.

The Sui dynasty (581-618) overran Korea as a punishment for her diplomatic coquetting with their [Hiung-nu] Khan. At that time the modern Mukden was the Korean capital and the old name of Chaosien had been abandoned m favor of Kaoli (locally pronounced exactly like our word Korea.)

In this quotation there are three points that cannot pass without a mild challenge. In the first place the Sui army of 1,300,000 men which was landed in Korea in 612 A.D., was the first Sui army that made any show of success. It overran [page 435] Liao Tung even to the banks of the Yalu. If Dr. John Ross astounding statement that the history of Korea is practically the history of Liao Tung is true, then the author under review is correct; but we are obliged to demur. Korea is not Liao Tung. Geographically and historically the northern border of Korea is the Yalu River and it was only occasionally that any Korean dynasty extended its rule beyond that line. At the time of the Sui dynasty in China, Korea contained three flourishing kingdoms two of which had no quarrel with the Sui. Only the northern kingdom of Ko-gu-ryu was involved. The main portion of Ko-gu-ryu was south of the Yalu. The trans-Yalu territory was a mere extension and was not an integral part of the kingdom. Tins extension was lopped off by the Sui, but Korea proper was not overrun. An army of 300,000 men was sent across the Yalu to attack P’yung-yang, the capital, but it was defeated and routed by the indigenes. The second statement that requires notice is that Mukden was the capital of Korea. If so then Vladivostock is the capital of Russia, and Sitka the capital of the United States; for at its very farthest western extension Ko-gu-ryu only barely touched the vicinity of Mukden, and that only for a very short time. The truth of the case is that during its whole history the capital of Ko-gu-ryu never once was moved to the west of the Yalu. To emphasize this we give the following list of Ko-gu-ryu capitals with their dates.

37 B.C. — 2 A.D. Song-ch’un.

2 A.D. ― 242 “ Cho-san.

242 “ ― 341 “ P’yung-yang.

341 “ ― 360 “ Whan-do (near Eui-ju.)

360 “ ― 580 “ P’yung-yang.

580 “ ― 610 “ Whan-do (near Eui-ju.)

610 “ ― 668 “ P’yung-yang.

It is difficult to impugn the Korean records for it was in 599 A.D. at the very height of the Sui power that Ko-gu-ryu published her first great historical work, the Yu-geui ( ) in one hundred volumes.

The third statement in this quotation that needs attention is that the name Kaoli had been adopted and was pronounced like the word Korea. The word Kaoli, or the Korean Koryu, was never used in Korea until the year 918 A.D. when [page 436] Wang-gon adopted it as the name of his newly established kingdom. The name Chaosien or Chosun had indeed been abandoned by Koreans at the time of the Sui. It had been abandoned for over seven hundred years, but the northern kingdom was known to its own people as Ko-gu-ryu. Dr. Koss gives it according to the Manchu pronunciation as Gaogowli which would be entirely unrecognizable by a modern Korean.

The statement that the Sin armies overran Korea is parallel with the amusing fiction that the Japanese Empress Jingu (if she ever existed) “Conquered Korea”, when at most her swashbucklers only harried a strip of the southern coast.

For the first time in Chinese history the emperor [first of the Yang dynasty] effectively conquered the three kingdoms of the Korean peninsula, which was also for a few generations governed directly as a set of provinces.

It is difficult to understand what the writer means by “effectively conquered.” The Tang emperor had practically determined to conquer the northern of the three kingdoms, Ko-gu-ryu. China and Silla, the southern Korean kingdom, were close friends and allies. Silla asked the emperor to come and help overcome Pak-je, the western Korean kingdom. This was done in 660 by the allied forces of Silla and China. Pak-je was put under the care of a Chinese military governor. This lasted just four years and then the emperor put a native on the throne of Pak-je again. Then Ko-gu-ryu fell before the com Dined Chinese and Silla forces and the northern part of the peninsula was put in charge of Chinese military governors. This was in 668, but within ten years China practically handed over the whole of Korea, except a narrow strip in the north, to Silla. This all occurred between 660 and 678 and China neither conquered the whole of Korea (for she was the mend and ally of Silla) nor did she govern even the conquered portions for a few generations. China came, conquered a part of the peninsula and retired, all within twenty years.

During the Mongol times (12601360) the warlike spirit of the Tungusic hunting tribes had to be kept up to the mark by employment on a large scale in the expeditions against Quelpart and Japan. [page 437]

In the first place it should be noted that the first Mongol army of invasion crossed the Yalu in 1231，and by 1238 the entire peninsula had been ravaged from north to south. It is difficult to understand why the author gives the Mongol dates as 1260-1360 in speaking of Korea, for it was early in the 13th Century that the Mongols rose to power and long before 1260 their victorious hordes had completed the devastation of the peninsula, and so far as 1360 is concerned it was not until 1368 that the last Mongol invasion of Korea took place. The mention of the Mongol invasions of Japan and of Quelpart in the same sentence is still less intelligible, for while over 200,000 men participated in the former and were overthrown by a catastrophe so terrible that it parallels the defeat of the Persians in the battle of Salamis, the invasion of Quelpart was a mere nothing. A few thousand rebellious Koreans had taken refuse on the island and intrenched themselves there. The Mongol general detached a few soldiers to accompany the Korean troops which were sent to put down the revolt. It was done in a single skirmish, for battle it can not be called, and the total number of Mongols left on the island as a garrison was a paltry 500. A few years later the island was turned over to the Koreans again, although a few Mongols were left to act as horse-breeders.

It is a most interesting fact, which seems to have escaped the notice of the historians of the Mongol times, that when the last emperor of the Yuan dynasty saw the inevitable end approaching he turned his eyes toward Quelpart as a possible asylum and sent large amounts of provisions and of treasure to that place with the consent of the Korean government, in anticipation of such an event.

As it [Manchuria] bore the Mongol name Uriangkha, it seems likely that when the Mongols were driven out of China they, and more especially the Uriangkha tribe, etc. etc. The name of the celebrated Mongol general Uriangkhdai means simply “Man of Uriangkha.

This raises a nice etymological point. The Korean language contains the word *o-rang-k’a* by which is understood simply “wild” or “savage” It is without doubt this same *Uriangkha* borrowed from the north. The Korean applies it to all the savages of the north. For instance the Ku-i or [page 438] “nine wild tribes” are as often called the *a-hop o-rang-k’a* with the same meaning. The common wild violet is called the *o-rang-k’a kot* or “wild flower.”

Now the Chinese for this word is 羌 ch’iang according to the Korean lexicographers. But this character means “An ancient tribe in Tangut, shepherd nomads living from early times west of Sz-ch’uen an, Kan su. They are commonly known as 戎羌 and 羌胡 but the name cannot yet be identified with Indian or Scythian tribes. Some think it denotes the Ku-rus of Hindu legends.” [\* Williams.]

It certainly looks as if the word Uriangkha originated far west of China and by the time it worked its way around to Manchuria it had lost its signification as a proper noun and had come to mean wild or savage men in general. At any rate it came to mean that in Korea, and it would be interesting to learn at what approximate point it lost its specific meaning and took on a general one.

It is unquestionable that the smoking of opium does a great deal of physical harm and causes a vast waste of money and energy \* \* \* \* It is plain that China must spend at the very least 100,000,000 taels a year, or more than her whole gross revenue from all sources, on this almost useless and certainly enervating drug.

This of course has no particular bearing on Korea but we cannot forbear to quote it as the deliberate opinion of a man who has lived many years in China and who cannot be said to be actuated by any so-called sentimental objections to opium. He says it does a great deal of physical harm, and if so it does mental and moral harm. We cannot agree with the author that English responsibility is lessened by the fact that the Chinese have during recent years deliberately extended the evil by allowing the undisguised cultivation of the poppy on a wholesale scale in China itself.

If the fallacy of this argument is not apparent at a glance it can scarcely be made so by discussion. The author gives prominence to:

a gigantic and ever increasing import of kerosene \* \* \* and cheap flour from America for South China. These two imports have created as a great social revolution in China as did the advent of tea and the introduction of gas into England. Peasants may be met every evening in Arcadian [page 439] Hainan carrying home a pound bag of beautiful white flour. \*\*\*\*\*\* American flour is so far only wanted in South China where there is no wheat to speak of \*\*\*\*\*\* Rice is an uncertain commodity and depends entirely upon the weather.

The readers of the Review will note this in connection with a recent article in our pageson Rice and the Ideograph. The good work has begun and the time will come when both rice and the ideograph will be relegated to the side dish, instead of forming the pieces de resistance of the physical and intellectual menu of the orient.

The following is practically all the author has to say about the Korea of to-day.

Korea, which as a vassal state was opened to foreign ships only in 1882, is NOW an independent “Empire,” but its trade is, on the west side at least, really part of the China trade \* \* \* \* The Russians and the Japanese have more interest in the east coast than the west. In 1880 Korea was as unknown as Thibet except to the Japanese. \*\*\*\*\* in 1880 the Italians, of all people in the world, sent a man-of-war and first obtained written replies to their letters. \* \* \* \* China, as Korea’s suzerain, was somewhat puzzled what to do when in 1876 Japan signed a treaty with the “Independent Sovereign State” of Chosen; the matter became more complicated when the United States and England did the same thing in 1882-4. The negotiators of the American treaty admitted to a share of privileges obtained China also, who thus proceeded to conclude a treaty with her own vassal, and then immediately set to work to intrigue with a view t substituting her own active influence in lieu of that of Japan. This led to sundry revolutions, murders, kidnappings and hostilities which lasted over a period of ten years and finally culminated in the war of 1894-5 , when China received a thorough thrashing and lost both Korea and Formosa \*\*\*\*\* The Koreans, though backward, are a splendid race of men and would soon sympathize with the freedom of British rule if brought under it. The best hope for Korea lies in Mr. McLeavy Brown’s policy being supported by the liberal powers; i, e. Great Britain, Japan, the United States and, it is hoped, Germany.

We do not understand how the trade of the West coast of Korea is really part of the China trade. While Korea was China’s vassal and Korea’s Customs were under the control of Sir Robert Hart, it might have been so called, but as Korea today imports little or nothing from China comparatively speaking, and as the Japanese merchants vastly outnumber and outweigh the Chinese in Korea, and as almost every ton of goods comes in Japanese vessels, we entirely fail to see how any part of Korean trade can be called a part of the China trade. The author, at this point, seems to have lost sight of the radical changes [page 440] which have taken place since he was here sixteen years ago.

It is a surprise to learn that the Russians and Japanese are more interested in the east coast than in the west. It has been our fear that they both were desperately interested in the whole thing—east and west. So long as Russia touched the Pacific only at Vladivostock this statement might have been true, but with Russia predominant on the Yellow Sea of course the situation is radically changed. Also the fact that nearly three-fourths of the Japanese residents of Korea are on the west coast and that the vast majority of their trade is there, since the opening of Mokpo, Kunsan and Chinnampo, this statement is also misleading. We doubt if it was true even at the time of the author’s residence in Korea.

The statement that in 1880 the Italians were the first to obtain from the Korean Government written replies to their letters would indicate that the author had not read his Dallet very carefully for in that admirable work we find that in 1847 the Korean Government sent a long and carefully worded letter to the French Government explaining its position in regard to Roman Catholic propagandism in Korea, a letter that for close reasoning and clear logic would be hard to excel in the diplomatic correspondence of any country.

To sum up all that the author has to say about Korea, it appears that while much of it may have been true at the time he was here, yet conditions both political and commercial have undergone such changes in the interval that it hardly applies at the present time. But the book is on China and as such it is a work that very few men in the East would be competent to write.

**Rear Admiral Schley in Korea.**

Not many of the readers of this Review are probably aware that Real Admiral Schley, who was a prominent figure in the naval battle of Santiago, and whose name is now prominently before the American public in connection with that action, played a leading part in the little war which was waged in 1871 between the United States and Korea. The [page 441] description of this fight has been put before the public several times and it is our intention to give here only Schley’s connection with it, quoting from an article in the *Review of Reviews* for September, by Park Benjamin. It will be necessary to preface this by a sketch of the events leading up to the fight.

 On June 14th, 1866, an American sailing vessel, the *Surprise*, was wrecked off the coast of Whang-ha Province in Korea. Her captain and crew were hospitably treated and conducted to the Chinese border with great care by order of the Regent, who thus bore evidence to his former statement, to the French, that Korea would do no harm to men who were shipwrecked on her coasts. Even in the midst of an anti-foreign demonstration of the severest type (the Roman Catholic persecution of 1866) these men were humanely treated and sent upon their way.

 Early in the following September the American sailing vessel, the *General Sherman*, entered the mouth of the Ta-dong river. She carried five white foreigners and nineteen Asiatics. From all we can learn, her purpose was trade, but as the United States had no treaty with Korea, this vessel had no business on these coasts. The governor of P’yung-an Province sent to ask the reason for her coming and received the reply that the people on the ship desired to open up trade with Korea. Though assured that this was impossible the ship not only did not leave but even sailed up the river to a point opposite Yang-jak Island, not far from the city of P’yung-yang. It was only the heavy rains in the interior and exceptionally high tides that made it possible for her to ascend the river so far and she was shortly stuck in the mud. It was evident that she never could be gotten out to sea again. This rash move astonished the Koreans beyond measure. Desperate indeed must be the intentions of men who would thus drive their ship on to certain destruction. Word came from the Regent to attack her if she did not leave at once. The story of how she was destroyed and her crew massacred has been told in the *Korean Repository* and elsewhere and need not be repeated here. No impartial student of the question can affirm that the Koreans were specially blameworthy. The ship had been warned off but had rashly [page 442] ventured where no ship could go, without the certainty of destruction. The Koreans could not know that this was a blunder. They naturally took the vessel to be a hostile one and acted accordingly. The difference between the Regent’s treatment of the *Surprise* and his treatment of the *General Sherman* shows that the latter was no mere wanton cruelty but what he and all Koreans deemed an act of self-defence. Then followed the French attack on Kang-wha and their virtual defeat, which confirmed the Regent in his notion that, though the allied French and English had taken Peking and burned the Summer Palace, they would find little Korea a tougher customer that China.

Almost five years passed before the United States took up the matter seriously. It is evident that the Government at Washington was ill-informed as to the facts in the case of the *General Sherman*. It apparently was laboring under the idea that she had been wrecked on the coast and her crew wantonly murdered, while such was far from being the case. Early in the spring of 1871 Hon. Frederick F. Low, United States Minister at Peking, received instructions from his Government to go, in company with Rear-admiral Rodgers, to the shores of Korea and attempt to conclude a treaty relative to the treatment of shipwrecked mariners. He was also instructed to try to make a trade convention with Korea looking to the opening of Korea to foreign commerce. Minister

Low went to Nagasaki and there found the American war vessels *Colorado, Alaska, Benicia, Monocacy* and *Palos*. On May 16th the fleet set sail for Korea. Minister Low’s correspondence with his Government shows that he had accurately gauged the situation. Actual acquaintance with Korea could hardly have rendered his diagnosis more correct. From the very first he considered it to be a hopeless case, and he was right. But this did not lessen his care in doing everything in his power to render the expedition a success.

After fourteen days of struggle against dense fogs, tortuous channels, and swift tidal currents, the fleet dropped anchor off the islands known as the Ferrier group, not far from Eugenie Island. This was on May 30. They were soon boarded by some small Korean officials with whom Minister Low could not, of course, treat, but through them he sent a [page 443] friendly message to Seoul asking that an official of equal rank be sent to confer with him upon important matters. The Koreans had already received through the Chinese an intimation as to what the Americans desired, but they argued that as their policy of carrying shipwrecked people safely across the border into China was well known abroad and as they did not care to open up relations with foreign countries, there was no use in sending an envoy to discuss the matter. The Regent shrewdly guessed that the *General Sherman* affair was at the bottom of this, even as the execution of the French priests was the occasion of the French expedition; and so he determined to garrison Kang-wha and deal with the Americans as he had with the French.

Gen. O Yu-jun was sent with 3000 troops to Kwang Fort on Kang-wha. A small part of this force he stationed as a garrison at Tok-chin, a little fort at the narrowest part of the estuary between the island and the mainland, where the tide runs with tremendous force and a dangerous reef adds to the danger of navigation. Thus it was that when the *Monocacy* and *Palos* steamed slowly up the channel, making soundings preparatory to the approach of the larger vessels, they were fired upon by the guns of this little fort. No special damage was done and soon the gunboats opened fire on the fort and silenced it. The Koreans supposed these boats were approaching for the purpose of assault. Indeed no intimation seems to have been given the Government that this surveying expedition was planned, and as this narrow passage-way was considered the gateway to the approaches of Seoul the Koreans argued strictly from the book and the American contention that the assault was unprovoked falls to the ground. The approach itself was abundant provocation.

When the fort had been silenced the two gunboats steamed back to the main anchorage and reported. It was immediately decided that an apology must be forthcoming from the Government, but as none came, retaliation was the only thing left whereby to vindicate the honor of the United States.

The smaller gunboats were sent forward with a landing party of 700 men and several pieces of artillery. Captain Kimberly of the *Benicia*, was in command and Lieutenant Commander Schley was his adjutant. The difficulty of getting ashore and of traversing the country were extreme. [page 444]

The men were compelled d to struggle through deep morass and dense jungles, and to drag their pieces through ravines almost impassable with fallen timber. As the minor fortifications were encountered they were carried, the Koreans steadily retreating until the force reached a position before the principal citadel where the enemy had evidently determined to make a final stand. Our men were now masked by a low hill, on the other side of which a deep ravine some eighty feet in descent separated them from a much higher declivity, on the summit of which rose the parapet of the fort. The artillery was posted to command a road and a bridge over which the Koreans if dislodged would have to retreat.

To the sailors the scene in the early morning was a strange one, and not altogether inspiriting. Behind them lay the obstacles surmounted with so much difficulty, and insurmountable if a rout occurred. Before them they saw the savage warriors lining the parapet and chanting a weird sort of battle-song which to superstitious jack suggested a league with the devil. The crucial test of Schley’s plans was now made. About noon the order to charge was given, and the men rushed over the protecting hill-top. In front of all ran Lieut. Hugh McKee, cheering on his company. Immediately after him was Schley. Down they went to the bottom of the ravine, and then up the slope which afforded absolutely no cover, amid a hail of bullets and stones from the fort.

McKee, maintaining his lead, reached the foot of the parapet first, and was scrambling up the face, when Schley overtook him, only to be knocked down by a heavy stone striking him squarely on the body. Fortunately no bones were broken and, with very little breath remaining, he managed to get up the wall just as McKee who had reached the top lurched forward. Schley caught him, and then saw advancing the great body of the Koreans, firing their guns and shouting. An instant later a big savage rushed upon them with his spear. McKee was then clinging to Schley’s left side so that he could not draw his cutlass, but the effort to do so displaced his body enough to spoil the Korean’s aim, for his spear passed under Schley’s arm. Schley grasped the weapon with one hand, extricated his pistol with the other and fired it full in the face of his assailant whose body went rolling down the slope.

The storming column had now come up and our men were pouring into the works from all sides. The fighting was hand to hand and Schley was in the thick of it. The Koreans would neither give nor take quarter. Finally they ran for their avenue of escape, only to be mown down by canister from the howitzer battery and the day was won. The Koreans lost over 350 killed, our force three killed and nine wounded. Deeming the punishment inflicted sufficient, Admiral Rodgers withdrew his fleet.

It will be noticed that the main body of the Korean army had not been approached. Only a small fraction of it, in an outstanding redoubt, had been defeated. The pickets had been merely driven in. The fight, if fight there was to be, was still to come off. But the Rear Admiral, knowing nothing of [page 445] this and realizing that his force was quite inadequate to carry the matter to the gates of Seoul, withdrew and sailed away to China almost precisely as the French had done. The mistake lay in ignorance of the Korean character. The government cared little for the loss of a few earth-works on Kang-wha. In fact, even if the Americans had taken half the peninsula and yet had not unseated the Regent or endangered the person of the King their departure would have left the Koreans in the firm belief that the foreigner had been defeated.

The approach of United States vessels of war up to the very gates of the “Gibraltar” of Korea was in itself, in their eyes, a deliberate declaration of war and the loss of the little garrison was a cheap price to pay for their ultimate triumph in seeing the American vessels “hull down” in the Yellow Sea .

**The Price of Happiness.**

It all started in a dream. No wonder Sundoki fell asleep with his head against the wall. He had been shouting Chinese characters all day long and he was still at it, though it was long after dark. He rested his head against the wall for just one minute and that minute changed him from a boy into a man. Was it a dream or a vision? He never could tell, but he saw a maiden of ravishing beauty come and sit down by his side.

“Don’t you know who I am?” she said. “I am your affinity. We were chosen for each other and I have come to you”.

It was his first lesson in love making and he was somewhat awkward at it, so he stammered out something about her being from heaven and he of earth so that he dared not believe it could be true.

“But you are not of earth” she cried. “You were sent from heaven as a gift to your parents. You committed some little fault in heaven and so were banished to earth for a time. You have simply lost the memory of your former state”.

At this moment the boy awoke, most awkwardly for all concerned. He was so impressed by the vision that he spent [page 446] most of his time thinking about it and wondering when he should see the maiden again. Like all young lovers he began to mope and sulk when the days and weeks passed and still he had no sign from the maiden of his dream.

At last he began to droop and pine away and his parents were in distress over him, wondering what disease was eating away his life. But one day as he sat staring out of the door the maiden suddenly appeared before him.

“Ah, Sundoki”, she cried, “if heaven had given consent to our marriage it would have taken place long ago but it bids us wait. I must leave you again; but here are my picture and a golden image carved in likeness of myself. Look at them and be patient”. And again she disappeared.

For a time he was content with these remembrancers, but they had no power to return the caresses which he bestowed upon them. Again he began to waste away and was at the point of death when the fair vision again appeared.

“Alas, I do not know what to do,” she said; “consent has not been given yet, but it must come in time. You must take a wife from among earthly women. She shall be your second wife; for as our troth has been plighted we are already man and wife. Seek out such an one and try to bear the separation a little longer”.

He followed her advice and took to wife one Ma-wha, a maiden of low degree. For a time be bore up, but the diversion was only temporary. A few months later he was again in the depths and his very life was despaired of. Again the vision appeared.

“You must come and find me where I live, in the Home of the Jade Lotus. Come quickly and claim me”.

This was the tonic that he needed, and the next morning he was early on the road, going he knew not whither except that he would go to the end of the would before giving up the quest. He struck into a by-path which led up among the mountains, knowing that celestial beings generally choose such places for their terrestrial retreats. Up he went and still up until among the towering peaks he saw a mighty palace, and when he arrived before its carved portal, panting, he saw the name in letters of gold— The Home of the Jade Lotus. Forgetting all manners he [page 447] leaped through the portal and on through successive courts and gate-ways till he reached the very central apartments. With unblushing effrontery he approached a window and pushed it aside—and there before him sat the object of his search. If the vision had been lovely, how surpassingly lovely was the substance. With maidenly reserve she turned her head away and hid her face with her hand.

“Who is this that rudely thrusts his presence upon me?” The youth believed she knew him but answered:

“I lost my way among the mountains and found this place by accident.”

“But,” said the girl, “this is not a place where mortals can come with safety. You had better go away quickly or it may cost you your life.” But who ever heard of a lover abandoning his prize because of a little danger, or a great one either, for that matter? So he leaned toward her and said:

“Why is it that of all beings, you speak to me so harshly?”

At this she retreated hastily into the inner room and closed the door. Such language was not to be misunderstood, so he turned to go, while he wondered what could be the cause of her coldness toward him; but before he reached the gate he heard the window open a little and a soft voice call him. In an instant he was by her side again.

“Why are you so hasty?” she said. “The Heavenly Powers have not yet given their consent, and how rash it is of you to press your suit in defiance of their will.” These words, so far from discouraging the lover, transported him with delight, for had she not acknowledged that she knew him? He leaped impetuously through the window and, throwing himself at her feet, almost worshipped her. He poured out before her his hopes, his longings, his undying devotion, swearing by all that they both held sacred that he would die rather than leave her again.

“But it is not manly to let the thought of a woman master you so,” urged the maiden. “To tell you the truth, it is decreed that in three years we may marry and live happily, but if we marry now a great evil will befall us.”

“Three years!” exclaimed the youth; “why, a single day is three years to me now. If you make me wait three years I shall die before I reach my home. It was only the [page 448] thought of winning you that sustained me on my journey hither. Alas for the maiden, she allowed her love and pity to conquer her judgment and she consented to marry him immediately.

“But,” said she, “I must leave this place where the angelic spirits come to sport; I am no longer worthy of them.”

So he took her to his home, and she made the customary prostrations before his father and mother. They were delighted at the change in their son and at the beauty of his wife, A son and daughter were born to them, which added to their happiness. There was only one difficulty. The young man was so devoted to his wife that he did nothing else but sit in the inner room and talk with her. He neglected his study of the Confucian classics and was not a little ridiculed by his acquaintances. He had failed to put in an appearance at four or five of the great annual examinations at the Capital, and his father was deeply chagrined. As another examination time came round his father urged him to go, but he said; “Why should I go? We have enough money. I have no need of official position. I am quite satisfied.” His wife, however, urged him to go or else he would become the laughing-stock of his friends and relatives. So he started off reluctantly toward Seoul one morning with a retinue of servants.

As evening came on he stopped at an inn for the night, but the thought of his home and of his wife overcame him, and he secretly mounted his horse and sped back home. He tied his horse to a tree just outside the village and made his way to his house on foot, but the gate was locked; so, fearing the ridicule of the community if caught in this predicament, he scaled the wall and stole quietly to his own room, where he nearly frightened his wife out of her wits. She persuaded him to leave before morning, knowing how angry his father would be if he learned of his return.

But, as it happened, the old gentleman, for fear of robbers in the absence of his son, took upon himself the duty of patrolling about the house and grounds several times each night, and he was making his round at the very time when his son was in the house. He saw the light in his daughter-in-law’s room and a murmur of voices, and going near was able to distinguish a man’s voice. He was horrified. Could it be [page 449] that she had proved unfaithful? He could not believe it, and banished the hateful idea from his mind as best he could. The next day he asked her whom she had been talking with, and she to shield her husband answered, ‘‘Ma-wha,” her husband’s second wife. This again distressed the good man, for he knew that it was a man’s voice which he had heard. He also asked Ma-wha if she had been in her mistress’s room the night before, and she answered no. The second night the poor homesick young man again came back secretly, and spent the night at home, but this time his wife urged him so strongly that he really set out for Seoul; but not until the father on his nightly round had seen the light and heard the voices again.

Much as the old man hated to expose the woman, he felt it was his duty to uphold the honour of his son. He unfortunately let Ma-wha into the secret. This woman, we can readily conceive, cherished a bitter hatred against the woman who had supplanted her in the affections of Sun-doki, and she found this an excellent opportunity to carry out her revenge.

Stealing a considerable amount of money from the old gentle-man she went out into the town and bribed a wicked fellow to help her. He engaged to carry out his part of a plan which should be the means of destroying forever the character of Sun-doki’s beautiful wife.

That night the aged father made his round of inspection as usual, but as he approached the apartments of his daughter- in-law a man leaped, as it appeared, from the window of that room and, rushing across the yard, cleared the wall and made off in the darkness. Here was conclusive evidence. The old man needed no more. By morning his sorrow had turned to deep and fearful anger. He ordered all the numerous servants to be called together and addressed them thus:

“For three nights past an unknown villain has occupied the chamber of my absent son. It could not have been but for the connivance of one or more of you, and I will discover who it is, if I have to beat you all to death.” As no one volunteered any information, he had them bound one after the other to the whipping-bench and beat them until they were half dead. Then he sent Ma-wha to bring the delinquent woman. [page 450]

It was a happy moment for the wretched Ma-wha when she entered her rival’s chamber and dragged her forth by the hair, heaping upon her every curse that her vile nature could invent. When the innocent woman was brought into the old man’s presence, he fairly raved with anger.

“You said that you were talking with Ma-wha the other night, but she was not in your room. I watched myself last night, and saw your fellow-criminal leap from your window and scale the wall. What have you to say for yourself?” The poor woman was quite bewildered by the suddenness and violence of the accusation and could only murmur it was false. This increased the father’s rage.

“How is it possible for a woman to so disgrace my house! Tell who your paramour was, for I shall surely hunt him to his death.” The woman collected her faculties a little and answered with dignity.

“I know not how it comes about that you charge me with such a crime. I have lived a pure life and have never given the slightest cause for suspicion. The shame and injustice of this accusation could never be washed out with all the waters of the sea.” The old man’s fury augmented at every word she said, but she added:

“It is true that for two nights there was a man in my room. My husband came back because he could not bear to leave me, and I concealed it from you because you would blame him, but last night no one entered my room.” By this time the old man’s rage had reached a point of frenzy. He seized her and bound her to the whipping-bench, and laid the blows on thick and fast. Her tender skin was bruised and broken at every stroke. Her agony was intense. The old man paused to take breath, and the poor woman as if inspired put up her hand and drew out her long silver hairpin, and cried:

“I am going to throw this pin in the air. If I have committed this crime let it descend and pierce my head. If not, let it pierce this rock beside me.” She threw the pin in the air and, descending, it went straight to the Head in the granite rock, as a spike would enter wood under the blows of the hammer. The aged mother, who was watching from the door, seeing this marvelous vindication rushed out, forgetting her [page 451] shoes, fell upon her knees, drew her injured daughter to her breast, and tried to soothe away the pain. But the daughter moaned:

“It is not the pain of the body. It is the disgrace I cannot bear. I wish I were dead.” The old father, filled with remorse at his cruel severity, knelt and untied her bonds, and the two carried her tenderly into the house. The sufferer kept moaning:

“Oh I want to die before my husband comes back, for I never could look him in the face with such a disgrace as this upon me.” But her little eight-years-old daughter clung sobbing, to her breast and begged her not to die.

“Oh, what will I and little brother do without you? Oh, mother do not die.” But the mother answered:

“I shall never see your father again. Tell him when he comes that I would have loved to see him and bid him good-bye. Take care of your little brother when I am gone.” The little daughter wept herself to sleep upon her mother’s breast, and seeing it the woman said to herself:

“I must do it now, for if she wakes I shall not have courage to do it.” With this she reached out her hand and grasped a long knife lying near her, shut her eyes tight and drove the knife deep, deep into her own breast and expired without a sigh.

Long the little daughter slept, unconscious that her pillow was her mother’s corpse. When at last her eyes opened, the first thing that met her eyes was the hilt of that murderous knife locked in her mother’s rigid grasp. Scarcely realizing its awful meaning, yet filled with nameless dread, she laid her cheek against her mother’s and cried.

“Wake, mother, wake up. Where have you gone and left your little ones? What answer shall I make to little brother when he calls for you? Oh! mother, mother! Why don’t you wake?” She seized her mother’s hand and tried to unlock its grasp upon the knife，but all in vain. She could not stir it. Her cries drew the servants to the room and the sad sight overcame them all. They tried to draw out the weapon, but it resisted every attempt. They tried to move the body to prepare it for burial, but it was fixed to the floor in some mysterious manner and all their efforts were in vain. So they were obliged to leave it where it was. [page 451]

Meanwhile, the young man was having brilliant successes in Seoul. He took the first prize in the examination, and was obliged to remain at Seoul some time in order to go through the formalities of being invested with his official insignia. But he sent a long and loving letter to his wife telling her of his success. When the letter reached its destination it only added to the sorrow and distress of his parents. The little girl took the letter and brought it to where her mother lay and shook her saying.

“Mother, mother, wake up and read the letter Papa has sent. He has taken the prize. Oh mother, wake and read it.” As her pleading was not heeded she sat down and read aloud the letter to her dead mother, and asked her if it was not indeed good news and why she did not answer.

By this time Sun-doki was on his way home, rejoicing more in the anticipated meeting with his wife than in all the honours that had been showered upon him at the capital. When he was as yet three hundred li from home his pleasant anticipations were changed into dreadful fear. In a dream his wife appeared to him just as she appeared after the beating she had received at the hands of his father. She came and fell before him weeping and beating her breast. She told him that she had found it impossible to live longer, and that she was dead, and she entreated him to go to his home and unravel the mystery and clear her name from the opprobrium that had been heaped upon it.

He awoke and knew that what he had heard was true. In feverish haste he ordered up his horses and his sedan chair and started on at midnight. He did not let his men stop to sleep once until he had covered the whole three hundred li. His excitement increased as he approached his native village. He seemed to be burning up with a fever, and he urged the jaded carriers on with cruel persistency. As he entered the village he met his father coming out to meet him. In spite of his haste he was obliged to get out of his chair and salute his father, and together they went toward the house. But the father fearing the consequences to his son that might follow the loss of his wife, had in the meantime arranged another marriage for him with the daughter of a wealthy gentleman of the place, and as they were about to pass that house his [page 453] father tried to get him to go in and see his future father-in-law, hoping to divert his mind and render lighter the blow that he knew must come But the son would not think of it, and pressed straight on home with the dead weight of his presentiment weighing upon his heart.

He went straight to his wife’s room, and there she lay just as she was at the moment she died. His soul was torn by conflicting emotions, the strongest of which was revenge. There was no time to weep now. No time to think of the past. The first thing was to avenge this noble woman’s death.

He tried, to draw out the knife but it did not stir. He whispered in her ear.

“Let me pull it out and I swear that I will avenge you with it;” again he tried and this time it came out with the greatest ease, and from the open wound issued a bird with blue plumage, and as it flew out of the window it cried “Ma-wha！ Ma-wha！” It was followed by another which also cried “Ma-wha! Ma-wha!”

“Ah,” cried the young Sun-doki “I know where to look for the author of all this. I ought to have known that Ma-wha’s jealousy would cause trouble.” He took the knife in his hand and went out. He called all the servants together and then ordered Ma-wha to be brought. He bound her to the same whipping-bench that had witnessed the humiliation of his dead wife, and beat her with his own hand until she confessed the crime and told the name of her accomplice.

The latter was banished to a distant island, but Ma-wha was beheaded with the very knife that had worked such ruin in the young man’s hopes.

Going back to the body of his wife he sat down by it to mourn, but the lack of sleep for so long, together with exhaustion resulting from the tension of his nerves, overcame him, and he sank into a feverish sleep beside the body. Again the vision came, this time radiant with joy and more beautiful than ever. She said:

“My spirit came before the throne of God and he said to me, ‘This evil came upon you because you did not wait the allotted three years before your union.’ ‘Yes,’ I answered ‘we did wrong, but are we not punished enough already? If I do not go back to my husband, be will surely die and bring [page 454] sorrow to his aged parents who have done no wrong.’ He answered my prayer, and sent an order to the wardens of Hades bidding them let my spirit come back to earth for eighty years.”

At this moment Sun-doki awoke and lo! before him lay the body of his wife, but it had turned over on to its side. He seized her hands and chafed them. The color began to come back into her face. Soon she heaved a little sigh and her heavy lashes trembled, and then her eyes opened wide, her strength came back and the joyful Sun-doki with a cry of joy flung his arms about her and covered her with caresses.

But the poor father was in trouble again, for the girl with whose father had concluded the engagement on behalf of his son refused to marry him now that his wife was restored, for that would degrade her to the position of second wife, and yet she refused to marry any one else, for when an engagement is once consummated the parties are supposed to be to all intents and purposes man and wife, and marriage with another then is a great crime. So the father sent a letter to the king relating the wonderful circumstance of the wife’s restoration, and the sad fate of the other girl condemned to a life of solitude.

The king was so touched by the recital of the tale that he made out with his own hand a special license whereby Sun-doki was allowed to have two first wives. The wedding followed soon, and they all lived long lives of happiness and usefulness and left heir substance to their babes.

**Odds and Ends.**

**Why Morning Calm？**

The sages named this little land Chosun,

But they surely must have done it just for fun.

For by strict interpretation

“Morning Calm” should be a nation

Where no diplomatic clouds obscure the sun.  [page 455]

Why did the sages call it that I wonder;

For it seems to me a monumental blunder.

To have called it “Morning Calm”

Should have cost them many a qualm,

For by noon they might have known that it would thunder.

The sages named this little land Chosun,

But it’s hard to understand why this done;

Though ‘twas in the days primeval,

Long before the late upheaval,

When old Hideyoshi scooped the little bun.

The sages named this little land Chosun.

Must have been before the histories begun.

For before the Christian era

In the Kojiki we hear a-

Bout how Empress Jingu took it on the run.

If the sages saw some ‘‘interested power,”

To the north/east like thunder-clouds begin to lower,

I should like to ask them whether,

Just to suit the changeful weather.

Morning Calm might not be changed to Evening Shower.

The sages doubtless thought ‘twould do no harm

For the Japanese to ask her to reform;

Yet had they foreseen M\_\_\_\_\_\_\_\_\_\_\_

Then of course they’d have been sure a

Morning Calm might quickly change to Evening Storm.

The sages named this little land Chosun

And thus committed error number one.

Did they drink her health, prophetic?

I’d have given them an emetic,

Just to teach them such a paradox to shun.

The sages named this country Morning Calm,

And for inconsistency they take the palm.

With the soldiers shouting man-se

Just at daybreak, do you fancy

To the sages’ sleepy eyelids would be balm?

[page 456]

Since the sages with these useless names encumber

All the earth, we should not wake them from their slumber;

‘Twould be better far, I deem,

To promulgate some such scheme

As to give a land no name, but just a number.

If the sages had not lit upon Chosun,

To my thinking, golden laurels they’d have won.

Some nice name they ought t’have Chosun,

(Surely I could name a dozen)

And so saved the suffering public from this pun.

I don’t see what made the ancient sages act so;

In this case I’m sure their brains they must have racked so;

That, when future lands are christened,

(If to my advice they’ve listened)

They will wait a while and name them ex post facto.

POLEMICUS.

**Blue Tile**.

Many years ago there was one man in Korea who knew how to make blue glazed tile, and only one. He guarded his secret so carefully that no one, not even his son, learned it. Consequently when he died the art was lost. The blue tile which we occasionally see by twos and threes on the top row of government buildings did not come from China as some suppose but were made here. After the art was lost the government thought to secure blue glazed tile by bringing over a skilled workman from China. He came but it was found that his tiles would not stand the weather and soon cracked and were broken. That one Korean who was so secretive by temperament as not to hand down the secret to his son, has passed into proverb and when a man is very uncommunicative he is called Chung ka-wa Chang-su or “A blue-tile Merchant.”

**A Rebellious Mountain.**

In the town of Chuk-san about thirty miles to south-east of Seoul is a mountain called Cho-p’i San. Its shape is such, and it “faces” in such a direction, that it is believed to have turned its back on Seoul and is considered a rebellious mountain. For this reason, whenever, in days gone by, a traitor was executed and his body torn into portions to be sent about the country as a [page 457] warning to all, after the parts were brought back to the capital they were always carried to this mountain and thrown upon its slope. This is not merely a former custom but has continued up recent times for it was no longer than twenty- seven years ago that it was done.

**Question and Answer.**

 (17) Question. The Korean months from the second to the tenth inclusive are named from the number of the month, what is the meaning of the names of the first, eleventh and twelfth months?

Answer. The first moon is called Chung-wul, or 正月, meaning literally the “Straight Moon,” which has come to mean the “Straightway Moon” or first moon. The eleventh moon is called Tong-ji Tal or 冬至 or “Winter arrival” moon which to the Korean means the month that sees the end of winter, for it is supposed to end about the time of the winter solstice when the days begin to grow longer. In writing, the Koreans would call it 至月 or Chi-wul. The twelfth moon is called the Sot-tal of which the sot is a pure Korean word which is used simply as the name of this month and has at the present no other meaning. Its derivation would be an interesting subject of enquiry. It is the only month that has a purely Korean name. This word Sot-tal is a euphonized form of Sol-tal, the 1 being attracted into the form t by the following t. This word sol corresponds to the Chinese word 臘 which is pronounced nap by the Koreans. This character means to sacrifice to the gods three days after the winter solstice; so it would seem that the pure Korean word sol is in some way connected with the idea of sacrifice but at the present day it refers only to that particular festival.

**Editorial Comment**

The Seventeenth Annual Meeting of the Presbyterian Mission in Korea was held in Seoul during the last days of September. [page 458]

It appears that during the past year over eleven hundred Koreans have been added to the full membership of the church through the labors of this mission. As to the nature of the work and the part the natives themselves do in it we cannot do better than quote the summary of the work done by the northern branch of the Mission with headquarters at Pyeng- yang.

There is one central church with eighteen associated places of meeting. Besides these there are 179 recognized out-stations, having, from one to six meeting-places in connection with each. There are sixteen or more additional groups unrecognized as yet by a missionary’s visit. The out-stations are grouped, for administrative purposes, into six country circuits. The adult membership numbers 2944 and there are ninety on the roll of baptized infants. Seven hundred and eighty-four adults were baptized, on profession of faith, during the year. Three thousand eight hundred and thirty-seven persons have been publicly recognized as catechumens, or enquirers, of whom one thousand five hundred and eighty were received this year. These all represent a total of 11,905 adherents who are more or less regular church attendants.

In this field there are eight ordained foreign missionaries. There are, as native assistants, seventy-three unsalaried local leaders, and nineteen helpers who travel on circuits. All but six helpers are supported by the natives. There are a hundred and fifty-two church and chapel buildings, forty-six of which have been built during the past year and all without foreign aid. And all churches have provided their own current expenses. There are forty-one schools, and thirty of the teachers are supported entirely by the natives and all the rest are supported by the natives in large part. Twenty-one schools have been organized during the past year. The pupils under instruction number five hundred and ninety-two.

The total amount contributed by the natives for all purposes was yen 8648.63.

Eighty-four special classes for Bible study were held; thirty-one being taught by missionaries and the rest by native helpers. Eighty-two of these classes were held entirely at native expense.

Such is the official statement of the northern station of [page 459] this mission. We give prominence to the fact of self-support because, among a people so mercenary as the oriental, the willingness to put his hand into his pocket and pay for a building to be used exclusively for Christian purposes is perhaps one of the surest evidences of sincerity.

There is no evading the fact, even if we wished to evade it, that Christianity is becoming firmly established in certain portions of this country, especially in the north where the people are more vigorous and independent than in most other parts of the country. But even in other sections of Korea, notably in the vicinity of the capital and in Whang-ha Province, important Christian centers are found which are growing with great rapidity and on a basis of native support which promises the very best results.

In regard to the hospital, for which funds have been provided through the generosity of friends in America, it does not seem to be the general wish of the mission to have a large and thoroughly equipped institution even though the funds should by ample. It is feared by some that if prominence is given to this work it will give the impression to the natives that Christianity is a sort of eleemosynary institution bent on benevolence and philanthropic work. With this it is difficult to agree, for if medical work is valuable at all from an evangelistic standpoint, as an entering wedge, then there should be no fear that the work will be too large. Every man who seeks physical aid at the hospital comes in contact with direct Christian teaching, entirely outside of the mere medical work. A vast majority of the people who apply for medical or surgical aid could be approached at no other time with such ease and with such certainty of a thoughtful hearing. There were towns where the people would not listen to Christ’s preaching and we are told that there He only laid his hands on the sick and healed them. There was no apparent fear that his purpose would be misunderstood.

A large and thoroughly equipped hospital would be a grand object lesson showing the Korean Christian that the constant pressure in the direction of self-support is not because the church in America is not willing to give the money, but because it is necessary to the building up of a strong self-reliant native church. The Presbyterian Hospital in New [page 460] York City is so far from being self-supporting that only the merest fraction of its support comes from the patients. How much less then could a hospital in Korea be self-supporting.

Such being the case it affords a splendid opportunity to prove the generosity of the home church without in any sense “pauperizing” the Korean church or, giving the impression that Christianity is mainly humanitarian.

**News Calendar.**

The matter of Roze Island has at last been settled. Min Yung-ju, on Oct. 3rd, put down $35,000 and so recovered the island to the government. The public will probably never learn the ins and outs of this curious affair and in truth, it is better left alone. It is, however, significant that the Law Department has ordered the rearrest of Min Yung-ju in connection with it. The Japanese who had the claim on the island is to reimburse the Koreans whose houses he pulled down. Of course the possession by a Japanese (or the Japanese) of Roze Island, which completely dominates the harbor of Chemulpo, could not be devoid of political meaning, and for this reason its acquisition would naturally be an international event of interest to other powers besides those immediately concerned. Roze Island means as much to Chemulpo as Deer Island does to Fusan or Ko-je Island to Masanpo. Its alienation would thus set a very questionable precedent and the Japanese have acted with great good sense in handing it back to the Korean government.

In September the War Office, Foreign Office and Police Department were the only ones to receive the regular remittance from the Finance Department. Many of the officials connected with the other Departments are in arrears with their salary. The shortage in the crops accounts for this, as the land tax forms the major portion of the government revenue. [page 461]

A Chinese merchant named Tung Shun-tai built a three-storey house beside the palace and overlooking the palace wall. It was rather evident that its height was intended as an argument for its sale to the palace authorities, but the builders overreached themselves, for the Chinese Consul with great good sense refused to incur the ill-will of the Government by upholding any such imposition. The builders were summarily ordered to take down the third storey of the building. Of course everyone expects that the Government will pay a good round price for property that it buys from foreigners, but that is a different thing from building in an annoying fashion for the purpose of forcing a purchase. This looks a good deal like blackmail.

On Oct. 1st, the Chief Justice of the Supreme Court, Ku Yung-ju, resigned and the Vice-minister of the Police Department, Yi Keun-t’ak was appointed to the position thus made vacant.

We are pleased to learn that early in the current month M. Clemencet, the efficient manager of the Korean Post Office, renewed his contract with the Korean Government. We believe the time will come when the Post Office will be not only self-supporting but will be a source of revenue to the government.

From the Cho-sun Sin-po, a Japanese daily paper in Chemulpo, it appears that the Japanese are agitating the question of securing the reconsideration of the regulation which permits. Japanese subjects to come to Korea only after securing passports from their government. A united effort is likely to be made by the Japanese Boards of Trade in the different open ports of Korea to secure free entrance to Korea for Japanese. The Editor of that paper argues that even if objectionable characters come there is an efficient Japanese police which will prevent them from harming the people and there is always the possibility of appeal to the Japanese Consul.

Now it is well known how Japanese of the lower classes treat Koreans of the same class, even under present conditions. Every foreigner has seen it and understands very well that this one thing does more to prevent cordial relations between Koreans and Japanese than any other. The Japanese [page 462] Government acted with the utmost wisdom in carefully scrutinizing every Japanese who proposed to come to Korea, and the removal of this check would be a severe blow to good order and a fatal bar to the growth of friendly relations. An eye-witness of the events in Song-do two years ago tells us of how the Japanese went into the ginseng fields and literally helped themselves to the valuable roots, and what is more, the Japanese police who were sent to that place actually connived with and protected the Japanese thieves in this wanton spoliation. No, it is absolutely necessary that the Japanese government hold such men in check or the results will be most deplorable both for the Koreans and for the Japanese in this country. We fully sympathize with Japanese efforts to develop the wealth of Korea and we believe that no others are so well prepared to do it as they, and it is for this very reason that we strongly favor every regulation which would tend to prevent bitter feeling between Koreans and Japanese.

On Oct. 2nd a Japanese fell in front of the locomotive at the South Gate Station and was instantly killed.

According: to the native papers a thief entered a high official’s house a few days ago and stole his Sin-ju or ancestors’ idol and held it to ransom. But the official did not see it in that light and proceeded to make another idol to fill the accustomed niche.

From the same source we learn that the magistrate of Kyo-dong, a district not far from the capital, has presented a difficult mathematical problem to the Home Department. In travelling through his district he found 496 houses deserted by their occupants on account of the famine. He asks how he is to return the customary amount of revenue from his district.

If the native papers are correct, the Korean Government has declined an offer made by the Russian authorities to complete the Korean telegraph line through to the Tuman River.

It is unfortunate that the Korean Government should pay $3100 to reimburse the Chinese merchants whose windows were broken in the recent incipient riot near the Big Bell Street. The evidence would show that the Chinese were [page 463] to blame for the whole affair and to pay them an amount of money so far in excess of the damage puts a premium on riots.

We have to record the execution by decapitation of nine Koreans who were leaders of a seditious society called the Whal-pin-dang or “Society for the Relief of the Poor,” which operated last year in Kyung-sang Province. Three others, who were leaders in the attack on the Roman Catholics on Quelpart were executed by strangulation.

We note the arrival, about the middle of October, of M. Cuvellier, Vice-consul for Belgium in Seoul.

Mr. Berteux has been appointed Secretary of the French Legation in Seoul to fill the vacancy caused by the transfer of M. Lefevre from that post to the Directorship of the “Northwestern Railroad.

A branch of the Seoul Post Office is to be opened outside the West Gate on Nov. 1st. The management seem to be doing every thing in their power to render the Post Office as convenient as possible to the public. From November first the Seoul Electric Company will put on a large number of the new cars and instead of running every twenty minutes there will be a ten minute service. The public is to be congratulated.

On the 28th instant, at a meeting of the Council of the Korea Branch of the Royal Asiatic Society, J. H. Gubbins, C. M. G. resigned the presidency of the Society. The Society has been very fortunate in enjoying his services during the initial stages of its formation; for his long residence in the East and his close connection with the Asiatic Society of Japan rendered his advice and help of inestimable value. As Mr. Gubbins is leaving Korea the council, perforce, accepted his resignation.

The rumor is again abroad that the government contemplates enlarging the city by building a wall which shall include most of the suburbs outside the West, Little West and South Gates. A work of such magnitude must be a severe strain on the finances of the country at the present stage.

October 28 was the fifth anniversary of the assumption by the king of Chosun of the Imperial title, and the change of the name of this land from Chosun to Ta-han. His Imperial [page 464] Majesty received in audience the diplomatic body and the foreign employees of the government who were doubtless unanimous in wishing him and the Empire a long and prosperous career.

On October 23rd Rev. E. M. Cable of the Methodist Mission was married to Miss Myrtle. Elliot. The ceremony was performed at Chemulpo by Rev. Geo. H. Jones assisted by Rev. W. C. Swearer. The bride was given away by Rev. H. G. Appenzeller. Margaret Jones and Madeleine Hulbert acted as bridesmaids. The wedding took place at high noon and was followed by a wedding breakfast at the residence of Rev. Mr. Jones. The Review wishes the bride and groom all happiness and a honey-moon fifty years long.

We are pleased to record the return to Korea of Rev. H. G. Appenzeller, from his furlough in America. We understand that his family will follow him in the spring.

We are sorry to learn that Dr. A. D. Drew of Kunsan is leaving for America with his family from considerations of health. We trust that their absence will be only temporary.

Hon H. N. Allen and Mrs. Allen left Seoul about the middle of October for a short furlough in the United States. During his absence Mr. Gordon Paddock is Charge d’Affaires. We wish Dr. And Mrs. Allen a pleasant journey and a speedy return.

A poor man in the southern part of the city pawned some goods receiving five thousand cash. A man loitering near saw him come out with the money and followed him when he entered a small side street the robber, for such he proved to be, drew a revolver and demanded the money, threatening to shoot if it was not given up. He secured the money and the poor gentleman has nothing but his pawn ticket to show for the transaction. There are many parts of the city where Koreans do not care to go at night, notably the cut near the Imperial Altar. Another thief pretended to be a house-broker and asked to look at a house. He was admitted and at the muzzle of a revolver looted the place of all portable valuables. *Whang-sung Sin-mun*.

Min Pyung-suk has resigned from the command of the gendarmes and Min Yung-whi has been appointed to the place. [page 465]

**KOREAN HISTORY.**

The twelve provinces were reconstructed into five and there were seventy-five prefectures in all. This plan however was abandoned two years later. Now that Koryu had regained control of her own territory, the Yu-jin tribe thought best to cultivate her good will and so sent frequent envoys with gifts of horses and other valuables. But when the Emperor of Kitan, angry because the King refused on the plea of ill health to go to Kitan and do obeisance, sent an army and seized six of the northern districts this side the Yalu, the Yu-jin turned about and ravaged the northeast boundary. The next year the Yu-jin joined Kitan and crossed the Yalu but were speedily driven back by Gen. Kim Sang-wi.

In the autumn the Kitan army was again forced back across the border. The Koryu army had now grown to such proportions that the question of revenue became a very serious one and the officials found it necessary to suggest a change. They had been accustomed to “squeeze” a good proportion of the soldiers’ pay and now that there was danger of further change which would be only in the officials’ favor, the soldiers raised a disturbance, forced the palace gates, killed two of the leading officials and compelled the King to banish others. They saw to it that the military officials took precedence of civil officials. From that time on there was great friction between the military and civil factions, each trying to drive the other to the wall.

The next year, 1015, the Kitan people bridged the Yalu, built a wall at each end and successfully defended it from capture; but when they attempted to harry the adjoining country they were speedily driven back. The military faction had now obtained complete control at the capital. Swarms of incompetent men were foisted into office and things were going from bad to worse. The King Was much dissatisfied at this condition of affairs and at some-one’s advice decided to sever the knot which he could not untie. He summoned all the leaders of the military faction to a great feast, and, when [page 466] he had gotten them all intoxicated, had them cut down by men who had lain concealed in an adjoining chamber. In this way nineteen men were put out of the way and the military faction was driven to the wall.

Year by year the northern people tried to make headway against Koryu. The Sung dynasty was again and again appealed to but without success. Koryu was advised to make peace with Kitan on the best terms possible. The Kitan generals, Yu Pyul, Hang By-un and Ya-yul Se-chang made raid after raid into Koryu territory with varying success. In 1016 Kitan scored a decisive victory at Kwak-ju where the Koryu forces were cut to pieces. Winter however sent them back to their northern haunts. The next year they came again and in the following year, 1018, Gen. So Son-ryung came with 100,000 men. The Koryu army was by this time in good order again and showed an aggregate of 200,000 men. They were led by General Kang Kam-ch’an. When the battle was fought the latter used a new form of stratagem. He caused a heavy dam to be constructed across a wooded valley and when a considerable body of water had accumulated behind it he drew the enemy into the valley below and then had the dam torn up; the escaping water rushed down the valley and swept away hundreds of the enemy and threw the rest into such a panic that they fell an easy prey to the superior numbers of the Koryu army. This was followed by two more victories for the Koryu arms.

The next year, again, the infatuated north-men flung themselves against the Koryu rock. Under Gen. So Son-ryung they advanced upon Song-do. The Koryu generals went out thirty miles and brought into the capital the people in the suburbs. Gen. So tried a ruse to throw the Koryu generals off their guard. He sent a letter saying that he had decided not to continue the march but to retire to Kitan; but he secretly threw out a strong force toward Song-do. They found every point disputed and were obliged to withdraw to Yung-byun Like most soldiers the Koryu forces fought best when on the offensive and the moment the enemy took this backward step Gen. Kang Kam-ch’an was upon them, flank and rear. The invaders were driven out of Yung-byun but made a stand at Kwi-ju. At first the fight was an even one [page 467] but when a south wind sprang up which lent force to the Koryu arrows and drove dust into the eyes of the enemy the latter turned and fled, with the exulting Koryu troops in full pursuit. Across the Suk-ch’un brook they floundered and across the fields which they left carpeted with Kitan dead. All their plunder, arms and camp equipage fell into Koryu hands and Gen. So Son-ryung with a few thousand weary followers finally succeeded in getting across the Yalu. This was the greatest disaster that Kitan suffered at any time from her southern neighbor. Gen. So received a cool welcome from his master, while Gen. Kang，returning in triumph to Song-do with Kitan heads and limitless plunder, was met by the King in person and given a flattering ovation. His Majesty with his own hands presented him with eight golden flowers. The name of the meeting place was changed to Heung-eui-yuk, “Place of Lofty Righteousness.” When Gen. Kang retired the following year he received six honorary titles and the revenue from three hundred houses. He was a man of small stature and ill-favored and did not dress in a manner befitting his position, but he was called the “Pillar of Koryu.”

Many towns in the north had been laid waste during the war and so the people were moved and given houses and land. The records say that an envoy came with greetings from the kingdom of Ch’ul-ri. One also came from Ta-sik in western China and another from the kingdom of Pul-la. Several of the Mal-gal tribes also sent envoys; the kingdom of T’am-na was again heard from and the Kol-bu tribe in the north sent envoys. In 1020 Koryu sent an envoy to make friends again with her old time enemy Kitan and was successful. The ambition of the then Emperor of Kitan had apparently sought some new channel. Buddhism, too, came in for its share of attention. We read that the King sent to Kyong-ju, the ancient capital of Sil-la, to procure a bone of Buddha which was preserved there as a relic. Every important matter was referred in prayer to the Buddhistic deities. As yet Confucianism had succeeded in keeping pace with Buddhism. In 1024 the King decreed that the candidates in the national examinations should come according to population three men from a thousand-house town, two from a five hun- red-house town and one each from smaller places. Several [page 468] examinations were held in succession and only those who excelled in them all received promotion. The great struggle between Buddhism and Confucianism, which now began, arrayed the great class of monks on the side of the former and the whole official class on the side of the latter. The former worked upon the superstitions of the King and had continual access to him while the latter could appeal to him only on the side of general common sense and reason. Moreover Buddhism had this in its favor that as a rule each man worked for the system rather than for himself, always presenting a solid front to the opposition. The other party was itself a conglomerate of interests, each man working mainly for himself and joining with others only when his own interests demanded. This marked division of parties was strikingly illustrated when, in 1026, in the face of vehement expostulations on the part of the officials, the King spent a large amount of treasure in the repairing of monasteries. The kingdom of Kitan received a heavy blow when in 1029 one of her generals, Ta Yun-im, revolted and formed the sporadic kingdom of Heung-yo. Having accomplished this he sent to the King of Koryu saying “We have founded a new kingdom and you must send troops to aid us.” The Koryu officials advised that advantage be taken of this schism in Kitan to recover the territory beyond the Yalu which originally belonged to Ko-gu-ryu and to which Koryu therefore had some remote title.

Neither plan was adopted. It seemed good to keep friendly with Kitan until such time as her power for taking revenge should be past, so envoys were sent as usual, but were intercepted and held by the new King of Heung-yo. This policy turned out to be a wise one, for soon the news came that Kitan had destroyed the parvenu.

Now that the fortunes of Koryu were manifestly in the ascendant, many people in the north sent and swore allegiance to her, thus following the example of a certain Kitan envoy who at this time transferred his citizenship voluntarily from Kitan to Koryu.

The King died and his son Heum, posthumous title Tuk-jong, came to the throne in 1032. He married his own sister. All friendly relations with Kitan were broken off, because the bridge across the Yalu was not destroyed. It did not seem [page 469] a friendly act to leave this standing menace to the peace of Koryu. In view of this the King ordered a wall to be built across the entire peninsula from the Yalu River to the Japan Sea. It was nearly a thousand li long. This would seem almost incredible were it not that the facts are given in such detail. The wall was twenty-five cha high and the same in breadth and stretched from Ko-gung-na Fortress, near Eui-ju on the Yalu, to Yong-heung near the Japan Sea. The Kitan people tried to hinder this work but without avail. This period marks the acme of Koryu’s power and wealth. She had reached her zenith within a century and a quarter of her birth and now for three centuries she was destined to decline.

The younger brother, Hyong, of this King Tuk-jong, succeeded him in 1035, after a short reign of three years. He continued the work of making impregnable the defenses of the north. He built a wall from Song-ryung Pass in the west to the borders of the Yu-jin tribe in the north-east. He also built a Fortress Cha-jun, now Ch’ang-sung. His reign beheld the riveting of Buddhistic chains upon the kingdom. Those who could read the signs of the times surmised this when, in 1036, the King decreed that, if a man had four sons, one of them must become a monk. Because of the Buddhistic canon against the spilling of blood the death penalty was commuted to banishment. Another Buddhistic anniversary was instituted. The King also inaugurated the custom of having boys go about the streets bearing Buddhistic books upon their backs from which the monks read aloud as they passed along. This was for the purpose of securing blessings for the people.

In order to counteract the tendency toward luxury, the King forbade the use of silk and gold and went so far as to burn up the whole stock of silk held by the merchants. He made a new law of primogeniture. The first son is to succeed. If he dies, the son of the first son succeeds. If there is no grandson the second son succeeds. It there is no son by the wife the son by a concubine succeeds. It there is none then a daughter succeeds. The Yu-jin tribe came with rich gifts and promised faithfully to refrain from raiding the frontier again. In 1047 the King was succeeded by his younger brother, Whi, posthumous title Mun-jong, who was [page 470] destined to sit upon the throne for thirty-seven years. After announcing to his suzerain his accession, he followed the custom of his house and married his sister.

This monarch at first showed a blending of Buddhistic and Confucian influences, for the annals state that in his second year he fed ten thousand monks in the palace and gave them lodging there, and that shortly after this he built a Temple to Heaven before the palace. The Yu-jin tribe broke their promise and made a descent upon the border fortresses but were driven back; and not only so, but the Koryu forces followed them to their haunts and burned their villages to the ground.

In 1053 the system of taxation was overhauled and a new schedule of weights was made. The King sent a letter to Kitan complaining that the bridge across the Yalu still stood, that a wall had been built to secure it and that a horse relay system had been established, with this bridge as one of its termini. It seemed, in the words of the letter, that “Kitan was the silk-worm and Koryu was the mulberry leaf.” The King was anxious to attempt an embassy to China and for that purpose suggested that a boat be built on the island of Quelpart but the officials dissuaded him from the attempt.

The year 1056 was signalised by the arrival of an envoy from Japan. It is probable that the strong Buddhistic tendency which had developed in Japan had tempted the Japanese to send and secure further instruction in that cult and to secure relics and paraphernalia. The envoy may have asked that Buddhist teachers be sent, but the records say nothing to this effect.

Buddhism was making steady advances. A large quantity of metal intended for the manufacture of arms was taken by order of the King and made into nails for use in building monasteries. He took away houses from many wealthy people, among them some of his own relatives and gave them to the monks. The law requiring that of four sons one must become a monk was now revised so as to read that one of every three should don the cowl. Nearly every house furnished its monk. The King said “From the very first our Kings have encouraged Buddhism and each generation has paid attention to the building of monasteries. By so doing many blessings [page 471] have been received. Now that I have become King I find that many evils are oppressing the state because of the neglect of the important precept. I will now mend this breach in our conduct and restore to the country her former prosperity.” So he built monasteries in various places. The officials all used their influence against this but the monks carried the day. A Buddhist book called Tal-jang-gyung was sent by Kitan as a gift to Koryu.

This period was not without some hopeful signs. A law was passed that no man should be punished before being tried before three judges. The government built a fleet of a hundred and six sailing vessels to carry the government rice from one port to another. The boats made six trips a year.

But the advances, or rather retrogressions, in a Buddhistic line were still more marked. In 1065 the King’s son Ku cut his hair and became a monk. A law was promulgated that no beast should be killed in the land for three years. A monastery was being built in Song-do containing 2,800 kan, each kan being eight feet square. It took twelve years to complete it. When it became ready for occupancy there was a magnificent festival at which all monks within a radius of many miles were present. The feasting lasted five days. There was an awning of silk, covering a passage-way from the palace to this monastery. Mountains and trees were represented by lanterns massed together. The King dressed in the robes of a high priest. In this monastery was a pagoda on which 140 pounds of gold and 427 pounds of silver were lavished.

**Chapter IV.**

Revenue. . . . mathematics. . . . the bridge removed. . . . friends with China again. . . . Confucianism wanes. . . . Buddhist book from Japan. . . . frontier defence. . . . prophecy. . . . Han-yang made a secondary capital. . . . new laws. . . . cash counterfeited. . . . Yu-jin taken. . . . botany . . . . beginnings of the Kin power. . . . between Kitan and Kin. . . . kingdom of Wun. . . . China allies herself with Kitan. . . . Kin seeks the good will of Koryu. . . . dancing-girls and Buddhism. . . . Kin demands Koryu alliance. . . . refused. . . . defense of the north. . . . an am- [Page 472] bitious official. . . . Kitan falls. . . . Sung dynasty falls. . . . harbor improvement . . . . Buddhist trickery. . . . rebellion quelled. . . . historical work, Sam-guk-sa. . . . an abject king. . . . Kin immigrants. . . . a good governor for Quelpart. . . . military faction dominant. . . . criminals, houses destroyed. . . . king banished. . . . a plot foiled. . . . the emperor suspicious. . . . military and monastic factions. . . . attempted revolution. . . . monastic revolt.

It is evident that population and revenue are proportionate. Not often is the question of population touched upon in the Korean annals but some light is thrown upon it by the statement that at this time the revenue from the north, from the most distant places only, was 49,000 bags of rice. From this we must infer that the north was fairly well populated.

An interesting point in connection with the mathematical knowledge of the time is brought out in the statement that the system of land tax was changed and was collected at a certain rate per each square of thirty three paces; but if the field was large the tax was a certain amount for each tract forty-seven paces square. The square of thirty-three is 1089 and the square of forty-seven is 2209, which is the nearest possible to twice the square of thirty-three. It would seem then that they had some notion of the properties of geometrical figures.

It was about tins time that Kitan changed its name to Yo. She at once sent an envoy announcing the fact. These were the golden days of Koryu’s relations. The Yu-jin tribe of To-ryung-ko-do-wha came and swore allegiance as also did the Chang-man and Tu-hul tribes. A few years later a Japanese ruler named Sal-ma sent gifts to the Koryu court as also did the people of Tsushima.

During the latter years of this reign the Kitan people were induced to break down the bridge across the Yalu but it was done only by sending at abject letter in which the Koryu king said “As all the world is yours and all the people in the world belong to you, you have no need of a bridge to bind us to you.”

In 1077 an envoy came from the Emperor of China (Sung dynasty) asking aid against the Kitan. The king might well have turned and answered that as the Emperor had remained deaf to Koryu’s entreaties for help so now Koryu would decline to respond. But he did nothing of the kind; [page 473] this opportunity to reestablish friendly relations with China was hailed with delight by all classes. The king, though ill, was carried on his bed outside the city walls to meet this welcome messenger. The Latter was treated royally and was loaded with so many gifts that he could not take them back with him. He had no intention, however, of leaving them entirely, for he sold them and took the money instead. This sort of thrift was something new to the Koreans and they showed their disgust by ridiculing him; and when he left they spat upon the ground in token of their contempt. We are not told that Koryu gave the aid requested. And yet the friendly relations were continued, as is seen from the fact that in 1079 the emperor sent physicians and medicines to Koryu We have here the first definite mention of gold mining in the statement that the people of Hong-wun dug a hundred ounces of gold and a hundred and fifty ounces of silver, which they sent to the king. He graciously gave it back to them.

In 1084 the king died and his adopted son Hun, posthumous title Sun-jong, came to the throne; but he died almost immediately and was succeeded the same year by his younger brother Un, posthumous title Sun-jong. When the messenger announcing this arrived at the gates of the Kitan capital he was refused entrance, for they said there must be some underlying cause for the sudden death of king Sun-jong. Under the new king, Buddhism continued its rapid advance. In the first year of his reign he instituted a Buddhist examination to take the place of the ordinary examination which was at bottom Confucian; and so Buddhism scored a decided victory over her rival. It was a blow from which Confucianism recovered only by the extinction of the dynasty. These examinations the king attended in person, a Buddhist book being carried before him. He sent the prince to China to learn more about the tenets of the popular faith and when he returned the king went out to welcome him home. The young man brought back 1,000 volumes of Buddhistic books. Later the king secured 4,000 volumes more from the same source. The records distinctly state that he sent also to Japan to secure still other Buddhistic books. This is a strong indication that Japan did not obtain her Buddhism largely [page 474] from Korea. It proves at least that she had a more direct channel for the procuring of Buddhist literature than by way of Korea, otherwise Koryu would hardly have applied to her for books. The king married his own sister. The bridge across the Yalu had been destroyed but it would seem that it had been again built, for now in 1088 the records say it was finally destroyed.

King Sun-jong could not do enough for Buddhism. A vast amount of government rice was turned from its legitimate uses and found its way into the store-rooms of monasteries. The king constructed a thirteen-storey pagoda in the palace. His mother made frequent visits to one of the monasteries.

The only act of this king which was not with special reference to Buddhism was the stationing at Eui-ju of a large number of war chariots to be used in defense of the frontier.

In 1095 the king was succeeded by his son Uk, posthumous title Hon-jong, who was only eleven years old. His uncle Ong become regent but proved unfaithful and in the following year drove the boy from the throne and proclaimed himself king. His title was Suk-jong. The most important events of his reign were in connection with the founding of a second capital as Han-yang the present Seoul. The monk To sun who, it will be remembered, had taught the young Wang-gon the science of war, had also left a prophecy to the effect that after 160 years it would be well for the kingdom if the site of the capital be changed. The preliminary arrangements were made early in this reign but it was not until the year 1104 that a palace was actually constructed there, nor was the royal residence changed either at this time or at any later period, for any considerable length of time. A few important laws were promulgated; that if relatives intermarried they could not receive official position; that the nomination of an heir to the throne should be made only after consultation with the court of the northern suzerain; that candidates who failed to pass the government examinations should be solaced by receiving military rank.

It is said that in 1100 copper cash had begun to circulate for the first time with freedom among the people. Buddhism also made material advances during this reign and riveted its [page 475] fetters more firmly upon the body politic. On the whole it was a very clean reign, when we remember that a usurper was on the throne.

In 1106 Suk-jong’s son U, posthumous title Ye-jong, came to the throne. At the very first he was confronted by a new problem. The people had yet to learn that the coinage of money is a purely government monopoly. The readiness with which cash circulated tempted some to attempt to counterfeit it. The king consequently promulgated a law inflicting a heavy penalty upon this offense and at the same time made a law against the adulteration of food.

Having, in his third year, married a near relative he took as a teacher a monk named Un-jin, another indication of the steady progress of that cult. The talk about the change of site for the capital resulted in the building of a palace at P’yung-yang and several royal progresses to each of the proposed sites.

The tribe of Yu-jin had repeatedly promised to remain peaceful and had as often broken their word; so now when they began to grow restless again, the King decided to make an end of the matter. He sent a strong force into their territory, killed 4,800 men and took several thousand prisoners. The territory was divided into four administrative districts.

In 1115 the king developed a fad. He became an enthusiastic botanist. He ransacked the kingdom for rare and beautiful plants and sent them to China in exchange for many kinds that were not indigenous.

We have now arrived at the threshold of events which were destined to result in the founding of a great dynasty. In order to explain we must go back a few years. Early in this dynasty a Koryu monk from P’yung-yang, named Keum-jun, had fled, for some reason not stated, to the town of A-ji-go among the Yu-jin tribe. He had there married a Yu-jin woman and gotten a son whom he named Ko-eul. He in turn begot Whal-ra, and to him were born many sons, the eldest of whom was Hyo-ri-bal and the second Yong-ga. The latter was unusually bright and popular and eventually became chief; but on his death the son of his brother Hyo-ri-bal, named O-a-sok, took his place. O-a-sok died and his younger brother, A-gol-t’a, became chief. Yu-jin was at this [page 476] time a small weak tribe under the sway of the Ki-tan court, but now the masterly genius of A-gol-t’a had come to her help, matters were destined to assume a different complexion.

It was now in 1114 that the little tribe of Yu-jin broke off its allegiance to Kitan and prepared to carve out a career for herself under her great leader. Soon an envoy came in haste from the capital of Kitan commanding the king to stand ready to drive back the Yu-jin tribe if they attempted to escape into his territory, for the emperor of Kitan was about to chastise his recalcitrant vassal.

The next year A-gol-t’a with sublime presumption proclaimed himself emperor and named his kingdom Kin. At the same time he changed his own name to Min.

The Kitan emperor sent again demanding a contingent of Koryu troops. After anxious consultation it was decided to keep the soldiers near home and guard the interests of Koryu. In the war between Kitan and Kin the former were severely handled and again appealed to Koryu for help, but now with no hope of success.

The next year, 1116 a Koryu envoy Yun Eun-sun was sent to the Kitan court but he did not return, so a second one was dispatched to learn the cause. The fact is, the first envoy had fallen into the hands of a new power named Wun which had been set up in eastern Kitan by a man named Ko Yong-ch’ang. War was still raging between Kitan and Kin and the whole country was in a state of turmoil and confusion. The second envoy from Koryu fell into the hands of the Wun people but got out of the difficulty by promptly stating that he was accredited to them by the king of Koryu; and he forthwith laid out his present. This made the upstart “emperor” of Wun wild with delight and, loading the envoy with rich presents, he sent him back home. Instead of going back to the king, however, the envoy returned secretly to his own home, and it was only by accident that the king learned of his return. When he did learn of it he sent for the man and inflicted summary punishment. Of course the Wun people liberated the other envoy and sent him home. Him also the king punished for having saved his life by seemingly offering allegiance to Wun.

The emperor of China sent an envoy to Koryu with gifts [page 477] of musical instruments and took advantage of the occasion to ask the Koryu king about the Kitan people. The king answered, “Of all the savage tribes they are the worst.” When this reply reached the Chinese court some of the courtiers said that the king of Koryu was trying to keep China from knowing Kitan, since there was treasure there which Koryu wanted to secure for herself. The emperor therefore sent and made an alliance with Kitan, which, as the sequel shows, cost him dear.

Kitan was being hard pressed by Kin, and Gen. Ya Ryul-lyung wanted to escape and find asylum somewhere, so the king sent him a verbal invitation to come to Koryu. He replied that he could not do so without a written invitation. The Koryu statesmen feared that this covered some kind of trickery and the written invitation was not sent.

Koryu desired to put out a feeler to see how she stood with the Kin power so she sent a message saying “The district of Po-ju is rightfully Koryu territory and we should be pleased to have it turned over to us.” The answer was given without an hour’s delay, “Certainly, take it and do with it as you wish.” Evidently the great Kin leader did not intend to let a single district stand between him and the good-will of a power which might cause him serious trouble while he was prosecuting his designs upon China.

The year ended with a great feast at the capital of Koryu at which dancing girls from all parts of the country congregated. The records say that they came “in clouds’’ which indicates the social status of the country. Buddhism had her representative in every home, but no severe asceticism would seem to have characterized the people, if this report is true.

The year 1117 beheld repeated triumphs of the Kin leader over the Kitan forces, the flight of the Kitan general Ya Ryul-lyung by boat, the burning of the Kitan fleet and the cession to Koryu of two more districts, thus placing her border again at the Yalu River. But this concession was of design for it was followed by a letter from the Kin court which read as follows: “The elder brother, the Emperor of the Great Kin, to the younger brother, the king of Koryu; we were a small, weak tribe and were badly treated by the Kitan power but [page 478] now we are about to destroy it. The King of Koryu must now make with us a firm treaty which shall be binding to the ten thousandth generation.”

This met with an almost universal negative among the wise-heads of Koryu, but one voice was heard saying “They may be in a position to do us great harm and we should comply with this demand.” The latter opinion did not prevail. Three years later another envoy came from the king of Kin with gifts but the accompanying letter was couched in low language which was construed into an insult and was answered in the same tone. The king then hastened to repair the fortresses in the north and to increase the height of the wall stretching across the country; but the Kin emperor sent and forbade it. When he received as answer the question “What affair is it of yours?” he kept his temper and did not press the demand for he was anxious just then to be on good terms with his southern neighbor.

We must not imagine that these years were barren of events of importance within the bounds of Koryu herself. Splendid monasteries were built, notably the beautiful An-wha monastery; embassies and gifts were received from China; the king made trips to P’yung-yang and Han-yang. In spite of the height to which Buddhism had climbed, we read in the annals that the king frequented the society of dancing girls to such an extent that he drew down upon himself the censure of one of his highest officials, whom he consequently banished. In 1123 the king’s son Ha, posthumous title In-jong, came to the throne. An official, Yi Ja-gyum, who had risen to the highest position under the former king seemed to think him self in a sense on an equality with the young king now on the throne, and wanted to have him bow to him, but the other officials interfered and prevented it. In order to make his position the more secure, and to strengthen his influence over the king, Yi Ja-gyum bestowed upon him his four daughters to wife. Naturally he incurred the bitter enmity of the other officials, who sought means for destroying him, but without success. As a last resort they sent a band of soldiers to the palace to kill him. But he escaped to his private house, taking the king with him. From that place he governed the [page 479] land as he wished. Finding the king an incumbrance he tried to do away with him by the use of poisoned bread, but some-one warned the king, and instead of eating the bread he threw it out of the window and the magpies, which soon discovered it, fell dead on the spot. Thereupon the king sent a secret message to one of his generals and soon the traitor was travelling southward into exile and all his connections and followers were put where they could do no more harm.

It was in the third year of this King, 1124，that the Kin armies finally overthrew the Kitan power. The false report came to Koryu that China had defeated the Kin forces and that the leader of the defeated power was coming to find asylum in Koryu. The king was advised by some to take this opportunity of dealing Kin a staggering blow, but the more cautious advised delay until the report should be authenticated. This was fortunate, for the report proved false.

It was in 1126 that the northern Sung dynasty came to an end at the hands of the all-conquering Kin. The records state that Kin leaders carried the last emperor of the Sung dynasty away and set up one Chang Pang-ch’ang as king in his stead, and changed the name of the dynasty to Ch’o.

When this had been effected the Kin emperor sent Gen. Ya Ryul Ka-geum to Koryu bearing his commands to the king, but what those commands were the records do not tell.

The influence which priestcraft had exercised in Koryu was well illustrated by a monk Myo-chung of P’yung-yang who told the King that there was no more “king Spirit” in the soil of Song-do, but if he should move the capital to P’yung-yang the Kitan, Kin and Sung would all become subject to him. The king believed every word of this and ordered a palace to be built there for his occupancy. A year or so later, after sending the Kin court his abject submission, he essayed to move to the northern city by boat, but a fresh breeze sprang up and he quickly changed ins mind and hurried back to Song-do. The coastwise trade must have been of considerable importance, for we read that the water on the bar at Hong-ju harbor was too shallow for boats of large burden to cross, so the king put several thousand men to work to deepen the channel; but to no effect.  [page 480]

The fight between Confucianism and Buddhism went steadily on. The king was the puppet of the latter but could not always carry out his plans. He wanted to take away the support of Confucian schools and turn over the funds to the monks, but this called out such a storm of remonstrances that he hastened to recall the order. He had not forgotten the flattering words of the monk Myo-chung, and now in 1130 he took occasion to visit the city of P’yung-yang. The tricky monk had made preparation for his coming. Hollow loaves of bread were prepared with holes in their sides after the style of a Jack-o’-lantern. Oil was placed inside and as the king approached the town at dusk these were floated down the stream, and the oil on the water, shining in the light of the setting sun, reflected all the hues of the rainbow. The monk told the king that this was the dragon’s breath. This was to convince the king of the truth of his former statement. But the king’s attendants were sceptical and sent messengers who returned with the bread floats, thus unmasking the trickster. They demanded the head of the monk but the king did not consent.

Foiled in this the ambitious monk laid new plans. In 1135 they were ready to be put in execution. Together with a fellow traitor, Cho Kwang, he massed soldiers at P’yung-yang and set up a kingdom of his own which he named Ta-wi. He called the army the “Celestial Army,” perhaps to keep them in good humor. The government forces easily overcame these insurrectionary forces and Cho Kwang, finding that the end was approaching, tried to buy pardon by cutting off the head of the monk and bringing it to the capital. The king forgave him, but no sooner had he re-entered the gates of Pyung-yang than he raised the standard of revolt again. The royal forces laid siege to the city and having broken down a portion of the wall effected an entrance. Cho Kwang, seeing that there was no longer any chance of safety, set fire to his house and perished in the flames.

We find in the records the curious statement that the law against murder was revised, making that crime a greater one than the killing of a cow. The following year there was a Buddhistic festival at which 30,000 monks were present.