THE KOREA REVIEW, Volume 1

No. 11 (November, 1901)

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[page 481] **The Founding of the Korea Dynasty.**

Korea, the English name of this country, is taken from the name of the country while under the dynasty (918- 1392, A.D.) prior to the present one, whose capital was Song-do (1). There are several books extant, claiming to be histories of that interesting period. The following is a literal translation from the *Song-gyung-ji* (2) (5 vols.) and is given as a specimen of what a student of history has to wade through and select his data from.

An antecedent of T’a-jo (3) named Ho Gyung (4) announced that he was the Sun-god Chang-gun (5) “General of the Fan Ribs” (a name given to Song-do on account of the peculiar formation of its mountains). He and his wife moved from Pak-tu Mountain (6) to Pu-so Mountain (7) now Song-ak Mountain (8). He was very rich and took much delight in shooting with the bow and in hunting with falcons. One day in company with nine neighbours he went out hunting; dusk fell while they were yet a long way from home and, being unable to keep the road in the dark, they went into a cave and slept. Their slumbers were much disturbed by the roaring of a tiger. At daybreak they were horrified to find the tiger crouching at the mouth of the cave; exit was impossible. The ten men said to each other, “The tiger will eat us up!” Many suggestions were made as to what had best

(1) 松都,(2) 松京誌,(3) 太祖, (4) 虎景 (5) 聖骨將軍, (6) 白頭山，(7) 扶蘇, (8) 松岳. [page 482]

be done; it was at last decided that each should throw his hat at the tiger, and should the beast take one of the hats, its owner was to go forward and engage the tiger whilst the rest escaped. Taking turn, according to their rank, each took off his hat and threw it at tiger. Ho Gyung’s was seized! He climbed out while the others remained trembling in the cave.

He fought with the tiger, which lost its footing, fell into the cave and set upon the nine men. Ho Gyung went to the town of P’yung-na (1) to tell the fate of his companions and to get assistance in burying their remains. At the time of the burial he gave a great feast to the Spirit of the Mountain.

The spirit came out and said: “I am a widow and will marry the General of the Fan Ribs, whom I will appoint a great emperor, to govern the spirits of this mountain.” From that time the spirit and Ho Gyung were lost sight of. Though living in a secret place Ho Gyung did not forget his former wife; he was continually with her in his dreams. After a while she had a son whom she called Chang-ch’ung (2), who when he became a man was very clever and had an awe-inspiring presence. He married Ku-so-eui (3), the daughter of a rich man who lived near the West River. They made their home in a defile of the O-gwan Mountain (4). One day a magician, who was going by, saw Chang-ch’ung and said to him: “If you move your house to the south side of the mountain, plant pine trees there and cover the rocks, the three nations will become one.” He followed this advice, moved his house and planted trees here, there and everywhere on the new site. Accordingly the mountain was called Song-ak or Pine Tree Peak (5). Chang-ch’ung had two sons. The younger, Po-yuk (6), while still quite young, went to Chi-ri (7) Mountain in Chul-la Province to study. After his return home he dreamt that he was standing at the top of the Kok-yung (8) and saw the three kingdoms spread out before him as though they were a silver colored sea. When it was day he told his dream to his brother, Yi Che-geun, (9) who said: “You are one to prop up the pillars of Heaven,” (i.e. Your descendants

(1) 平那, (2) 康忠, (3) 具置義，(4) 五冠山, (5) 松岳, (6) 賓肓, (7) 智異山，(8) 鵠嶺, (9) 伊帝建.  [page 483]

shall be kings). Po-yuk married his niece and they went to Ma-ga-ap to live. A magician from Sil-la saw him and said: “If you live here you will certainly have an emperor of the Great Tang (China) as your son-in-law. Two months after this a second daughter was born to them, and they called her Chin-eui (1). She was very beautiful, talented and wise.

Before Suk-jong became king (Tang Dynasty, China, he reigned 756-763 A.D.) in the Kye-sa (2) year, of a preceding reign, he went to see the “famous mountains and streams.” After travelling several days in a junk he sailed up a western branch of the Ta-dong (3) river. When the tide turned he was stranded on a mud bank, and on attempting to go ashore he found the mud so slippery that he could not walk; so he took his money out of the boat, scattered it on the mud and thus was able to walk to dry ground. From that time on the branch has been called the Ton-ga (4) Money Stream. After a few days he went to Song-gol (5) Song-do, and put up at Po-yuk’s house. He found his landlord’s daughter Chin-eui was extremely beautiful and he loved her from the first. Suk-jong was destined to be one of the “Great Ones” of Tang (China) and being of a mind to return thither he one day said to Chin-eui “I am one of the precious ones of the Tang (Dynasty), I entrust my bow and arrow to you,” and left hen A few days later her son, Chak-che-geun (6) was born; he grew up to be clever, able and strong beyond the average. When he asked of his mother who his father was, she replied: “He is one of the great ones of the Tang Country but I do not know his name.” One day Chak-che-geun said: “I am sixteen and would like to learn archery.” His mother gave him the bow and arrows left by his father; he was greatly pleased with his new possession and went out to try it. He shot one hundred arrows and got one hundred bull’s eyes!

Being desirous of finding his father he took passage on a merchant vessel; after travelling for several days they came to a certain place where the winds and waves were so high that the boat could go no further. In their fear of shipwreck the sailors endeavored to conciliate the Spirit of the Storm and

(1) 辰義, (2) 癸巳, (3) 大同江, (4) 錢浦, (5) 松谷, (6) 作帝建. [page 484]

were told that there was a man from Ko-ryu among the passengers and that if they would send him from the boat the storm would cease. Chak-che-geun took his bow and arrows, jumped into the sea and swam to a rock nearby. While sitting upon the rock an old man appeared to him and said: “I am the Dragon King of the Western Sea; every day an old fox comes down from the sky and as he sits upon this rock he beats a drum and recites the Ong-jong (1) classic. My head aches; I cannot endure it any more. If you see the fox I want you to take good aim and kill him.” Chak-ca-geun promised that he would certainly wait there; before long he espied the old fox coming from the north-west. Watching his opportunity he pulled his bow; the string hummed; the fox was hit and fell dead. The old man was immensely pleased; he led Chak-che-geun into the Water Palace and, thanking him, said: ‘‘Sir, you nave relieved me of my great trouble. I will reward your virtue. Have you a desire to go to the Tang Country in the West and seek your father the Emperor? You must take with you seven precious tilings, for then you will return East and receive your mother with honor.” Chak-che-geun replied: ‘‘I have a desire to be king of the Eastern Land” (Ko-ryu). Then said the old man: “Your grandson shall be king of the Eastern Land.” Knowing from this that it was not the purpose of heaven that he should be king, he said not a word. From behind him an old woman asked: “Why do you not marry the old man’s daughter?” He immediately asked the old man to give him his daughter, Cho-min-eui (2) to be his wife. He consented and as a dower gave her seven kinds of precious things. The dragon’s daughter said to Chak-che-geun “Ask my father at once to give you his willow walking stick and the golden pig.” On account of these words he begged these two things of the old man, who said: “These two things are the most precious of all to me I cannot give you both, so take the golden pig.”

Chak-che-geun took the dragon’s daughter, the seven valuables and the golden pig; departing from the Water Palace he came to the North East mountain of Ka-ju (3). One day as he was digging into the earth with the silver cover of a

(1) 臃腫經, (2) 翥妟義, (3) 開州 [page 485]

rice bowl, water sprung up; this is the great well of Ka-ju. After they had lived here for a year the golden pig would not go into his stye; they followed the pig and came to the South side of the Song-ak Mountain. There they built a house and dug a well just outside the door. The dragon’s daughter used this well as a passage-way to and from the Water Palace. This is the well on the north side of the Kwang-myung Sa (1). His wife made him promise that he would not look into the well after her, threatening not to return if he did so. One day he followed her secretly and peeped into the well after she and her little daughter had gone into it. They were changed into yellow dragons surrounded by five colored clouds, black, white, red, blue, yellow. He was afraid and did not speak.

When the wife returned she was angry and said: “It is honorable that husband and wife should keep faith with one another; because you have broken the covenant, I will remain no longer here.” At once, together with her little daughter, she changed into a dragon, went down the well and did not return. Until he was old, Chak-che-geun lived close by the Song-yi (2) Mountain. The following posthumous title was conferred upon him: “The Resolute Ancestor of Brilliant Glory.” His wife they called: “The First Glorious Queen.” They had four sons of whom the oldest was Yung (3). Yung, when he became a man, had a very great intellect; he conquered the three countries of the Han. Once a beautiful maiden appeared to him in a dream, and he promised to marry hen While travelling along the road from Song-ak to Yung-an city be met a girl just like the one he had promised himself to in his dream. He married her, although it was impossible to find out anything about her antecedents. The people called her “The Dream Lady.” Yung moved to Song-ak and built a house on the south side of the mountain. This was the Yun-gyong Kung (4). A Buddhist Priest, named To-sun (5), went by and asked “How is it that you sow millet in a place where hemp should be grown?” The Dream Lady heard this and told her husband, and he immediately sent out after the priest and asked him what was the meaning of his remark.

To-run said: “Looking at the properties of the ground, I see

(I) 廣明寺, ⑷ 俗離山，(3) 隆, (4) 延慶宮, (5) 道読. [page 486]

it has a great destiny.” Next year a “Holy Child” (i. e. a future king) will be born to you, he is to be called Kon (1).

Whereupon the priest immediately walked away. This was in 877 A.D. and the fourth moon. Recognizing these words to be of spiritual origin Pung pondered them. In the course of time a man child was born to them and he became the first king of united Ko-ryu.

**The Queen of Quelpart.**

A novel with the above name has recently appeared in serial form in the Chautauquan, from the pen of Archer Butler Hulbert. It is apparent to those who know Korea that the Quelpart was put into the title for alliterative purposes, for the scenery described and the customs of the people are purely Korean. This novel is in no sense an historical novel and yet there are just enough allusions to past events in Korea to make it evident that those events or at least their surroundings had exerted a powerful influence on the writer’s mind. The story has nothing to say about the island named in the title. Perhaps the author, by synecdoche, named the part for the whole; for the setting is thoroughly and consistently Korean.

The tale opens in Washington where a young American army officer is starting for the Far East on some mission that remains a mystery till on the steamer he opens his sealed instructions and learns that he is to act as aide to a certain Col Oranoff, who is in command of the guard at the Russian Legation at the capita of “Quelpart.” The colonel’s daughter Dulcine is, by the merest chance, a passenger on the same steamer and the hero renews his former acquaintance with her to such good effect that before the journey is over they reach a most important and interesting understanding which depends wholly upon her father’s acquiescence.

They reach the capital of “Quelpart” and find that the

(1) 建. [page 487]

king of the country is residing temporarily at the Russian Legation and that the preparations are almost completed for the burial of the murdered queen. The magnificent ceremony is to come off in a few days. The body of the queen is being kept at a celebrated monastery on Lynx Island, forty miles from the capital. If Roze Island were ten times as large and the hill ten times as high it would answer the description of Lynx Island to a nicety.

The king of “Quelpart” is much exercised in mind by the fact that it has become known that the emissaries of the Chinese, at the instigation of Prince Tuan, are bent on preventing the obsequies, by fair means or foul. The Russians are equally determined that the ceremony shall be a success. This part of the plot rests upon the Quelpartian notion that if any accident befalls the body of a dead king or queen the dynasty will become extinct. This is apparently what the Chinese are intent upon and the body of the queen is being watched with the most sedulous care by the monks of the monastery and by Quelpart’s most trusted generals.

The time has now come to bring up the. royal sarcophagus from Lynx Island to the capital. Col. Oranoff puts our hero at the head of a strong body of Cossacks who are to guard the royal remains in transit to the capital, and charges him to defend the precious charge even with his very life. The young American feels sure that on the success of his. mission depends his obtaining the hand of his dulcinea Dulcine

This band of Cossacks with the hero at their head make their way to the seashore opposite Lynx Island. Every thing seems quiet, and so leaving the Cossacks to await his return the goes to make a preliminary survey of the monastery, which is perched high up among the mountains. He finds everything correct and decides, on his return, to leave the Cossacks at the foot of the mountain to receive the precious casket when he and the Korean generals bring it down. He returns to the monastery and is busy with the work when a tremendous explosion occurs which kills scores of Koreans and completely wrecks the building. The body is lost and with it the young American’s hope of winning Dulcine. But he discovers that the casket to which the [page 488] transferred is not destroyed. He takes it and, with the help of some startled natives who have no idea of what it should contain, carries it down to the sea. And so he makes his way back to the capital where he is pounced upon by Oranoff and congratulated so heartily that he dares not tell that the casket contains nothing. But he confesses to Dulcine and, as the mistake is sure to be discovered, is in despair of securing her hand. She is as much interested in preventing such a misfortune as he is and comes to the fore by offering to personate the body of the queen in the casket. As it happens, she resembles the queen very closely and manages to secure the proper vestments in which to act her part. The hero promises to be at the tomb and arrange so that at the very last, before the great monolith is settled to its place on the tomb, he shall be there and secure her release from the casket

Things go all right up to the climax, but just at the moment when he should have been on hand to release her, the Chinese emissaries manage to kidnap him and carry him away to the hills. Dulcine is thus imprisoned in the tomb, but as there are enormous quantities of baked meats and fruits buried with her and the tomb space is very large it is possible for her to live for several days.

Among the mountains the very adventurous young American manages to escape from his captors and after several curious escapades gets back to the city. Beneath the floor of the little temple beside the royal tomb a narrow passage leads to the tomb itself into which there is no door, but only a small aperture heavily barred. How the hero succeeds in duping the guards, gaining access to the tomb and releasing the girl, who is nearly smothered in confections, we need not relate here, but it will be sufficient to say that the wedding comes duly off, as it ought in every well regulated novel.

It is true that the plot is somewhat startling and some of the conventionalities of Quelpartean society are mildly shocked, and yet the story hangs together well, the imagination is flattered by being put through all its paces and many of the descriptions of scenery and customs are the best we have seen in regard to “Quelpart.” [page 489]

**The Wizard of Ta-bak San.**

An ignorant wood-gatherer once lived under the slope of Ta-bak San in Chul-la Province. Standing one morning in his door-way he saw a handsome old gentleman, part way up the slope, waving his hand and beckoning for him to follow. The woodsman obeyed the summons and hurried after the old gentleman who made his way through the woods with such agility that even the woodsman could scarcely keep pace with him. Every few moments the mysterious figure would turn and beckon again and the woodsman, as though fascinated, had no power to disobey.

The two at last gained the very center of the mountain cluster and entered the dense shadow of a jungle so thick that one could not see ten feet from the path. Here the old gentleman allowed the woodsman to overtake him and as he did so there appeared, in an opening in the glade, the form of a small but elegant building fitted up in the most approved style of Korean architecture. The old man silently entered with his awe-struck guest. There they found a beautiful young woman setting out a repast which made the poor woodsman open his eyes with wonder. Never had he beheld such delicate viands nor such profusion and variety.

The old gentleman pressed the timid rustic to seat himself and partake of the banquet and excused himself on the ground that it was necessary for him to go on a short hunting expedition. He asked the woodsman to stay and take charge of the house for a day or two until he should return. The Korean is seldom indisposed to profit by his good luck and the woodsman found no difficulty in adapting himself to the new and delightful surroundings. It was not for him to question the source of all these good things but to enjoy them. The old man took his departure leaving the woodsman busy at work on the kuk-su, tu-bu, chu-ak, yak-kwa, ta-sik, chong-bok-ki, chon-gwa, kang-jung and other dainties, many of which [page 490] had never before tickled his palate. After eating to his heart’s content he threw himself back upon an embroidered cushion, filled a silver pipe with tobacco and resigned himself to the most pleasant contemplation. A man of greater intellectual power would have questioned the reality of such luxury in the heart of a forest and would have been more or less uneasy about the outcome of the adventure; for the philosophical mind perceives that we do not get the good things of life for nothing. But not so with the woodsman. His motto was to take things as they come and ignore the fact that presently the bill will be presented.

The next day the old gentleman returned from his hunting trip bringing good proof of his marksmanship in sundry deer, wild-boar, rabbits and birds; but he brought something better still. It was a bag of wild mountain ginseng roots, in a single one of which is concentrated the virtues of the whole Korean pharmacopoeia. As a single root represents the value of several hundred dollars this bag-full was enough to make the woodsman stare.

The old gentleman made nothing of it however but went to work preparing some of the game for the table. The feast which followed would have graced a royal table and our woodsman attacked it with, it is safe to say, more than a royal appetite. When an end was reached, not of the viands but of the woodsman’s capacity, the old gentleman asked him if he would do him a favor. Of course he would; anything in the woodsman’s power was at the service of his host.

“What I want.” said the old man deliberately “is to buy a thousand bags of salt, but I am too old to undertake the journey to Ulsan on the coast where the salt is made. If you could take this bag of ginseng and trade it for the salt and bring the latter and deliver it to me on the edge of this forest I should consider it a great kindness. The ginseng may bring more than the salt costs but in that case you are welcome to the balance. “

“A thousand bags of salt!” exclaimed the wondering woodsman. What in the world could be done with a thousand bags of salt in this wilderness? The old gentleman hastened to add: [page 491]

“When you have delivered the salt I will tell you all about it.”

The woodsman was not unnaturally elated with his mission, for it meant a handsome fortune for himself, after the salt had been bought and delivered. Shouldering the precious bag he hastened down the path and through the forest. The third day saw him driving a bargain with the salt makers of Ulsan and the following day a long line of ponies, each with a bag of salt on either side his packsaddle, could be seen winding over the hills and through the valleys of southern Korea. The woodsman strode merrily at their head singing snatches of song and building if not castles at least good solid tile houses in the air.

At last he reached the edge of the forest at the rendez-vous appointed. The ropes were thrown off and the salt-bags came to the ground simultaneously with a thud. The old gentleman appeared from the depths of the woods, smiling. After thanking the woodsman for his services he said:

“You want to know now why I purchased all this salt. I will tell you how you can find out. Go sixty li to the west until you come to a little stream across which there is a bridge. At this point you will meet a man riding a donkey. Ask him what the salt is for and he will tell you.”

With a kindly smile and a benevolent wave of the hand he sent the mystified but happy woodsman on his way. The long line of ponies came on, unloaded, except for the money which was to form the woodsman’s wealth. Coming to the place indicated he saw a man of venerable aspect crossing the bridge on a donkey.

The woodsman had not forgotten his manners even if he had become rich, so bowing low he asked the rider to alight, as there was something he had to ask. The old gentleman complied and dismounting sat down beneath a pine tree by the road side.

The woodsman began his story and as he went on the old man appeared more and more agitated. He began to sway from side to side and moan as if in physical pain, but when the woodsman made mention of the salt the old gentleman broke down completely and sobbed and wailed as if he had just piled the earth over his father’s grave.  [page 492]

The woodsman finished his tale and stood in amazement waiting an explanation of his listener’s emotion. Something serious was evidently the matter, for the old man kept crying:

“It is all over then! all is lost! alas that I should have lived to see the day!”

After a while he mastered his feelings enough to explain to the now thoroughly frightened woodsman the significance of all these mysterious things.

“You must know first of all,” said the old gentleman “that the being you met in the forest, and who gave you this commission, is no man at all but a fox who, having lived for 1500 years, is able to assume any shape at will. Now it is the nature of this evil beast that its power for evil is limited until it shall have eaten a thousand bags of rice. Then its evil influence cannot be thwarted. For fifty years I have been fighting his baneful influence in this kingdom of Koryu and with some success, but now alas! there is no more hope! I will return to my master the king and resign my office of minister and retire to my home to die. The fall of the dynasty is at hand.”

When the woodsman realized how he had been made a tool to bring about this unheard-of calamity he could find no words to answer. His wealth was worse than useless to him. He felt as if it hung around his neck like a millstone. So he fled away across the fields leaving the horses with the loads of money at the mercy of the drivers. And where he went and what his end was no man knows. The old man who opened his eyes was the renowned Chong Mong-ju, celebrated in the annals of Koryu and one of the marked names in Korea’s long list of literati.

It is known to every one how he worked and planned to prevent the Koryu dynasty from falling and how at last he fell pierced by the assassins knife on Ch’wi-juk bridge at Song- do where still justice keeps red the blood upon the stone until the crime be expiated. [page 493]

**Review.**

We have received a copy of the *Proceedings* of the General Conference of Protestant Missionaries in Japan, held in Tokyo Oct. 24-31, 1900. This is a crown octavo volume of 1048 pp. from the Methodist Publishing House, Tokyo. The title explains the contents of the work but it gives no hint of the very great value of the papers which are here printed in full and which were prepared with evident care by the leading missionaries in Japan. The scope of the undertaking can be gauged by the fact that forty-two different organizations were represented in the conference, by some 380 delegates, all of whom were foreigners. Two or more papers were read on each of the following topics: General Historical Review of Missionary Work since 1883; Evangelistic Work; Methods of Evangelistic Work; Special Mission Fields within the Empire; Educational Results and Prospects; Christianity and the Educational Classes; Religion in the Home and Work among Children；Christian Literature in Japan; Revision and Circulation of the Scriptures in Japan; Social Movements; Self-support; Is the Evangelization of Japan in the Present Generation Possible?

The discussion of resolutions on interdenominational comity and other important topics is given in full. The extensive appendices give necrological reports of twenty-one different societies; important additions to the Historical Review; list of places where there are churches or preaching places; full statistical reports. The great value of this work is enhanced by seven full-page illustrations, giving the pictures of over fifty prominent missionaries in Japan, past and present.

The perusal of this book will impress one with the truth of the statement made in its preface that “There is no class of social phenomena more interesting and instructive than those within the observation of the Christian missionary; and when men come to see, as the missionary sees, how powerfully [page 494] the thoughts which Christianity has brought to Japan have affected the habit of mind and the social ideas of the Japanese people, they must be led to a revision of many of the dicta which during recent years have passed for truths.”

This work is a most valuable addition to missionary literature and should be in the library of every missionary in the Far East. It can be obtained from the Methodist Publishing House, Tokyo, at a cost of ¥2.50, which includes postage.

**Odds and Ends**

**Horse Sense.**

The second son of T’a-jong Ta-wang, who sat upon the throne of Korea 1401-1419 A.D. was called Prince Yang-yung. His descendants for many generations lived outside the South Gate of Seoul just opposite the Kwan-wang-myo, or Temple to the God of War. As time went on they became very poor and were in the direst straits. They could get no official position and, being gentle-men, they could not think of tarnishing their illustrious name by working for a living. Just in front of the gate, facing the gate of the temple opposite, grew three tall and conspicuous fir trees. At the time to which we refer the head of the family was Yi Chi-gwang and be had the utmost difficulty in making ends meet.

One day a monk came by and, pausing before the gate, addressed the owner of the place with these strange words, “If you will cut down those three fir trees you will soon attain great wealth.”

It did not seem at all likely but Yi Chi-gwang was determined to let no opportunity slip for mending his fortunes; so he called his servants and had the trees felled immediately. The very next day the king happened to make a visit to the temple and was surprised to see the familiar trees lying on the ground. He asked who lived in the house and having summoned Mr. Yi asked about his family. The result was that the king made him prefect of Ko-yang, a district twelve miles west of Seoul. [page 495]

In the performance of his magisterial functions he showed marvelous skill. The following anecdote illustrates his remarkable penetration. One day a young lad came to him in great haste leading a sorry looking horse. The boy said that the night before, while he slept, another groom had stolen his horse and left this poor animal in its place He craved the help of the magistrate in recovering his lost property.

The prefect sat bent in thought for a few moments and then said:

“I will give you a peck of salt which you must put before this horse tonight and let him eat all he will; then in the morning loose him and follow him wherever he goes. You will find your lost horse within two days.”

The boy followed these directions, and when he let the horse loose the next morning it started straight for Seoul. Passing through the city it proceeded to the village of Wang-sim-yi outside the East Gate. At last it came to the door of a house which was ajar and pushing it open with its nose it boldly entered. The boy followed and there, tied to the eating trough, was his lost pony. He immediately charged the master of the house with having stolen it and that gentleman was so ashamed that he gave up the animal without question.

The boy, amazed at his good luck, hurried back to yang to ask the prefect how it was that he foresaw that he would recover his lost horse. The prefect laughed and said:

“You ought to know that people never water their horses except at home; so I made you give that other pony salt to make him thirsty, knowing that he would go straight to the home of his former master who, of course, was the man who stole your horse. There is nothing strange about that, is there?”

**Quid pro Quo.**

This same wise prefect was once appointed to district of An-byun in Ham-gyung province

where he was immediately called upon to adjudicate a pressing case. It seems that, years before, there had been a wealthy resident of that district who had given pledges to fortune by donating large tracts of land to a celebrated monastery called Suk-wang Sa (檡王寺) under the impression that if ever his descendants should be in desperate circumstances they could live at this monastery without imposition. The time [page 496] had now come when that fear was realized. The family had become poor and the young man who was its sole survivor plead in vain to be allowed to eat rice at the monastery on the strength of his grandfather’s munificence, but the monks turned a cold shoulder. Repeated appeals to the magistrate had failed to secure him redress until the time came when this famous Yi Chi-gwang entered upon his duties as prefect. The young man, amidst the jeers of the yamen-runners who had seen him so often repulsed, made his way resolutely to the office of the new prefect and laid the case before him. The wise magistrate questioned the boy closely and also others who were cognizant of the case. Then he sat down, took his pen in hand and wrote the following words:

“The grandfather of this man gave valuable laud to the ‘King Buddha’ monastery to earn grace for his descendant but when the time for payment came it was withheld. Let the monastery keep its “grace” and give back the land.”

So the foolish monks were forced to deed back to the boy large tracts of land which had been greatly improved during their tenancy and which now afforded him a handsome competency.

**Caught in Her own Trap.**

When Yang-no came to the throne of Ko-gu-ryu, the twelfth of the line, he was possessed of a very beautiful concubine. Her beauty was well known, for at that time women were not kept in the background so much as they are at the present day. It is said that her hair was nine cha long, which would be about fourteen feet. This may be a little exaggerated but we must at least concede that she had unusually long and beautiful hair. and the queen were not on the most pleasant terms as may be surmised, and each spent much time in inventing ways and means to humiliate the other.

At last the concubine determined to risk her whole fortune on one supreme venture; so she sent a faithful servant out into the town to purchase two cowhides. These were smuggled into the palace under cover of night and from them the concubine made a stout bag. She hid this away until a favorable moment should arrive. At last it came. The King was walking in his garden in the cool of the day when suddenly fearful screams were heard and presently the concubine came flying [page 497] down the path with dishevelled hair, torn garments and every evidence of having been engaged in a desperate struggle. Behind her she dragged the leather bag. She fell panting at the feet of the King and between her sobs she declared that the queen had prepared this bag intending to have her rival it and carried away and thrown into the river. She said that, a moment before, she had been seized and was about to be thrown into the bag when she managed to slip through the hands of her captors and escape, bringing the bag as evidence of the queen’s murderous designs.

The king stood quietly listening to the tragic tale. When it was done he said:

“And so the queen wanted to get you out of the way. Well, if she wants it of course it must be done.” There-upon the wicked concubine was thrown into the bag which she had prepared and cast into the river. The king saw through her artifice and punished her severely, not so much by killing her as by letting her suppose that he did it because he thought it was the queen’s desire.

**Editorial Comment.**

We would invite the readers of the Review to a comparison that is not without significance at the present moment. From the news Calendar of this present issue it can readily he seen that already the dire effects of last summer’s drought are beginning to be felt. In district after district people who are ordinarily peaceable and law-abiding citizens are banding together and ravaging their own or neighboring localities. It simply means that hunger has driven them to the last extremity. They are hardly responsible for their acts when reduced to actual starvation. Look at the number of districts in which from one to five hundred houses have been deserted by their occupants who have wandered off to become bandits or to become beggars in the large centers. Look at the price of rice which no at the season when it should be cheapest stands at 900 cash measure, the equivalent of thirty-six cents. [page 498]

Over against this picture place the statements which are appearing in every issue of the Japanese papers showing that the rice crop of Japan this year is exceptionally fine and that the granaries are full to overflowing. When we compare these two pictures we ask by what law either of international right or of humanity the Korean Government has been practically compelled to raise the embargo on the export of rice. Was it because there was a surplus in Korea? No. Was it because there was scarcity in Japan? No. Was it because there are a few score of Japanese merchants in the ports whose business would be damaged by the embargo? Apparently yes. The government took the only means in its power to keep what little rice was here in order to fight off the famine but the Japanese denied that there was any famine and demanded tangible proof of scarcity. Before the full effects of the calamity could be felt the Japanese belittled it and compelled the Government to raise the embargo. They wanted tangible proofs. Well, they have them now. The country is full of armed lawlessness. The streets of Seoul are unsafe after dark. The revenues of the country are more than decimated. If this is true in the autumn what shall we see in the spring?

The Review is not interested in politics as such but this is not politics, it is a matter of life and death to a million Koreans in the next eight months. The foreign papers in Japan applaud the diplomatic triumph by which Korea is compelled to open her doors and let a portion of her desperately small supply of food go abroad. Those papers are not intentionally inhumane but they have no knowledge of the actual conditions in Korea. Japan ought to be sending a million bags of rice to Korea to-day rather than taking a single one away. We have always maintained that Japan is Korea’s natural friend and ally; that Japan can do more for Korea than any other people, or than all other peoples combined, and we still believe it. But it is discouraging to see the utter apathy of Japan in view of Korea’s desperate straits. Instead of aiding Korea in tiding over the evil times she puts on the screws and helps to make the evil greater than it need be.

We have been asked to correct the statement made in the October Review that Japanese policemen connived with [page 499] and protected Japanese thieves in despoiling ginseng fields at Song-do. We will say that this information was given us by an eye-witness. The Japanese to the number of ninety went into the ginseng beds and helped themselves while Japanese policemen were present and made no effort to restrain them.

Our statement can be denied only under two suppositions, either that those ginseng beds be longed to the Japanese who were helping themselves, or that the owners had given them permission to do so; neither of these suppositions are correct. Even if the Japanese had paid for the ginseng in advance, which they had not so far as we are aware, they had no right whatever to go into the beds and help themselves. They have redress, through their Consul, if they are injured by Koreans, and their action was quite inexcusable. The fact that the Japanese policemen, or at least men in Japanese police uniform, stood there and saw it all without offering to prevent it, is proof enough of collusion.

**News Calendar.**

The embargo on rice was raised on the first of this month because of the strong opposition of the Japanese. The Japanese press teems with statements of the abundance of the crop in Japan and yet for the sake of a few Japanese merchants the Korean people must let the meager stock of rice go abroad. Next spring will be the time to discover whether this is wise policy either for Korea or Japan.

On Oct. 31 Pak Che-sun, the retiring Minister for Foreign Affairs, left for Japan where he will witness the fall manoeuvres of the Japanese army. He was accompanied by Col. Yi Heui-du, Yi Keuk-yul a secretary in the War Office and Capt. Kim Hyung-suk.

In the north-western part of this city an official was passing along the street on the night of Oct. 31 and was attacked by a robber in soldier’s clothes. Fortunately a policeman happened to come that way and the thief left for parts unknown much to the relief of the official.

At Hong-san in South Ch’ung-ch’ung Province the [page 500] famine is very severe. More than half the people have wandered away in a state of destitution and request is made by the magistrate for financial help for these people.

The Government has raised objection to the Seoul Fusan R. R. Co. laying their line near the royal tombs in the vicinity of Su-wun.

The Governor of Kang-wha states that the famine makes it impossible to pay the taxes this year amounting to 4, 310,000 cash and begs that the payment be remitted for the present to be paid up in the future in annual installments.

In the latter part of Oct. three thieves dressed in women’s clothes and entered a house in Seoul and finding no men there looted the place.

On Nov. 1st the Chinese Minister wrote to the Foreign Office asking that this Government take steps to hold in check Korean robbers who cross the border and operate on the Chinese side. It would be much to the point if the Chinese Government would hold in check their own people who have been notorious for their invasion of Korean soil during the last year.

The district of Chuk-san, only eight miles from Seoul, petitions for soldiers to hold in check the highwaymen who infest that region.

On Oct. 29th the heavy tide at Ok-ku swept away a number of salt sheds.

A wealthy man living near the center of Seoul received a letter telling him that if he did not bring $10,000 to a certain place near Han-kang on a certain night his house would he burned down. But he is still holding the $10,000, waiting for the fire.

J. N. Jordan, Esq. of His British Majesty’s Legation arrived in Seoul on the fourth inst.

Between the first and tenth of October the Seoul Chemulpo R. R. carried 2090 passenger and 232,000 lbs. of freight, making gross receipts of $20.46 per mile each day.

On Nov. 4th 13,192 bags of Annam rice arrived in Chemulpo and on the 8th 15,000 bags.

As the robberies are so frequent in Kwang-ju the War Department has served out guns to be kept in each house.

In Southern Ch’ung-ch’ung Province alone the shortage [page 501] of revenue because of crops will be over $259,300. And in Northern Ch’ung-ch’ung over $83,000.

Three boat loads of stone have been taken from Kang-wha to use in building docks in Talien-wan.

At Wonsan heavy rains caused the destruction of many fields and taree houses were swept away, two people being drowned.

The wife or Yi Pom-chin on Nov. 10th started for Europe to join her Husband in St. Petersburg.

The Prefect of Kang-wha reports 983 houses deserted be-cause of famine and asks what is to be done about the revenue from those houses.

The Prefect of Han-sun reports an exceedingly high tide 4 p. M. Oct. 30th which destroyed many rice fields.

The Chinese Minister early in November asked the Government to indemnify certain Chinese merchants for the loss of forty bags of ginseng which it is alleged the governor of P’y2ng-yang seized in 1894 at the time of the war. Of the rice arrived from Annam 5,000 bags have been sent to Song-do to be sold.

The prefect of Ok-ch’un, Ch’ung-ch’ung Do reports that on Oct. 15th a band of 70 robbers entered the prefecture and looted two villages, carrying away all valuables, violating the women and burning upwards of fifty houses.

The taxes from north Kyung-sang Do will be short by $58,944, and from South K. S. Do $30,184.

On Nov. 12th the Foreign Office gave a dinner to the Foreign Representatives.

Yi Ch’un-geun, one of the most notorious thieves in Seoul, whose depredations mount up to thousands of dollars, has been caught and will probably be handled summarily.

The Island of Quelpart has been visited by two very destructive fires one of which destroyed nineteen houses in the town of Che-ju and the other thirty-two houses in Ta-jung.

The prefect of Kang-wha begs to have 300 bags of Annam rice sent to that island to relieve the distress. town of Che-ju and the other thirty-two houses in Ta-jung. Robbers burned thirty-one houses at Map’o on the night of the tenth inst. [page 502]

In the Military School 540 men were examined for pro motion on the 10th inst. of whom 170 were given the rank of Captain.

It is reported that $10,000 worth of fifty cent and twenty cent silver coins are being minted at the Government mint at Yong-san.

On the night of the 20th inst. the R. R. Station at Yong-t’ong-p’o was partially destroyed by fire.

The house of Yi Yun-yong former Minister of Agriculture, Finance and Foreign Affairs, was raided by thieves on the night of the 20th inst. and valuable property was carried away.

Over a thousand citizens of Song-do appealed to the magistrate of that town lamenting their utter inability to pay either house or land tax this year and begging that, according to precedent in such cases, the tax be remitted. Some of the Annam rice that was being taken by boat north to Pa-ch’un was stopped by pirates and each of the eleven boats was forced to give up twenty bags of rice.

The prefect of Yang-ch’un, ten miles from Seoul, reports that the famine in his district is so severe that it will be impossible for him to remit the annual revenue and he asks for instructions.

Yi So-yung a graduate of the School of Silk Culture in Seoul has been given permission by the Department of Agriculture to start an experimental silk farm at P’ung-duk about fifty miles to the west of Seoul. The intention is to begin with five thousand mulberry trees.

Four blackmailing letters have been received by a resident of Seoul demanding several thousand yen and threatening first arson, second desecration of ancestral graves. The demand was that the money should be delivered at a certain pass between Seoul and the village of Han-kang. The Japanese report that a whaling vessel manned by Japanese, on a recent cruise of a few days near Wonsan, captured twenty-four whales.

About the 20th inst. Kim Kyo-hong, the Minister of Finance, resigned and Yi Yong-ik became acting minister.

Twenty-seven men from Quelpart were caught in a storm while crossing to the mainland and were driven to the coast of [page 503] China where they were picked up by a Chinese junk and taken to Chefoo. They were shipped to Chemulpo where they arrived on the 16th inst. The Government will cover the expense of bringing them back, which amounts to $108.50.

About the middle of the current month Carl Wolter, Esq. and family returned to Chemulpo from furlough in Germany. We imagine that Chemulpo is something of a contrast to Berlin or Hamburg. But one thing is certain, there are many far less pleasant places to live in than Chemulpo.

Richard Wunsch, M. D. from Silesia, Prussia, has been engaged by His Majesty as court physician on a monthly salary of Yen 600. He arrived in Seoul on Nov. 4th. Dr. Wunsch received his approbation as M, D. from the Prussian Government and has been practicing several years in the University Hospitals of Greifswald and Koenigsberg and Berlin，and as one of the leading physicians in the German Hospital in London. We understand that he enjoys a high reputation in university circles in Germany and was engaged on the special recommendation of Prof. Dr. Baelz of Tokyo.

In the district of Cha-ryung in Whang-ha Province the utter lack of rain has parched the whole face of the country. The wells have gone completely dry and nine out of ten houses are empty, the people having wandered away in destitution. Such is the report of the prefect.

The concession to the Japanese of fishing rights off the Korean coast has resulted in great activity on the part of Japanese fishermen but on the south-east coast they are beginning to say there is not enough profit in selling the fish to the Koreans, and the question is being raised of exporting all the fish to Bakan where they can be readily destributed by rail. If the Koreans wish to enjoy the harvest they must wake up and take a hand in the harvesting.

We are very glad to learn that the rumor of the death of Mr. Augustine Heard, former U. S. Minister to Korea, which was mentioned in the Review last Spring, is unfounded.

About two o’clock on the morning of the 16th inst. one of the outhouses in the rear of the Imperial Library, just to the west of the U. S. Legation, caught fire from some cause unknown. If there had been any help at hand the fire could easily have been prevented from spreading to the main build-  [page 504] ing but the place seemed to be deserted and the lack of a half dozen buckets of water lost the Government a very valuable building. There were many valuable books in the Library and they were all destroyed together with the furniture, which included a piano.

At the mint in Yong-san some sample paper money has been made and presented to His Majesty for inspection. The finest quality of Korean paper was used and the bills are said to have been very clearly printed.

The date for the removal of the remains of the late queen to the new tomb at Chun-yung In Yang-ju district, ten miles outside the East Gate, is set for the twenty-fifth of the first moon of next year. This corresponds to March 4th. Yi Chong’-gon, Inspector-general of Police, has been appointed Master of Ceremonies on the occasion of the moving of this royal tomb.

All officials who receive their appointment directly from His Majesty are called upon to supply three men to act as bearers, etc, in the procession, or, failing this, they must pay nine dollars each. Officials of the next grade are to supply two men or six dollars each. Officials of the third grade are to supply one man or three dollars. Ana these officials are to the men they send with twenty cents each per day supply for food.

The people of Kyong-ju in Kyung-sang Province are reduced to such straits for food that over five hundred of them have risen, possessed themselves of a miscellaneous collection of weapons and are looting all the outlying villages of the district. They burn, kill and plunder right and left. The prefect has sent an urgent request for troops saying that a thousand soldiers will be necessary to put down the disturbances.

Cho Han-guk, the governor of South Chul-la Province, has tendered his resignation several times but the government announces that if he persists in resigning he will be banished.

A merchant of Nam-po in Whang-ha Province was bringing goods by boat from P’yung-an Province but was seized by pirates near Kang-wha and despoiled of more than a thousand dollar’s worth of goods.

On account of the frequency of robberies many special [page 505] watchmen have been appointed in Seoul and the suburbs, who go about ringing bails at night. At the village of Tuk- sum on the river the robbers caught the watchman and bound him and left him very scantily clad.

On the second of November three inches of snow fell in P’yung-yang which is a record date for the opening of winter in this region.

Two Japanese appeared at the office of the Prefect of Chong-sun, about sixty miles from Kun-san, and said they had permission to mine gold in that district and they showed a printed permit bearing the seal of the Department of Agriculture in Seoul. The prefect wrote for instructions and learned that the Department had given no such permit and that the permit was a forgery. Whereupon the prefect arrested the two Japanese and sent them under guard to the Japanese Consulate in Kun-san.

Through, the kindness of one of our subscribers we have received a pamphlet descriptive of an International Exhibition of Fisheries, organized by the Imperial Society of Fisheries and Fish-culture at St. Petersburg, and to be held in that city in 1902. In conjunction with it there will be a Congress of Fisheries. All the people of the East are thoroughly interested in the harvest of the sea, and it is to be hoped that they will be able to profit by the opportunity to learn about the most scientific methods for reaping that harvest. From the prospectus we judge that the Russian Government is most liberal in its encouragement of the exhibition which, as will be seen, is of an international character. If the time should ever come when population should run ahead of food supply the harvest of the sea would be of vastly greater import than at present.

Our Japanese contemporary makes a brilliant suggestion which he trusts will ease the matrimonial situation in western countries where he affirms that there are many old maids.” He suggests that, as so many Koreans have several wives that there are many deserving men who cannot get even one, the unmarried women of the west be imported en masse and the law of supply and demand be allowed to work out its natural results. He also contends that as gold is better than silver so the yellow races ought to become better [page 506] than the white. This is a new argument from analogy for the progress of the Far East.

Kim Man-su, the Korean minister to France, asks to be relieved of his office, giving as his reason disinclination to the duties of his office and inability to perform them acceptably.

The Whang-sung Sin-mun says that the Japanese Minister in Seoul sent a despatch to the Foreign Office asking for permission for Japanese to erect telegraph lines between various open ports in Korea, commencing with Chinnampo. The F. O. replied that permission could not be given, as the government was about to begin similar lines. The minister replied pressing his former request and declining to accept the government’s refusal. A house-breaker came to grief the other night in An-dong, in Seoul. After breaking in and threatening the owner with a long knife he seized some clothes hanging on a hook and started to make away but fell heavily down the stone steps and cut his face severely. Dropping the clothes and even the knife he slunk away holding his injured nose with both hands.

It is said that the government is importing 300 head of horses from Annam. Stables are now being provided for them at the Imperial Hostlery called the Sa-bok just behind the Educational Department.

In view of the difficulties into which Koreans fall by mortgaging their houses to people of other nationalities the government has instituted a mortgage bureau and will shortly announce that any Korean who wishes to mortgage his house must come to that bureau where he will obtain lower rates than can be secured elsewhere.

The governor of Whang-ha province informs the Finance Department that the shortage of revenue in his province because of the famine will amount to $98,196.

A second police department has been established, in connection with the Household Department. Yi Kun-t’ak is at its head. There will be 100 policemen and sixteen inspectors.

The town of Yung-dong in Ch’ung-ch’ung Province was visited by eighty freebooters on the third of October. They [page 507] came from the town of Whang-gan. After looting certain villages in Yung-dong they went into Ok-ch’un and burned fifty houses and killed fifty-six people.

The town of Ham-yul in north Chul-la province has suffered so severely from the famine that 400 houses have been deserted and over ninety people have died of starvation.

Pak che-sun who went to Japan to witness the military manoeuvres had audience with his Majesty the Emperor of Japan and was decorated by him with the order of the Rising Sun, first grade.

The Chinese Consul in P’yung-yang has requested the governor to ask his government to designate a spot in that vicinity that can be used as a burial ground for the Chinese soldiers who fell there during the Japan-China war. They were buried in various places, and it is desired to collect their bones and bury them together.

On account of lack of funds in the Finance Department the payment of salaries in all the departments except those of wax and police has been deferred.

The town of Sam-ch’uk was visited by a disastrous flood on Oct. 19th by which eighty-eight houses were swept away and eleven people killed. It was due to excessive rains.

In view of disturbances in the southern provinces Yi Man-ja has been put in charge of the police force of the three provinces of Ch’ung-ch’ung, Chul-la and Kyung-sang.

On account of the famine the Educational Department has lowered the price of the annual calendar, which goes into the home of every Korean, from ten cents to six cents.

The deficit in revenue from the province of Kyung-geui, in which the capital is situated, will be $163,640.

The prefect of Kim-p’o asks the loan of 600 bags of the Annam rice to tide over the famine, promising to pay it back out of the next crop.

In connection with the Roze Island affair two Koreans have been condemned to receive one hundred blows apiece and spend ten years in the chain gang on the charge of having received a bribe of 8,900,000 cash from the Japanese who claimed to have bought the island. Another has been condemned to 80 blows and two years in the chain-gang. An- [page 508] other to 80 blows and one year in the chain-gang; and two others who have fled for parts unknown are to be executed if captured; meanwhile nothing is said of the man who is principally implicated.

The U. S. Charge d’Affaires has addressed the Government in regard to the World’s Fair to be held in St. Louis in 1903, suggesting that Korea appoint a commission and send an exhibit to America.

The prefect of Pyuk-tong on the Yalu River telegraphs for instructions regarding fifty-three “houses” of Chinese who ask to be allowed to settle on Korean soil and who offer to pay the land tax.

The Finance Department is taking the present time to clear up arrears of taxes. It takes for granted that heretofore the various magistrates have collected the taxes from the people but it deplores the fact that the magistrates have not seen lit to turn all the money into the central treasury. Consequently all magistrates who during the past six years have been short in their accounts are to be arrested and asked to explain. This affects, of course, all magistrates of this description who have held office but have since resigned. As the average tenure of office of a country magistrate cannot be much above two years, it is evident that a good deal of money can be expected from the class of men above described. We hope it will be a lesson to all prefects to confine their perquisites to the legal figures. To show that the sum involved is by no means insignificant it will be necessary to cite the cases of (1) the former prefect of Yun-an who owes $1520, (2) the former prefect of Kang jin who owes $6400, (3) the former prefect of Chung-ju who owes $1600, (4) the former prefect of Sung-ju who owes $4400, (5) the former prefect of Eui-heung who owes $200. These five men alone owe $14,100.

The prefect of Un-bong reports that the famine has driven nine tenths of the people from their homes and the autumn tax will not be forthcoming. The prefect of Man-gyung says practically the same thing of his district.

The town of Sun-an will be short this year $1160, in its revenue.

The lack of rain in Kyung-sang Province during the summer was made up for in the autumn by floods which destroyed [page 509] many houses. The various prefects went to the places where such disasters occurred and inspected them personally. In Eui-ryung two men were drowned and 164 houses fell. In Ham-an 101 houses fell. In Kon-yang thirty-one houses fell. In Cho-gye twenty-one houses fell. The governor appeals to the Government for aid in behalf of these people.

One hundred of the horses ordered by the Government from Annam arrived in Seoul on the 24th inst. They are to be used as remounts for Korean array officers.

During the past two years the Bureau of Surveys has been busy surveying various country prefectures. A good deal of ground has been gotten over as the following figures will show.

In Kyung-geui Province, fourteen prefectures; in North Ch’ung-ch’ung, thirteen prefectures; in South Ch’ung-ch’ung, eighteen; in North Chul-la, fourteen; in South Chul-la thirteen in North Kyung-sang, twenty-two; in South Kyung-sang, eight; in Whang-ha, two. In all 104 prefectures have been surveyed. How thoroughly it was done we cannot say but it was done for the purpose of readjusting the taxes of the country by including new fields and houses. The cost of these surveys was $199,146 41. By this means the annual revenue of the government will be enhanced to the extent of $669,018 a year, from the land tax and from the house tax $113,299.20, making a total of $782,309.20, which shows that the surveys were a paying investment.

A man in Ham-heung named Chu Kye-ong has attained the age of 105 years, and so the governor of the province recommends him to the Emperor as a candidate for rank of the first grade. The man’s name is quite appropriate as it means “The Aged Cinnamon Tree.”

The revised figures representing the shortage of revenue from South Ch’ung-ch’ung Province puts the figure at $436,600.

We are pleased to note the arrival of Mr. Philip Gillett from the United States, who has come to Korea under the auspices of the Young Men’s Christian Association to start a branch of that organization among the young men of Korea.

News has come that Mr. W. F. Sands, the Adviser to the Korean Household Department, is ill with typhoid fever in the [page 510] town of Eui-ju on the Yalu River. Dr. Sharrocks, connected with the Pyung-yang station of the Presbyterian Mission, has been summoned to Eui-ju to attend him. We trust that we shall soon be able to report his full recovery.

The growing boldness of Korean thieves has become quite a common topic of conversation among foreigners in Seoul. A case in point occurred a few weeks ago when a young tourist from America, named Mr. Rex, was stopping at the home of Rev. H. G. Appenzeller. The young man was awakened by a curious noise and saw a thief crawling through a small window into the room. By a rather remark-able exhibition of presence of mind Mr. Rex lay still to see what the fellow would do. Descending to the floor the thief began searching the room for valuables. As he approached the head of the bed where on a chair lay the young man’s watch the latter hit out at him with a good Anglo Saxon shoulder blow which felled him to the ground and completely demoralized him. The rascal on his knees began rubbing his hands together in the ordinary oriental precatory manner but the Anglo-Saxon did not understand the gesture and gave him what is sometimes called a “John L,” after which he called the the host and the culprit was sent off to police headquarters escorted by two policemen.

On Wednesday afternoon a general Meeting of the Korea Branch of the R. A. S. was held in the Reading Room of the Seoul Union. Rev. J. S. Gale, the Corresponding Secretary, read a paper on Han-yang (Seoul). After giving the subject a careful historical handling the reader pointed out, by means of an excellent map, the various points of historical interest in the city and its environs. The paper showed wide re-search and a complete grasp of the subject. It ended with a most interesting translation of a description of Seoul by a Chinese envoy who visited the city over four hundred years ago, which showed that the Korean people have changed very little since that time, most of the customs there described being in force to-day.

Thursday the 28th of November being the day set aside by the President of the United States as a day of Thanksgiving, there was the regular Thanksgiving Service of the Union Church at the Chapel of Pai Chai School. The service [page 511] opened with a short address by Mr. Philip Gillett, the new Secretary of the Young Men’s Christian Association of Korea, in which he spoke of the rapid advance in Mission work and its reflex influence on the people at home. After his most appropriate remarks the address of the day was delivered by Rev. H. G. Appenzeller in his usual eloquent style. He spoke specially of the victories for good municipal government in America, the awakening of the people to the dangers of the liquor traffic and the growth of the spirit of union between the different branches of the protestant church.

We note with pleasure the publication of the first number of *The Korea Field*, a quarterly brochure of sixteen pages, intended to be a point of contact between the missionaries on the field，especially Presbyterian missionaries, and the people at home. It it full of accounts of personal incidents occurring in the missionary’s life and it is these which are far more interesting to Christian people at home than generalities however brilliant. It is the close touch which arouses enthusiasm and we can not praise too highly this effort nor too strongly recommend it to those who desire information about mission work in Korea. The Review has repeatedly offered to open it pagesto just this class of matter, but without success. But in this other form which is attractive and yet cheap a far wider public can be reached than through the pages of a magazine like the Review. We wish this venture all success.

The prefect of So-ch’un says that the famine has driven a great many people from their homes and the distress is so great that financial aid is needed from the central government. But as the government revenues come from these very districts it does not appear how the aid is to be given.

On account of the exertions of the Finance Department to collect arrears of taxes from present and former prefects these gentlemen are working vigorously to get the money together. Some are selling their houses, others mortgaging them at 10 per cent a month and others are depending on their friends to help them over their difficulties. The first day after the decree went forth $10,000 were received, the second day $20,000, the third day $30,000 and so on, increasing $10,000 a day until the sixth day when a total of $21,000 had been collected. [page 512]

The people of An-ju have sent a letter complaining loudly of the actions of the new prefect, saying that he has seized, beaten and robbed many well-to-do citizens and eaten a large amount of the government money. Even the children have made up a song about him, which seems to be the lowest depth of infamy to which a Korean can descend. They demand that he be removed.

This year has been one of most remarkable weather. Every sign has railed and every precedent broken. And now a foreigner returning from Kong-ju a hundred miles south of Seoul, reports that snow lies a foot deep on the level in those parts.

M. C. Fenwick, Esq. of Wonsan is in Seoul and he reports that the fruit season in Wonsan has been an exceptionally fine one. There is no other place in the East where the apple imported from Europe or America will thrive and not gradually lose its flavor. The Wonsan apples grown from American trees are fully the equal of those in America. The plum, gooseberry and currant crops were also exceptionally fine. Wonsan grown apples sold in Vladivostock for fifteen roubles a bushel which would be equivalent to twenty-five dollars, gold, a barrel. It would look as if Korea might become the orchard of the Far East. The climatic conditions seem to be just right. Among the western fruits that thrive the best must be counted the grape which grows in Korea luxuriantly and bears heavily. One garden in Wonsan produced upwards of fifty bushels this year. [page 513]

**KOREAN HISTORY**

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In the year 1145 occurred an event of great importance. A century and a quarter had now passed since the kingdom of Sil-la had fallen and as yet the annals of Sil-la, Ko-gu-ryu and Pak-je had not been worked up into a proper history. This year it was done and the great work entitled *Sam-guk-sa*, or History of the Three Kingdoms, was the result. This work which, though rare, exists to-day, is the thesaurus of ancient Korean history, and it is the basis upon which all subsequent histories of ancient Korea are founded. Its compiler, Kim Pu-sik, is one of the celebrated literary men of Korea and may truly be called the father of Korean history. In-jong was succeeded in 1147 by his son Hyon, posthumous title Eui-jong. Never before had a king given himself over so abjectly to the priesthood. The people were thoroughly discontented with his course, but he would listen to no remonstrances. It would have been better had he been a more consistent Buddhist but his drinking, gambling and licentiousness gave the lie to his religious pretentions and left the impression that he was in reality only the tool of the priesthood. It is said that his visits to a certain monastery were so frequent that an awning had to be erected from the palace to its gates, and if at any time the king was not to be found they looked for him in this monastery. He was an object of ridicule to the whole people.

In 1165 numbers of the Kin people crossed the Yalu and settled at In-ju and Chung-ju. The magistrates raised a force of soldiers on their own account without royal authority and drove out the intruders and burned their houses. The Kin emperor made the king restore them to their places but the magistrates again drove them out; so the Emperor sent a body of troops and seized sixteen of the country officials.

The officials desired to stop the king’s frequent visits to his favorite monastery. One day as he was passing along his covered passage-way they made his horse rear violently and [page 514] at the same time one of them let fall an arrow before him. The king was terrified, supposing that someone had shot at him, so he returned to the palace in haste and barred the gates. He charged a slave of his brother’s with having shot the arrow and after wringing a false confession from him by torture put him to death.

In 1168 Ch’oe Ch’uk-kyung became prefect of T’am-na (Quelpart). He was well liked by the people and when he was removed and another man put in his place they rose in revolt, drove out the successor and said they would have no governor but Ch’oe. So the King was obliged to reinstate him. These people of Quelpart were very unruly. It was only during the reign of this king’s father that the first prefect had been sent to that island.

The king sent a commission to Dagelet island off the east coast to find out whether it was habitable. They brought back an adverse report.

Besides his partiality to Buddhism the king added another burden to those which the people already carried. He made the eunuchs his instruments to exact money from the people, and to such as supplied him with the most money from this illegal practice he gave rank and honors. The king was continually feasting, but none of the military men enjoyed his favor or shared his hospitality. Matters came to a crisis when in 1170 one of the military officials was struck by a civil official of a lower grade in the presence of the king while at a monastery outside the city. The matter was hushed up for the moment but when the company separated some of the generals assembled the palace guards and seized and killed the two leading civil officials. One, Han Roe, escaped and hid behind the king’s bed. In spite of this the generals entered and dragged him away to his death. Then they began to slaughter the civil officials and eunuchs indiscriminately. The records say that the dead bodies were piled “mountains high.” The military officials had a sign by which they might be distinguished. The right shoulder was left bare and they wore a head-dress called the pok-tu. Whoever was found lacking these two signs was cut down. The king was in mortal fear and tried to propitiate the leading general by the gift of a beautiful sword. He accepted it but the [page 515] work of death went on. They took the king back to the capital and, arriving at the palace, cut down ten leading men at that point. Then they went to the palace of the crown prince and killed ten more. Proclamation was made in the main street “Kill any official wearing the garments of the civil rank.” This was the sign for a general slaughter and fifty more of the officials were murdered. After this, twenty eunuchs were beheaded and their heads were set up on pikes.

Though the king was badly frightened he continued his evil course of life without abatement. The generals wanted to kill him but were dissuaded. The persecution of the civil officials continued but there was some discrimination, for two of them who were better than the rest were spared and protected. A civil official, returning from China, learned of of this emeute and, gathering forces in the country, approached the capital; but at a certain pass an unfavorable omen was seen in the shape of a tiger sitting in the road. The omen was true, for the improvised army was defeated by the insurrectionists. One Chong Chung-bu was the leading spirit in this business and he now proceeded to pull down all the houses of the civil officials, turning a deaf ear to the expostulations of those who pitied the widows and orphans. From this time dates the custom of destroying the house of any official or gentleman who is guilty of any serious crime against the King.

Gen. Chong came to the conclusion that the king was a hopeless case and so he banished him to Ko-je in Island, Kyung- sang Province, and the Crown Prince to the island of Chin-do, and made way with a large number of the king’s relatives and hangers-on. He then put the king’s younger brother Ho on the throne. His posthumous title is Myung-jong. This was in 1171.

Then all the offices were filled by military officials, Gen. Im Keuk-ch’ung becoming Prime Minister. Mun Keup-kyum was one of the civil officials who were spared, and he now feigned to be well content with the condition of things and gave his daughter to the son of one of the generals in marriage. An envoy was sent to the Kin court saying that as the king was old and sick his brother had been given the reins of power. [page 516]

One of the generals, Yi Ko, desired to effect a revolution and, gathering his friends about him, promised them high honors in case the attempt should succeed. Thereupon he took with him to a feast a number of his followers with swords hidden in their sleeves. Gen. Ch’oa Wun, however, suspected something and communicated his suspicions to Gen. Yi Eui-bang who managed to get Gen. Yi Ko out into the anteroom and there felled him to the ground with an iron mace and dispatched him. His followers were also seized and killed.

The emperor suspected that the deposed king had been forcibly ejected and so sent a letter severely blaming his successor. An envoy was dispatched to the Kin court to explain matters. He talked well but the emperor still suspected something and refused to answer the King’s letter. The envoy thereupon sat down and deliberately began to starve himself to death. This secured the desired answer and the envoy returned to Song-do. The emperor sent a commission to enquire into the matter. The commissioner was feasted at the capital and told that the deposed king was old and sick and had gone away to a distant part of the country and could not be produced.

The ill-will between the military and the monks was well illustrated when the palace caught fire. General Chong saw many monks running toward the burning buildings, but rather than have them enter he locked the gates and let the buildings burn to the ground.

The remnant of the civil officers were ever on the look-out for opportunities to get the upper hand again and drive out the military party. To this end Kim Po-dang sent letters to prefects far and wide and a time for a rising was agreed upon. The banished king was put in the van of the army thus improvised and they advanced as far as Kyong-ju. But the plan miscarried and Kim, its originator, was seized by the people and sent to Song-do where he was put to death. Before dying he exclaimed “I wa6 in league with all the civil nobles.” This was probably not true, but it caused a fresh outbreak of the military party upon the civil nobles, and scores of them were killed. At last a reaction set in and the military leaders, feeling that they had gone too far, tried to make [page 517] amends by giving their daughters to the sons of the civil officials in marriage.

At this point occurred one of the most revolting events that blot the pagesof Korean history. Gen. Chong, hearing that the banished king had come as far as Kyong-ju sent Gen. Yi Eui-mun to put him out of the way. After the leader and two hundred members of the ex-king’s guard had been treacherously killed the ex-king himself was spirited away to a neighboring monastery. He was taken out to the brink of a pond behind this monastery and there Gen. Yi, who was a man of immense stature, seized him in his arms and crushed his ribs, killing him instantly. The body was wrapped in blankets, placed in two kettles, which were placed mouth to mouth, and thrown into the pond. When this monster, Gen. Yi, returned to Song-do he was loaded with honors. Later a monk, who was a good swimmer, raised the body and gave it decent burial.

In spite of the overwhelming power exercised by the military party, the king was devoted to Buddhism. The monks were very anxious to kill Gen. Yi, who had taken such an active part in deposing the late king; so they massed in front of the palace and set fire to it by first firing the adjoining houses. Gen. Yi made a sudden sally with a strong guard and killed a hundred of the monks. He followed this up by demolishing five monasteries whose sacred vessels and other utensils he confiscated.

**Chapter V.**

Rebellion quelled ... cannibalism ... anarchy ... “faith cure”... reformation... Ta-na well... the Queen restored... slaves revolt... the Mongols... envoy killed... Kin weakens... Kitan refugees... civil strife... Kitan driven back... Mongol allies... Mongols drive Kitans into Koryu... Mongol savages... Kitan remnant surrenders... Mongol envoy... jealousy... Mongol demands... rebels’ heads sent to Song-do... Mongol demands tribute... brutal envoy ... a new wall... Japanese pirates... Mongol envoy killed... Mongol allies driven back... prime minister dupcd... pirates again... a Korean “Shogun”... Mongols cross the Yalu... a Mongol letter [page 518] ... the Mongols reach Song-do... leave it untaken... the “Shogun” flees... a brave prefect... Mongol terms... King surrenders... Mongol residency.

Cho Wi-jong was a P’yung-yang man with a towering ambition, and he now deemed the time ripe to put the wheels in motion. He therefore drew about him a strong body of troops. All the districts about P’yung-yang joined him excepting Yun-ju, which remained loyal to the king. The people of that place were afraid of the rebel but the loyal prefect Hyun Tuk-su forged a letter purporting to be from the royal army en route for P’yung-yang. This gave the people courage to hold out.

Cho and his troops inarched toward Song-do and encamped not far to the west of the town. Gen. Yi Eui-bang having first seized and killed all the P’yung-an officials who happened to be in the capital, marched out against the rebels. At the first attack the seditious force broke and fled. Gen. Yi chased them as far as the Ta-dong River. He crossed that river and lay siege to P’yung-yang; but winter was coming on and he was obliged to retire to Song-do. Cho then made two or three attempts to overthrow the loyal town of but without success.

Gen. Yi was a ruthless man, who had no love of humanity in him, but would kill his best friend if it served his purpose. For this reason Gen. Chong did not dare to associate with him, but threw up his commission and went into retirement. His son got a priest to dog the footsteps of Gen. Yi and wait for a chance to kill him. This he finally accomplished and Gen. Yi and many of his relatives were killed; and the queen, who was his daughter, was driven away.

As Cho Wi-jong, the P’yung-yang traitor, was gradually losing power he desired to get help from the Kin emperor. For this purpose he sent two envoys, but one of them killed the other on the way and then fled to Song do. Cho sent another, but him the Kin emperor seized and sent a prisoner to the Koryu capital. In the spring the royal forces besieged Cho in P’yung-yang again and famine within the walls became so great that men ate each other. Many of the towns-people came out by stealth and as they were well received by the besieging force, well-nigh all the civilians in the city came over [page 519] the walls by night. When the city fell, Cho was killed and his wife and children were sent to Song-do where they were hung in the center of the city.

The rebel forces were scattered but reunited in various places and terrorized the whole north, so that envoys to the Kin court had to go a round-about way to avoid them. The whole country in fact was in a state of anarchy. In the south whole sections of the country were disaffected toward the government and bands of men roamed the country. There was a rising also in Whang-ha Province. In P’yung-yang the people rose and drove out the governor. The ting was forced to begin the correction of abuses. He sent all about gathering information as to how the people were governed and as a consequence eight hundred officials were cashiered. But the attempt at renovation came too late. In the west the bands of robbers looted right and left and could not be apprehended. The capital itself swarmed with thieves. The ancestral temple itself was robbed of its utensils. But all this time the king kept up a round of carousals and debaucheries at which he himself played the buffoon, and danced for the delectation of his guests, and that too at a monastery. A sacred place truly!

In the twelfth year of the reign, 1182, we find an interesting application of what goes in these days under the name of “faith cure.” A priest claimed to be able to cure any disease. Being called before the king he said, “If anyone drinks water in which I have washed my hands he will be immediately cured.” He further explained “After drinking the water, pray earnestly to Buddha. Then rise and say ‘I am cured’ and if you really believe you are cured, you will be so.” Crowds of people applied to him for treatment. He seduced many of the women who came to him.

Gen. Yi Eui-mun was now court favorite and he usurped all the leading offices and acted as pander-in-general to the King by seeking out and forcibly carrying to the palace young and handsome girls. This seemed intolerable to such loyal men as Gen. Ch’oe Chung-heun, and he, in company with his brother, surrounded the palace, killed Yi Eui-mun and many others of his ilk, chased away many illegitimate sons of the king, who had become monks, and would not let them enter [page 520] the palace again. This all happened in 1196, and two years later the reformer continued the good work by deposing the old and indolent king, banishing the crown prince to Kang- wha and putting the king’s brother Mun on the throne. His posthumous title is Sin-jong. The banishing of the crown prince and his wife was effected in a very heartless manner. They were ordered out of the palace at a moment’s notice and, coming forth entirely unprepared for the journey, were mounted on horses in a cold rain and hurried away to Kang-wha. A terrible storm raged the day the King was deposed, as if in sympathy with the throes through the country was passing.

There was a saying current among the people which shows at once how superstitious they were and to what an extent the eunuchs were wont to abuse their power. They said, “If the King uses water from the Ta-na Well many eunuchs will arise and will cause the government to be administered badly;” so the well was filled up. Another instance shows what a terrible temptation there was for the people to abuse their power. This same reformer Cho’e Chung-heun, though himself a man of perfect uprightness, had a brother who now took advantage of his position to force the king to take his daughter as queen. To do this the real queen had to be banished. As it happened, the king was deeply attached to her, but he was in no position to refuse to do the bidding of the powerful courtier. After a tearful parting she went into exile. This was as yet unknown to the reformer, but when he learned of it his indignation was deep and fierce. Cloaking his feelings, he called his brother to a feast and there reminded him that they were not of a high enough family to furnish a queen, and he charged him to give up the attempt. The next day, the villain changed his mind again. His mother expostulated with him and he felled her to the floor. Gen. Ch’oe was told of this and, surrounding himself with a strong body-guard, he proceeded to the palace gate. When his niece was brought in her chair and was about to enter to become queen, the faithful old general disputed the passage and a fight ensued between his men and his brother’s. The former were successful and the wretch betook himself to flight, but was pursued, taken and killed by the general himself. The rightful queen was restored to her station.  [page 521]

The six years of this king’s reign were one long scene of turmoil and strife. In the first place the slaves revolted. They said “The high men are not made so by the decree of heaven. Great men are those who do well. Let us fight for our rights; Gen. Ch’oe is from as low a grade as ourselves. Let us become high men too.” They rendezvoused at Heung-guk monastery and decided as a preliminary measure to demand from their masters the deeds of themselves (for slaves as well as houses were deeded property) and to burn them. They were betrayed to Gen. Ch’oe who trapped a hundred of them, tied stones about their necks and drowned them in the river. The south was overrun by marauding parties whom the king bought off by gifts of food, clothes and land. In Chin-ju the governor’s servants locked him in his private dungeon, gathered a band of men and put to death all who would not join their standard. It is said that 6,400 men were killed because of refusal to join them. The same scenes were enacted in various places, notably in Quelpart and Kong ju.

In the midst of these scenes the king died and was succeeded in 1205 by his son Tok, posthumous title Heui-jong.

We have now arrived at the threshold of events which were destined to make Asia one great battle-field and to cause the sovereigns of Europe to tremble on their thrones.

The Mongols lived north of Yu-jin and were in a sense connected with them. Their first great chief was Ya-sok-ha (Yusuka) who first led the revolt which separated the Mongol power from the Yu-jin. He together with Keui-ak-on conquered forty of the northern tribes in quick succession and brought them all under his flag. His son’s name was Chul-mok-jin, the great Genghis Khan. It was now in the second year of Heui-jong, in 1206, that the great Genghis proclaimed himself emperor and named his empire Mong.

Meanwhile Ch’oe Chung-heun was not proof against the seductions of ambition and power, and we next find him seizing the people’s houses and building himself a magnificent residence adjoining the palace. People said of him that be buried a boy or a girl under each corner post.

When the spring of 1212 opened, an envoy was sent to the Kin court but was intercepted by Mongol videttes who [page 522] had by this time worked their way southward to a point that commanded the road between Koryu and Kin. The Kin people recovered the body and sent it back to Koryu.

Gen. Ch’oe had acquired so much power that he was in reality the ruler of the land, holding much the same position that the Shogun of Japan is said to have occupied. He may not inappropriately be styled the Shogun of Koryu. For this reason the king desired to get him out of the way. To this end he put upon his track a number of monks, but as they began by attacking his servant he quietly slipped into a chest and they could not find him. His body-guard became aware of his predicament and forced the palace gates, killing right left; and they would have killed the king had not the wily old general stepped out of his hiding place and prevented it. The latter banished the king to Kang-wha and the crown prince to Chemulpo and set upon the throne one Chong, whose posthumous title is Kang-jong.

The only event recorded of this reign is the arrival of an envoy from the Kin court, who wanted to enter the palace by the central or royal gate. He insisted upon it until he was asked the question, “If you enter by the royal gate, by what gate would your master enter should he come here?” This silenced him.

Kang-jong was succeeded in 1214 by his son Chin, posthumous title Kang-jang. This was destined to be the longest and by far the most eventful reign of the dynasty for it lasted forty-five years and witnessed the great Mongol invasion.

The Kin power was now trembling under the Mongol onslaught and envoys came demanding aid from Koryu in the shape of rice and horses. The king ostensibly refused but allowed the envoys to purchase rice and carry it away with them.

Again a dark cloud hung over Koryu’s northern border.

It was not the Mongols as yet, but the remnant of the Kitan forces who were unable to withstand the Mongols and so had fled south into Koryu territory. At first the Koryu forces were able to keep them in check but as they came in ever increasing numbers they broke down all opposition and were soon ravaging Whang-ha Province, making P’yung-yang their headquarters. The lack of Koryu soldiers was so evident [page 523] that men of all classes, even the monks, became soldiers. It was of no avail. They were cut down like stubble and Whang-ju fell into Kitan hands. The enemy was soon only eighty li from the capital. Consternation reigned in the city and the people all procured swords or other weapons and manned the walls.

To this outward danger was added the terror of civil strife for the priests took this inopportune moment to attack the old general, Ch’oe, who still ruled with a high hand. He turned on them however and cut down three hundred. He then instituted an inquisition and as a result 800 more were killed. Such then was the desperate position of Koryu; a powerful enemy at her door, the south rife with rebellion, and in the capital itself “mountains of dead and rivers of blood.” Victorious Kitan came sweeping down on Song-do, out for some reason, perhaps because they had heard that the town was well defended, they made a detour, appearing next on the banks of the Im-jin River half way between Song-do and the present capital. There they suffered defeat at the hands of the Koryu forces as they did also later at the site of the present capital. In view of these defeats the Kitan army retired to Ta-bak San. Now another cause of anxiety appeared in the shape of the Yu-jin allies of the Mongols who crossed the Yalu and took Eui-ju. But Koryu, wide awake to the danger, threw upon them a well equipped force which destroyed 500 of them, captured many more and drove the remaining 300 across the river. The king now built a royal residence at Pa-gak San to the east of Song-do, for he had been told that by so doing he would be able to hold the north in check.

Myun Ku-ha of east Yu-jin, being defeated by the Mongols, came in his flight towards the Yalu, but the Koryu general, Chung Kong-su, caught him and sent him safely to the Mongol headquarters. This pleased the Mongols hugely and they said “We must make a treaty of friendship.” We must remember that the Mongols were at war with Kitan and had driven her army across into Koryu, but at first did not pursue them. Now, however, an army of 10,000 men under Generals T’ap Chin and Ch’al Cha, were sent to complete the destruction of the Kitan power. They were joined by Yu-jin allies to [page 524] the number of 20,000 men under Gen. Wan-an Cha-yun. As these allies were advancing against the doomed army of Kitan, the remnant of which, 50,000 strong, was massed at Kang-dong, a great snowstorm came on and provisions ran low. Koryu was asked to supply the deficiency which she did to the extent of 1,000 bags of rice. This still more helped her into the good graces of the Mongols. But the records state that the Mongols were so little beyond the condition of the savage that there could be little real friendship between them and the people of Koryu. The latter showed it too plainly and the Mongols of course resented it.

In this army that was marching to the annihilation of Kitan there was a contingent of Koryu forces under Gen. Kim Ch’ui-ryo who is described as being a giant in size with a beard that reached his knees. He was a favorite with the Mongol generals and was treated handsomely by them.

The siege of Kang-dong was prosecuted vigorously and soon the greatest distress prevailed within the walls. The leader finally gave up hope and hanged himself, and the 50,000 men came out and surrendered. Gen. T’ap reviewed them, took off the heads of a hundred of the leaders and released the remainder. The Mongol leader wished to make a visit to Song-do to see the king but he could not leave his army, so he sent an envoy instead. He gave the Koryu generals rich presents and released 700 Koryu captives that had been previously taken. Many Kitan captives were put into the hands of the Koryu generals as a result of the decisive termination of the war against Kitan and many of the heretofore inaccessible parts of the north were opened up, and they were called the “Kitan District.”

Ere long the Mongol envoy approached Song-do and the king sent out a messenger to meet him, but this did not satisfy him, for he exclaimed, “Why did not the king come out to meet me?” It took some persuasion to induce him not to turn back. When he had audience with the king he wore the heavy fur clothing of his native country with a fur head-dress, and carried a sword and a bow. Approaching the king be seized his hand and showed him the letter from the Mongol emperor, Genghis Khan. The king turned pale and was exceedingly embarrassed at this familiarity, and the officials [page 525] asked each other how the presence of this barbarian could be endured. They induced him to retire and assume Koryu garments, after which he reappeared and the king presented him with gifts of gold, silver, silk and linen.

Gen. Cho Ch’ung accompanied the retiring Mongol and Yu-jin allies as far as the Yalu where they bade him an affectionate adieu and declared that he was a man of whom Koryu should be proud. The Mongol general, Hap Chin, left forty men at Eui-ju to learn the Koryu language and told them to stay there till he returned. Gen. Cho then returned to P’yung-yang where he was lionized and feted. The old man Ch’oe Chung-heun feared that Gen. Cho would attempt to throw him down from his high position and thought it would be better to have him near by, where he could watch him; so he forged a letter purporting to be from the king, ordering him to come down to the capital. He obeyed.

It seemed at this time that the relations of Koryu and the Mongols would remain friendly, but if Koryu thought this she was destined to be rudely awakened. The Mongol and Yu-jin allies sent to Myung-sung and said “Koryu must send an envoy and do obeisance each year.” This was said in so offensive a way that it seemed to be an attempt to provoke war. We are not told what answer was given but it sufficed for the time to secure peace.

The great Ch’oe Chung-heun who had carried things with such a high hand now fell ill and died. This caused more commotion than the death of several kings. He was buried with royal honors. He left many sons, of whom U and Hyang were first and second. Hyang was a bold and powerful man, and before the father died he warned U against him U succeeded to his father’s position which, as we have seen, corresponded closely with that of the Shogun of Japan.

A serious rebellion broke out in the north under two leaders, Han Sun and Ta Chi, the cause being the illegal exactions of the prefects. When the king found that it could not be put down by peaceful means he sent Gen. Kim Ch’ui-ro to put it down by force. The east Yu-jin leader, Myun Ku-ha, at first sided with the rebels but later changed his mind, invited Han Sun and Ta Chi to a feast, got them intoxicated, assassinated them, put their heads in a box and sent it to the [page 526] king, thereby earning the good will of the latter. The king then reformed the abuses in the rebellious section and peace was at last secured.

The Mongols were not to be content with an empty friendship, and in 1221 they sent a demand for revenue, consisting of 10,000 pounds of cotton, 3,000 rolls of fine silk, 2,000 pieces of gauze, 100,000 sheets of paper of the largest size. The envoy who brought this extraordinary letter was provided commodious quarters and excellent food but he expressed his dissatisfaction at everything by shooting arrows into the house posts, and by acting in a very boorish manner generally. The only man who could do anything with him was Kim Heui-jo who charged him with killing a man in Eui-ji, and threatened to have him imprisoned. Thus meeting bluster with bluster he made the brutal northerner listen to reason. When the envoy was about to go to an audience with his weapons in hand, this same Kim made him lay them aside. Other Mongol and Yo-jin messengers came and Kim managed them all so well that no trouble arose.

It was becoming apparent that the Mongols were likely at any time to make a descent upon Koryu; so, in the following year, 1222, a wall was built near the Yalu river, extending from Eui-ju to Wha-ju. It is said that this was completed in the marvelously short space of forty days, a feat which shows not only how great a power Koryu could exert when necessary but how important she deemed it that tins wall should be built.

1223 A. D. marks the beginning of that long series of depredations which Japanese freebooters inflicted upon Koryu between 1200 and 1400. In this year they landed on the coast of Kyung-sang Province and ravaged the district of Keum-ju. With the opening of the next year, a Mongol envoy came modifying the demand for tribute to sea otter skins only. The Kin dynasty was now tottering to its fall but was destined to cling to life for another ten years. This year saw it nearly fall before the Mongol power. Koryu therefore discarded the Kin calendar. The friendship between the Mongols and Koryu was destined to be rudely broken in the year 1225, and through no fault of the latter except the inability to keep order in her own territory. The Mongol envoy, re- [page 527] turning to the north, was set upon by a Koryu highwayman and was robbed of the gifts which he was carrying home. Thus all friendly relations were ruptured and another step was taken toward the final catastrophe. This year also witnessed another Japanese raid in the south.

The Yu-jin who had now assumed the Mongol clothes, and were in reality an integral part of the Mongol power, made a descent upon Koryu in 1226 in the vicinity of Eui-ju. The prefect deemed it too pressing a matter to wait till word could be received from Song-do, so he sent a thousand men immediately against the raiders and drove them back. The king forgave the irregularity but refused to reward him.

Ch’oe U who, as we know, was the prime minister, was duped by a diviner into believing that he was to become king some day, and he foolishly divulged the secret to a certain Kim, and soon it became common property. As punishment for this, as well as to get himself out of trouble, Ch’oe U had both Kim and the diviner drowned.

The depredations of the Japanese were without the cognizance of the Japanese government and were against its wish. This appears from the fact that when in 1227 an envoy, Pak In, was sent to Japan to remonstrate against them, the government of that country acquiesced and arrested and killed a number of the corsairs.

Both this year and the next Yu-jin bands ravaged the northern part of Koryu, but at the same time asked that a treaty be concluded. The ink was hardly dry on this before it was broken by the very ones who advocated it.

Ch’oe U followed in his father’s steps and having established himself in the viceroyship began to abuse the people, stealing houses and lands from them wherewith to build himself a princely mansion, two hundred paces long. In the court of it he had mock battles and the soldiers played at ball. The expense of this was borne by the people, whose faces were already being ground to furnish the regular revenue. His younger brother, Hyang, who long since been had banished, attempted to raise an insurrection in favor of the exiled king; but Ch’oe U sent a strong force and chased his brother until he was run to earth in a cave among the mountains where he was killed.  [page 528]

It was now the year 1231, the year which saw the outbreak which had been threatening ever since Genghis Khan came to the chieftainship of the Mongol armies. As the spring opened a powerful Mongol army moved southward across the Yalu under the leadership of Sal Ye-t’ap and took the fortress of Ham-sin near Eui-ju. They followed this up by storming Ch’ul-ju which ended only after the prefect had set fire to his house and destroyed his whole family and he and his associates had cut their own throats.

The king did not intend to submit without a struggle. He sent Generals Pak So and Kim Kyong-sol at the head of a large army to operate against the invaders. They rendezvoused with all their forces at Ku-ju, the four gates of which were strongly barricaded. The Mongols commenced the attack at the south gate. The Koryu soldiers made five brilliant sallies and forced the enemy to retire. The honors of this victory fell to Gen. Kim who pursued the enemy some distance and then returned to the town in triumph. The Mongols, who seem to have been independent of any base of supplies and made the country through which they passed supply them, now left this town untaken and the Koryu army undefeated in their rear, and marched boldly southward, taking Kwak-ju and Sun-ju. From this point the Mongol general Sal Ye-t’ap sent a letter to the king saying “Let us make peace. We Have now taken your country as far as Han-sin and if you do not come to terms with us we will draw reinforcements from Yu-jin and crush you.” The messenger who conveyed tins very candid letter got only as far as P’yung-ju where be was seized by the people and imprisoned. While waiting for an answer, the invaders tried another attack on Ku-ju out with no better success. Not only so, but they were badly defeated at An-puk fortress.

The king now reinforced the army in the north and at the same time feasted 30,000 monks at the capital in order to influence the celestial powers to bring about a cessation of war. But at the same time the Mongol forces were reinforced by Yu-jin troops and with high spirits crossed the Ta-dong river and swept down to P’yung-ju to wreak their vengeance on that place where even yet the Mongol messenger with the letter for the king was languishing in durance vile.