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[page 529] The Status of Woman in Korea

It is a trite saying that the civilization of a people may be gauged by the treatment that they accord to women. This is only partially true, for in the various races of mankind special conditions make special rulings. For instance, in Thibet, where there seems to be a great preponderance of males, the practice of polyandry prevails but however disgusting this may appear to the western taste or western conscience it does not place the Thibetan on a lower plane of civilization than the Esquimaux where polyandry is not practiced. Again, in China and all other lands that have been permeated by Confucian principles the prime necessity of having male issue has largely influenced the position of woman and made her lot more tolerable than in Turkey or Persia but it would not be possible to argue from this that Chinese civilization is of a higher type than the Persian or Turkish. We must look to the causes underlying the better or worse treatment of women in order to discover whether it is a true index of a people’s civilization.

When India was opened to the world the West cried out in horror against the brutal manner in which widows were treated. But even this was due to natural causes. It was a great preventive law which forced all wives, for the sake of their own happiness, to guard most sedulously the health of their husbands. The common use of poison in the tropics added to the crafty and vindictive nature of the people made this cruel law if not necessary at least intelligible.

In the same way the people of the West are moved with [page 530] pity because the women of the Far East are kept so secluded and are not allowed that free intercourse with their fellowmen that is accorded to women in the west. This pity too is, in a sense, misplaced, for though the condition of women in Asia is deplorable we should rather criticise the moral status of the people at large which renders the seclusion of the woman a necessity than to find fault with the mere fact of their seclusion. In this matter of the seclusion of women we do find something of a gauge of a people’s civilization if we look back of it to find its cause. This seclusion of women is a mean between the promiscuity of savage tribes and the emancipated condition of women in enlightened countries. It is as much better than the former as it is worse than the latter. There can be no question that it is Christianity which has resulted in the elevation of woman in the West and it is safe to say that the only way to secure like privileges for women of the East is to fill the East with Christian principles or at least with ideas emanating from Christian standards. We affirm, then, that under present moral conditions the seclusion of woman in the Far East is a blessing and not a curse and its immediate abolishment would result in moral chaos rather than, as some suppose, in the elevation of the race.

In discussing the condition of woman in Korea we will divide the subject into ten general divisions (1) seclusion (2) occupation (3) education (4) punishments (5) property rights (6) testamentary rights (7) divorce (8) courtship and marriage (9) religion (10) general

In discussing the seclusion of women in Korea it will be necessary to classify them, for the degree of seclusion depends upon the position which the woman holds in society. In a general way women may be divided into three classes, the higher ox yang-ban class, the middle or common class and the low or despised class. As might be expected the seclusion of women here corresponds to the term exclusive in western lands. The higher her position the greater her seclusion. Ana just as women pride themselves on their exclusiveness in the enlightened West so women in Korea pride themselves on their seclusion. But let us inquire to what extent the Korean woman of the upper class, the lady,is secluded.

Up to the age of ten or twelve years the little girl of good [page 531] family enjoys great freedom, and can play in the yard with her brothers and see anyone she wishes, but the time comes when she must never be seen without the *chang-ot* or sleeved apron over her head and held close about the face. From that time she remains mostly in doors and can be familiary seen only by the people of the household and the nearer relatives. This stage of her life is short for she is generally married young and goes to take her place in the family of her husband, who will be found living with his parents. From that time on she can be seen and conversed with face to face only by the following male members of the family, her husband, father, father-in-law, uncle, cousin, second cousin, etc., down to what the Koreans call the p’al-chon or “eighth joint,’ which means the relationship existing between two great-great-grandsons of a man through different branches. This means something like fourth or fifth cousin in English. This refers either to her own cousins or those of her husband. It will at once appear that a Korean lady is not entirely cut off from social intercourse with gentleman, for in a country where families are so large as in Korea the gentlemen on both sides of the family within the limits prescribed may number anywhere from twenty to a couple of hundred. Of course grandfathers and great-grandfathers and great-uncles are also among the favored ones, although their number is naturally limited. But as a rule none of these male relatives will enter the inner part of a house, or woman’s quarters, except on invitation of the husband and generally in his presence.

Supposing, now, that a young man marries and takes his wife to his father’s house to live; a room will be set aside for them entirely separate from the room occupied by their father and mother. The young bride will have fairly free access to the room of her new father and mother even as his own daughters do, but her father will never step inside her room nor will any other man, besides her husband, except under very exceptional circumstances as in the case of severe sickness or the like. If any of her male relatives are to see her it must be in the room of her father and mother. This does not apply to the young brothers of the husband who may come into her room upon invitation up to the age of thirteen, when they too are excluded, whether they have married yet or not. [page 532]

If there are two married brothers living in their father’s house neither of them can enter the other’s room but each can of course see the other’s wife in the father’s room.

If we suppose, on the other hand, that a young man marries and sets up an establishment of his own, he he is the head of the house and any of his or his wife’s male relatives up to the “eighth joint” may enter their inner or private room upon invitation of the husband. They will not do so, however, unless there is some reason for their seeing his wife, since a gentleman’s house is supposed to contain a sarang or gentleman’s reception-room where he meets all his male friends.

As a rule a lady can go and visit her lady friends with considerable freedom, but she must always leave word at home exactly where she is going. Arrived at her friend’s house she enters the inner or private room and during her stay the husband cannot enter the room nor can any other male adult. If, however, the guest is a relative of the hostess she may see the husband if he is within the prescribed limits of consanguinity. A lady of wealth or even of moderate means will not walk on the street, although it is admissible to do so provided the head be covered and the face concealed by the *chang-ot*. She will ordinarily go in a closed chair or *kama* carried by two men. If she is able to afford it she will go in a lady’s chair which is distinguished from ordinary chairs by fan-shaped ornaments hanging like bangles on the sides. Only ladies of the highest rank can ride in a chair carried by four men.

Women of the middle class, use the common street as freely as the men but always with covered head. The statement which is sometimes made that Korean women of the upper and middle class are never seen on the street is very far from the truth.

Women of the lower class comprising dancing-girls, slaves, courtesans, sorceresses, and nuns are subject to none of the laws of seclusion that apply to so-called reputable women. In fact they are not allowed to use the *chang-ot*. A possible exception may be found in the case of a courtesan who may use the *chang-ot* but as she is never allowed to use it with the cloth pad or cushion on the head to support it she is instantly recognized as belonging to the demi-monde. [page 533]

Besides women of these lower orders there are others that never cover the face and who, although entirely respectable, may be seen by men without reproach. These are, lady physicians, of whom there are many in Korea, and the blind female exorcists. Women of the upper middle class or even of the highest class may enter the medical profession and if so they are exempt from the restrictions which hedge in their sisters. It is said that many Korean female doctors are very expert at acupuncture which is about all the surgery of which the Esculapian art can boast in Korea.

As one would naturally suppose, women of the middle class are not so closely secluded as those of the upper class and yet a respectable woman will never be seen without her chang- or by any man outside that degree of consanguinity represented by the Korean *sip-chon* or “tenth-joint.” We thus see that a Korean woman of the middle class can be seen by male relatives two “joints” further removed than those to whom her higher sister is visible. And besides this it is far less common for a man of the middle class to possess a sarang or gentleman’s reception room, and the result is that relatives are far oftener invited into the inner room than in the house of a gentleman of the upper class.

In closing this division of the subject it should be remarked that although women of the middle or upper class conceal the face with the *chang-ot* the concealment is by no means so complete as among the women of Turkey, for the *chang-ot* is simply held close before the face by the hand and very frequently the entire face is exposed to view. It is very noticeable that the care exercised in keeping the face hidden decreases with the increasing age of the woman, and elderly women of entire respectability frequently take little or no pains to screen the face from public view. On the other hand one would seldom have the opportunity of seeing more than one eye and part of one side of the face a young woman walking on the street.

In an afternoon’s walk through the streets of Seoul one would see scores if not hundreds of women walking about without the least semblance of a veil. These are mostly slaves. Now and then a dancing girl will be seen riding on a pony or in an open chair with uncovered face. If a wedding [page 534] procession should pass, a number of unveiled women, with an enormous pile of hair on the head, would be seen carrying gaily decorated boxes which contain the “plenishings” of the bride. These women likewise are unveiled. But in every case they will be found to belong to one or another of the lowest orders of society.

**The Marble Pagoda.**

The unnamed pagoda in the center of Seoul is probably the most interesting and remarkable monument in Korea both on account of its antiquity, its historical associations and its undoubted artistic merit. It is therefore a matter of surprise that so little has been told us as to its origin.

We know, of course, that it was sent as a gift by one of the Mongol emperors in Peking six or seven centuries ago, but beyond this little of its history has been given to the English reading public. We would like to know just when and why it came, where and by whom it was made and how in the general wreck of Buddhist monuments at the beginning of this dynasty this pagoda stands to-day a lonely reminder of a fallen dynasty and an indisputable evidence that Buddhism once ruled this country from the king to the slave. The facts here given are taken directly from Korean books of unquestioned authority, namely, the *Ko-geum Chap-ji* 古今 雜志、and the *Keum-neung-jip* 金陵集. [\*For a fine description of the pagoda itself we would refer the reader to Dr. H. N. Allen’s article on “Places of Interest in Seoul” in the April number of the *Korean Repository* for 1895.]

In the days of King Mun-jong(文宗) of the Koryu Dynasty, in the twenty-third year of his reign and the eleventh moon (in the reign of Emperor Sin-jong 神宗) of the Song. 宋, Dynasty—corresponding to 1069 A.D.) the king determined to bulla a summer palace in Han-yang, the present Seoul, and the site determined upon was under In-wang San, the mountain west of Seoul, near what is now called Sa-jik Kol. The following summer he made a visit to the place but [page 535] on the way was forced to spend the night at a monastery near the Im-jin River because a heavy rain came on. That night, so the story runs, he dreamed that three venerable Buddhist monks appeared before him and asked him to build them each a monastery at Han Yang. The next day the king entered the town of Han Yang and in accord with the request of the three monks of his dream, selected three sites for monasteries, one just south of Chuk-ak which would be directly to the north of the pagoda, a second one just inside and to the left of the place where the East Gate now stands, and a third at a place that is now just outside the wall of Seoul west of the New Gate or, as foreigners call it, the West Gate. An enormous tree still marks the spot where that monastery stood. The first and largest of the three monasteries was called the Wun-gak Sa (圓覺寺) and it stood in close proximity to the present pagoda. The second near the East Gate was called the Chung-heung Sa (重興寺) and at the time of the founding of the present dynasty it was moved a few miles outside the East Gate and called the Sin-heung Sa or “New”-heung Sa. At the same time its bell was placed in the gate of the Kyong-bok Palace where it still hangs. It is some 300 years older than the big bell in the center of Seoul. The third monastery, outside the West Gate was named the Han-in Sa (漢仁寺). As it was not included in the limits of Seoul, when the wall was built, it was not destroyed At that time there was a proper West Gate near that point but when the Kyong-heui Palace or “Mulberry Palace” was built this gate was walled up and the New Gate or, as foreigners call it, the West Gate was built. About that time the Han-in Sa was notorious as being a resort for vile people and mudang and by order of the government was destroyed.

But to return to our story; the king ordered the building of these three monasteries, but the building of his summer palace was prevented for the time being by a terrible famine which occurred in 1070 and which was so severe that the records say 2,000,000 people perished throughout the peninsula.

In front of the great monastery, the Wun-gak Sa, the king ordered the erection of a memorial tablet. At that point it was found that a ledge of solid granite came to the [page 536] surface. The top of this rock was carved in the semblance of a tortoise and on its back was placed the memorial stone which we see today. This stone was an ancient Silla monument which had stood for many years in Chuk-ak, in that vicinity but it had fallen. It was taken and carved over into its present shape. The inscription on it is to-day illegible. It consists of fourteen characters and has been preserved in Korean books. It records the events attending the building of the monastery. It will thus be seen that the tortoise and monument antedate the pagoda by many years. This much is prefatory to an account of the pagoda itself but is necessary as giving the historic setting of this remarkable remain, and it may be well to add that the next king, Suk-jong 遍宗 in 1101 succeeded in building his southern capital or Nam-gyung [南京] at Yang-ju some twelve miles north-east of Seoul instead of at Han Yang. This palace was burned in 1170 during the rebellion of Chong Chung-bu 莫沖夫

And so we arrive at the year 1352 when we first hear of the pagoda. In that year Kong-mi 恭 became king of Koryu. His grandfather, king Ch’ung-suk 忠肅 had long been dead but his grandmother was still living. Her name was Yuk-in-jin Pal-la or “The very truly Beautiful Eighth Daughter”(亦憐眞八剌). She was the eighth daughter of Yang-wang (營王) who was the younger brother of the Mongol emperor, Yung-jong [英宗].

In her day she had it all her own way in Korea as queen and still in her old age was able to satisfy her little fancies. Now she wanted to build her a summer house in Han-yang in place of the palace which had been long lying in ashes in Yang-ju and at the same time to repair the Wun-gak Sa, but as funds were lacking she appealed to her influential relatives in Peking with such success that emperor Sun-je (선휘帝) the last of the Mongol emperors, at the advice of his aged prime minister T’al-tail who had served father as well as himself, sent skillful architects to Koryu and, what was still more to the point, 10,000 ounces of treasure to build the palace and repair the monastery.

But at the same time the prime minister suggested to the emperor that a fine pagoda be carved and sent to the aged queen dowager of Koryu as a gift. The emperor consented [page 537] and a messenger was sent off to Koryu, acquainting king Kong-min of this gracious design.

The architects from China with the help of native talent repaired the monastery and erected a palace to the west of where the Kyong-bok Palace now stands. In front of it they built a massive bridge across the water-way. It was called the Song-ch’um Bridge (松簷橋). That palace disappeared long ago but the bridge remains to the present day unaltered. It has never needed repair. It stands not far from the south-west corner of the Kyong-bok Palace and is one of the few ancient and authentic remains of Seoul to-day.

But meanwhile preparations were being made in China for the building of the pagoda. The prime minister T’al-tali sent for the most skillful stone-carver in China. His name was Yu-yong 劉溶 but in view of his marvelous skill the emperor conferred upon him the name Ye-jin ( 眞). The marble for the making of the pagoda was brought from Hyung-san 荆山 in China and with it Yu-yang made the thirteen storey pagoda as we now see it in Seoul. When it was finished he came himself to superintend its erection.

There is an interesting sequel to this event. Years before, Kong-min’s father, as yet without a son, went to Kyong-ch’un monastery 敬天山 on Pu-so San, in P’ung-duk district, and prayed for a son. As Kong-min was born a year later he was looked upon as an answer to the prayer. Now he determined to erect a monument at that monastery in honor of that event. He appealed to Yu-yang the architect of the pagoda and that good-natured gentleman consented to make, with Kang-wha stone, a counterpart of the marble pagoda, to be set up at Kyong-ch’un monastery. It was done and to-day a thirteen storey pagoda may be seen there, made by the same hand that designed the marble pagoda and erected at about the same time.

It is a matter of wonder that the last emperor of the Mongols, harassed as he already was by those who were soon to prove his conquerors, should have been able to command the money and the leisure to a attend to this matter, It was only a few years later that his dynasty fell. But there may have been a good reason for this handsome treatment. Shortly [page 538] after this event that very emperor sent great amounts of treasure and provisions to the island of Quelpart with the consent of the king of Koryu, anticipating his eventual overthrow and intending to make that island his asylum. There was every reason therefore why he should remain on the very best of terms with Koryu, and viewed in this light the sending of this pagoda and of the money for the palace was only what might have been expected. As it turned out he was not able to come to Korea but fled northward before the victorious Mings, but not before ungrateful Korea had turned the cold shoulder to him and had driven the last, remaining Mongol from her soil.

In less than fifty years after the pagoda was erected the Koryu dynasty came to a bloodless end, and the palmy days of Buddhism were over. It was determined to move the capital to Han-yang and the new king, T’a-jo, asked the advice of his courtiers as to the advisability of razing the monasteries in the new capital, especially the largest of them, the Wun-gak Sa, where the pagoda stood. Most of them advised that it be left standing but Chong In-ji 鄭麟趾 one of the prime ministers, and the third son of the king, who afterward became T’a-jong Tawang and Chong To-jun 鄭道傅 a famous general, strongly advised that it be destroyed, bringing up as an argument the unspeakable corruption of Sin-don the monk who, more than any other one man, caused the downfall of Koryu. On the other side were ranged Chong Un 奠芸 a second con sin of the famous Chong Mong-ju, the last great councilor of Koryu, and Whang Heui one of king T’a-jo’s councillors. In the midst of the discussion there arrived a letter from the Ming court at Nanking in which the king was advised to allow no monasteries to stand in the new capital. This settled the question and orders were given for their demolition.

The subsequent history of the pagoda is of little interest excepting for the fact that the Japanese attempted to carry it away during their famous invasion of Korea in 1592. Fortunately they only succeeded in taking down the two upper storeys which they left on the ground beside it. It is to be hoped that the .government will replace them and carefully preserve this most interesting relic of the past. [page 539]

**The Disturbance on Quelpart.\***

\*Translated from the *Revue de l’Extreme Orient*, Shanghai.

There has been recently a considerable flow of ink in the Japanese Press concerning the Quelpart trouble. These statements have not always been so worded as to convey the the truth impartially. It might be will therefore to give the other side of the story and so help the public to a more exact idea of this deplorable affair.

According to the Japanese press it is the Christians and missionaries who are to blame for the troubles on that island. To be sure the Christians defended themselves as best they could, but unfortunately they failed and became the victims of the rioters. To openly accuse the Christians of having fomented the trouble is entirely unjust and it is this point that requires elucidation.

The Island of Quelpart, situated, as every one knows, about sixty miles south of Mok-po, has an approximate population of 100,000. The island is of volcanic origin and is composed of a mass of mountains, of which the highest peak is called Mount Auckland, or in Korean Hal-la. San, 2000 meters in height. The shore is rocky and steep, with hardly an harbor or anchorage. Postal facilities are very poor and there is no telegraph. The country is very poor. The people live largely by fishing, though they also succeed in growing a little millet in their stony fields.

Politically the island forms a separate mandarinate and is divided into three prefectures, Che-ju in the north, Ta-jung in the south-west and Chung-eui in the south-east. Che-ju the seat of the governor, or Mok-sa, is the most important town on the islands The governor, who has no military or police backing, appears to the people to be a gentleman of very little importance. The population, though ignorant and backward and subject to very hard natural conditions, is very independent and rises in revolt whenever the government attempts to introduce innovations or reforms.

[page 540] Up to within a few years ago, taxes were levied in the shape of the natural products of the island，such as horses and cattle which roam half wild upon the mountains, and breed abundantly. This system agreed well with the poor financial condition of the people, but in 1899 the government determined to make a change, and sent a tax collector to levy taxes in cash. At about the same time a French missionary with his assistant was sent to the island where, up to that time, the benefits of Christianity were unknown.

The special tax collector rapidly became an object of hatred to the people, in which they were encouraged by the local magistrates whose perquisites were being encroached upon by the new order of things. At the same time the missionaries were doing good work, and that same year they reported 1200 Christians or catechumens.

This success of the missionaries aroused the hostility of many of the people especially the officials. Taking advantage of the fact that a few of the Christians had been appointed assistants to the tax collector, the officials found it easy to incite a portion of the people against the adherents of the new religion, whose rapidly increasing numbers formed a permanent obstacle to official extortion.

We should have mentioned that, beside the native population, there are about 400 Japanese on the island who have occupied the positions most advantageous for trade and whose encroachments are frequently followed by disturbances. There is reason to believe that these people encouraged and increased the audacity of the rioters.

The insurrection was cleverly gotten up in April at the time when the French missionaries are always absent attending the annual meeting in Seoul. The moving spirit seems to have been the prefect of Ta-jung. It was from this place that-soon after, to bands of insurgents started out by different routes toward Che-ju the chief city of the island Their password was “Death to the Christians and down with the tax collector”. Naturally the Christians fled before them and gathered in Che-ju for safety. Meanwhile the notorious tax collector had trade good his escape and landed on the mainland.

On the tenth of May the Reverend Fathers Sacrouts and [page 541] Mousset returned to the island. Arriving in Che-ju they found there upwards of 1000 Christians including women and children; they were half starved and frightened nearly to death and unable to return to their homes because the insurgents were camped at the gates of the town. The governor, undecided and timid, did not know what attitude to assume. His conciliatory communications to the chiefs of the insurgents received only arrogant replies. They demanded that 100 Christians he handed over to them. Seeing the danger growing more imminent every day Father Sacrouts determined to organize a defence, and with the courage of a chief and the coolness of a priest he accomplished His purpose in a very creditable manner. He determined to assume the offensive, hoping by capturing the chiefs of the insurgents to crush the uprising. The sortie was a success; some of the leaders were captured, but unfortunately the frightened governor released them almost immediately. This of course encouraged the insurgents who increased in numbers and boldness. The governor tried to escape and leave the Christians and missionaries to their fate. Father Sacrouts succeeded in sending off by boat a messenger to Mokpo with a telegram for Seoul and then forcibly closed all the gates of the town.

Several days of anxious waiting now passed during which the governor who had attempted to escape returned to the town, where he began to excite the people against the Christians, Up to this time they had been in favor of defending the town but by a quick change of face they food was giving out and demanded that the gates be opened to the insurgents, and that all the Christian he expelled from the city lest they should be the cause of a general massacre.

The strenuous endeavors of the missionaries gained a little time but finally the smouldering embers of discontent burst into flame; the populace rose en masse and the 28th and 29th of May mark the perpetration of a most barbarous massacre. The most revolting particular in regard to it is that women, horrible shrews, were the leaders in the riot. Among the Christians, men, women and children fell beneath the fire of muskets and the blows of swords, stones and clubs. In these two days from five hundred to six hundred victims fell not only in Che-ju but in the neighboring villages. [page 542]

Father Sacrout’s servant was cruelly massacred before his very eyes. The missionaries themselves escape the general slaughter only because they are forcibly detained in the governor’s Yamen, while the mission house was being looted and destroyed. Of all the Catholic establishments on Quelpart there only remains a mass of ruins covered with a heap of mutilated bodies.

At last, after two days of terrible agony, the French gunboats *La Surprise* and *L’alouette* arrive. A boat is sent ashore and our missionaries climb the town wall close to the water’s edge and are taken on board. In calling at Chemulpo the Surprise had taken on board the new governor of Quelpart. He now lands with the commanders of the men of-war.

In the middle of the town our officers counted sixty-eight dead bodies lying among the stones and clubs with which they had been killed. These details made the new governor somewhat timid but our officers urged that he should issue at once a proclamation in order to calm the people and they arranged that a suitable burial place be found for the bodies of the dead Christians.

On the second of June Mr. Sands the Adviser to the Household Department arrived with 100 Korean soldiers. These formed a police force to guard the city, the governor’s yamen and what was left of the mission house. A few days later the *Alouette* took on board fifty native Christians who begged to be taken to the mainland.

Since then more troops have been sent to the island but with little result. The rebellion still exists in a latent condition and seems to a wait the decision of the supreme court to either recommence or disperse- Thanks to the inquiry conducted by Mr. Sands four of the insurgent leaders, including the perfect of Ta-Jung have been arrested. The decision of the supreme court is still in abeyance awaiting the arrival of further witnesses.

In closing let us express the hope that Korean justice will do its utmost to maintain its reputation by fully repairing the injury done to the Mission on the island of Quelpart.

E. MARTEL. [page 546]

**Odds and Ends.**

**A Prophetic Dream.**

In Korea as in almost all other countries dreams have figured largely in local traditions, and many an event of importance has been foreshadowed by a vision of the night. Of course they are generally made to order after the event to which they refer, but nevertheless they are of more or less interest. No military character in Korean history bulks larger than Yi Sun-sin who built the “Tortoise Boat,” the first ironclad in history, and with it prevented the invasion of China by the Japanese in 1592.

Before his remarkable career commenced he dreamed one night that there stood before him a mighty tree whose branches towered to the sky. As he gazed at it, a man approached and began cutting its roots with an axe and so well did he cut that soon the whole tree began to quiver and give warning that its fall was near. Yi Sun-sin stepped forward and interfered. He drove the vandal away and with his own hand supported the tree till its roots again took firm hold of the ground.

When he told this dream to a friend the latter exclaimed, “You will become the savior of your country. That mighty tree was Korea; the one who would destroy it was Japan. With your own arm you will drive the invader back and keep the tree from falling.” This as it proved, was just what Admiral Yi did in the years which followed.

**The Stone Doctor.**

Two hundred years ago the town of Po-ch’un thirty miles north-east of Seoul boasted the possession of a most noted man by the name of Hu Mok. His greatness was attested by the fact that his eye-brows were so long that he braided them and hung them over his ears like spectacles. This man came home one day with a highly polished stone under his arm. How or where be got it he never told, but it had such a high polish that it could be used as a looking-glass. Hu Mok claimed for this stone the ability to diagnose any disease of the human frame. All the [page 544] patient had to do was to place the part affected against the stone and any doctor, looking into its surface, could tell exactly what ailed the man. As a correct diagnosis is at least half the cure, it is not to be wondered that the inn-keepers of Po-chun drove a thriving trade from that time on. At last Hu Mok reached the bound of life and was about to betake himself to the grave, eyebrows and all. He called his son and said:

“If you want to preserve the virtues of this stone never clean it, even though moss should grow upon it.” The old man passed away leaving his wonderful legacy and it continued the practice of medicine in its own peculiar way for upwards of a century and a half; but at last its virtues came to an untimely end. The seventh descendant of Hu Mok thought he would scour it up a bit as it was getting to look a little rusty. The result was that never again would it divulge its marvelous secret.

The stone is still preserved in Po-ch’un and can be seen by the curious wayfarer. Its name is the Chojang Suk or “The Stone which reveals a man’s vitals.” (照臟石).

**Oxen could not draw him.**

Kang Kain-ch’al was only a clerk in an inferior government office some four hundred and sixty years ago but he was such a good man that even the highest men in the land were afraid of him. The conclusive proof of his goodness was the fact that even the beasts of the field would obey him. At one time the frogs in the pond behind his office croaked so loudly that he could no longer stand it. So he wrote on a piece of paper:

“This is a government office where noise cannot be tolerated, for it interferes with work Instead of remembering this and keeping silence, out of gratitude for our giving you this pond to live in, you keep up this horribly sad croaking which is the only voice that heaven conferred upon you. But it must cease. If you do not stop we shall have to discipline you.”

This letter together with an armful of chopped straw he threw into the pond and immediately each frog seized a piece of the straw and held it in his mouth as a gag, just as Korean school teachers do to boys who do not repeat the characters [page 545] well but make disturbing noises. From that day to this the frogs in that pond are never heard to croak. The pond is in the Hon-byong Sa-ryung-bu, near the Home Department, and although frogs are there not one of them opens his mouth to croak. Well, this shows what a fine fellow Kang was. At that time the king’s son-in law, Cho Ta-rim, was a shocking scapegrace who lived inside the South Gate under Nam-san. He had the effrontery to ask the king to make him a gold bridge from his house to one of the spurs of Nam-san

When Kang heard of this, in spite of his humble position, he memorialized the throne, urging that Cho Ta-rim be killed. This raised a tempest at once. Kang was seized and condemned to death as the worst traitor that ever lived, a regular Man-go Yuk-chuk. He was bound to a cart to be driven to execution according to custom, with his accusation pasted on his back—to wit, Arch-traitor. But when they tried to start, the bullocks could not move the cart an inch. More were yoked on and the goads were plied but not a wheel would move.

The criminal cried, “If you will remove this accusation from my back and write, in its stead, Arch-patriot, the cart will go. At first they would not, but at last, as there was no other way, they followed this direction and instantly the cart moved forward as if its wheels had ball-bearings.

The authorities could have had little sense of the humorous or they would have sent Kang home with honors; but no, they carried out their grim purpose and his head fell. A few weeks later the unanimous voice of the people demanded the death of Cho Ta-rim and he also was executed. If you do not believe this story go some summer night and listen for frogs at the Hon-pyung Sa-ryung-bu.

**A Just Division.**

Mang Yo-jung was a prefect of a country town in the days of Koryu, at about the time William the Conqueror was making things lively in England. This prefect did not believe in dragging out to a great length the legal cases which he was called upon to adjudicate. One of his off-hand decisions has come down in tradition to the present day. A hunter had succeeded in wounding a fox with his arrow and was chasing the animal down. The fox grew weak from loss of blood and the hunter was rapidly overtaking it, when a farmer’s dog give chase and succeeded in [page 546] dispatching the fox before the hunter came up. The question then arose as to the ownership of the game. The hunter claimed it on the ground that if he had not wounded it the dog could not have overtaken it. The farmer claimed it on the ground that his dog had killed it. The prefect was called upon to decide the case, which he did in the following words: “A hunter and a dog were chasing a fox. Each did part of the work of bagging the game. Each must therefore have a share. The hunter was after the animal’s skin and the dog was after the animal’s flesh. Let each have his proper portion and depart in peace.”

**A Military Manoeuvre.**

The famous Yi Sun-sin was not only a great naval commander but he was as great a general. He always made nature work with him and fought with his wits as well as with his sword-arm. At one time, during the great invasion, he built a fine fort in a peculiar position at the mouth of a river with whose idiosyncrasies he was thoroughly acquainted. Soon after finishing it he received news that a large force of Japanese were at hand. Thereupon, to the disgust of his lieutenants, he ordered the fort to be deserted, but not destroyed. He then led his men over a neighboring mountain and waited. The Japanese, coming to the fort and seeing it deserted, supposed that the enemy had fled, and took possession. Gen. Yi so disposed his troops that the enemy could not move about very freely and so remained for the most part in camp. Four nights later the rainy season broke, the river rose with great rapidity and the fort, which had been so placed that the line of retreat from the fort would be cut off by a few feet of rise in the water, was at the mercy of the river. To the back of the fort was a sheer precipice and as the water crept up it formed an ally for the Koreans which no prowess of the enemy could withstand. All but two of the invaders perished and the soldiers of Yi Sun-sin could not praise highly enough the seeming pusillanimity of their great leader which had won them a victory without a stroke. [page 547]

**Editorial Comment.**

In the closing issue of the year we may be expected to say a word as to the way in which the Review has been received by the public. As for ourselves we are abundantly satisfied with the reception that has been given our little magazine. Whether the public is satisfied is quite another question. Some subscribers write us that they are most interested in the History of Korea, others prefer the anecdotes and glimpses at Korean life while others still urge us to give more copious news notes. Taking all things together we do not see how we can drop any one of the departments without dissatisfaction from one side or the other, and with our present subscription list we do not see our way clear to enlarge the magazine. As soon, however as the finances of the Review will allow, it will be enlarged to sixty page s.

There has been no difficulty in securing abundance of material for the Review, interesting and otherwise, but it is to be regretted that it is not more representative in character. We want more names on our list of contributors; we want more people to ask questions about anything and everything connected with Korea. We want more subscribers to write and tell us that they do not like the magazine—if they do not―and just why; we want more people to write and tell us what special subjects they would like to see discussed in the magazine; we want our subscribers to remember that there are many tastes to be consulted and the whole magazine cannot be given to satisfying the wishes of any one part to the exclusion of the others. We have to thank the public for their generous patronage and hope that the Review will be worthy of its continuance.

In reviewing the events of the past year in Korea there is only one large, overwhelmingly important fact, the lack of rain and the consequent famine. There is not one of the readers of this Review that will be seriously discommoded by [page 548] this famine, and yet right about us at our very doors there are hundreds and thousands who are feeling the sharp pinch of hunger. Thousands upon thousands of this people are going to perish of starvation before the earth produces another crop. In the face of this catastrophe all other events seem insignificant. Semi-starvation means a recrudescence of savagery and already the rural districts, which it is impossible to police are becoming the scenes of rapine and plunder. But what to do for it? That is the saddest part of it all. We are impotent to avert or even mitigate the evil. We can feed a few starving ones at our doors and perhaps tide a few over till self-support again becomes possible but how about the thousands and tens of thousands? We say that the United States has suffered a heavy loss by the death of Pres. McKinley but that was not a fraction of the loss that Korea has sustained in the failure of the earth to supply her people with food. A famine not only sacrifices human life but it disorganizes society, it tangles the threads which hold the body politic in nice adjustment, it contravenes the law of supply and demand and its effects remain, it may be, for a decade.

Another serious development of the year is the rapid fall in exchange. Of course general prosperity cannot but be affected by such rapid fluctuations. In makes the most stable business propositions quite uncertain and tends to diminish trade. It makes risk the main element in commerce, and imparts a “wild cat” look to what otherwise would be deemed undoubtedly good business. Even intrinsic value will not always keep a currency up to par, but when in addition to general political unrest is added a lowering of the standard of intrinsic merit we do not have to go far to find the cause of the fall in exchange. We repeat what we have said before— no government can make money by minting coin, for if the labor and the metal are not worth the face value of the coin the public is sure to find it out. It is true the United States has been able to keep silver coin up to double its intrinsic value within her own dominions, but, so sure as two and two make four, she will have to pay for it in the long run. [page 549]

**News Calendar.**

Near the end of November M. Faure arrived in Seoul as a guest of M. Collin de Plancy, the French Minister. He has come to Korea to invite the government to take part in the Exposition of French Indo-China which will take place in the winter of 1902-3. M. Faure is Chief Secretary to the Governor General of Indo-China.

The former United States legation in Peking was bought on Nov. 18, by E. Martel, Esq., in the name of the Korean Government. The Korean Government will take possession late in 1902, at which time the new U. S. Legation will be finished. The property bought by Mr. Martel belonged to Hon. Mr. Den by former U. S. Minister to Peking and up to the present time has been rented to the U. S. Government. The size of this property is 7000 square meters and contains five buildings. It is situated on Legation Street opposite the Russian Legation.

The French General in Tientsin has sent a present of four Arab horses to His Majesty the Emperor of Korea.

E. Clemencet, Esq., the Adviser to the Postal Bureau has just returned from Tokyo where he made arrangements for the establishment, in connection with the Imperial Korean Post-office, of a branch of the “parcels post.” The arrangements are not yet completed but formal assurances have been given that they soon will be. It is needless to say that this will be a very great convenience, especially to the foreign population of Korea. We have long felt the want of such a service and the thanks of the community are due to the energy and diligence displayed by Monsieur Clemencet in meeting the wants of the community in this particular.

Baron Corvisart, Military Attache of the French Legation in Tokyo, and a recent subscriber to this Review, is a great-grandson of the surgeon-general of the army of Napoleon Bonaparte and private physician to the great Emperor. On December 18th Rev. and Mrs. C. Hounshell of [page 550] Tennessee arrived in Korea to join the Southern Methodist Mission. They will be stationed in the city of Song-do.

On the 22nd inst. nineteen men graduated from the Government Normal College. They had made good progress especially in mathematics, twelve of them having completed algebra and plane geometry. Several of them will shortly be sent to the country to take charge of schools in the provinces.

The Finance Department is showing great activity in bringing to book former delinquent prefects who were short in their accounts. The latest move has been to call up men who held prefectural positions prior to 1896 and ask them to make good all deficiencies. The method is as drastic as was that of Angelo in *Measure for Measure* but it will be a good thing if it teaches the aspirants for provincial positions that retribution is not always postponed till a future life.

The prefect of Yun-an, in Whang-ha Province reports that on account of the famine over 1900 houses have been deserted and their occupants have wandered away.

The prefects of Tang-jin and Kyo-ha in Kyung-geui Province report that nine out of every ten houses are deserted and that government granaries must be drawn upon to feed the people and that all taxes must be remitted until the Autumn of 1902. Many of these reports are probably exaggerated and are intended in part to secure increased perquisites for the local officials, but at the same time the suffering is very real and calls for the deepest sympathy.

We mentioned in a late issue of the Review the good work done by the Surveying Bureau in the country. It seems that when the work began, the survey commission was given authority by the Finance Department to collect arrears of taxes in the country to pay the cost of the surveys. The commission collected $669,010. The expenses attending the surveys amounted to $199,146. The balance was turned over to the finance Department. This money would have been very difficult to collect had it not been for the careful work of the commission and no little dissatisfaction is expressed because the Finance Department does not meet the financial needs of the Survey Bureau.

The Finance Department announces that in view of the [page 551] scarcity of funds it will not be possible to supply the salaries of the members of the Council during the coming year.

A great deal of stone is being carried from Kang-wha to Talienwan for building purposes. Lately 2000 blocks of stone have been taken, at an average cost of $8.00 a block, each block measuring approximately four feet square and one foot thick.

The Finance Department has handed up to the Government the names of eighty-three former officials who have not paid up their arrears of taxes, and begs that if they do not do so the death penalty may be pronounced. The Government has so decided and these thrifty gentlemen will naturally be feeling about in the corners of their pockets for loose cash. Their total deficit is $10,000.

A former member of the Tong-hak sect named Song P’al-yong has been apprehended and will be executed. Evidence has been brought up which clearly convicts him of murder.

On the night of the first of December an aged woman in the northern part of the city froze to death. She had been a servant in a certain family for many years but as she grew old and sickness incapacitated her for work she was driven out to die. This gives us just a glimpse of the darker side of Korean life. As a rule, we prefer to believe the Koreans are naturally kind-hearted.

A Korean named Chang Cha-du sold real estate in Pu-pyung on the Han River, to a Japanese for $1800. The chief of the village writes to the Government asking that the sale be declared void and the money returned to the Japanese. The excuse for this is that the property is outside treaty limits, but if all the property bought by foreigners outside of treaty limits were to be taken back by the Government it would keep the authorities busy for some time.

Yi Chong-gon a lieutenant-general in the Korean army has been made Commissioner of Police.

Han In-ho, a son of Han Kyu-jik one of the five officials who were massacred on the night of Dec. 4th 1884, has been appointed Judge of the Supreme Court.

In the districts of Whang-gan, Mun-eui and Ok-Ch’un robbers in bands of ten, twenty and a hundred are looting to [page 552] their hearts’ content. The people are leaving their houses and trying to get to places of safety, but the robbers, assuming soldier’s uniforms, block the roads and prevent their escape. Also in Yong-dong the prefect has asked for troops to hold the robbers in check.

In the large prefecture of An-ak in Whang-ha Province 1952 houses have been deserted by their famine-stricken occupants.

A refreshing exception is found in the case of the Governor of North Pyung-an Province, Yi To-ja who has repeatedly requested to be allowed to resign but without success, because the people of his province persistently beg the Government not to let him resign, as he is such an upright ruler.

Some of the important measures lately decided upon by the cabinet are the following: (1) That the land taxes must be collected, (2) that absconding defaulters’ relatives must be held to payment of all claims, (3) that men who go surety for others must be liable for the payment of all claims, (4) to join into one the two prefectures Kil-ju and Sung-jin in Ham-gyung Province, (5) that proper buildings must be built in the ports for the Superintendents of Trade, (6) that two-storey houses overlooking the palace must be bought, (7) that funds must be found for the completion of the new Queen’s tomb, (8) that $500 of the Whang-ha land tax must be remitted.

During the current year from the third moon to the end of the year eleven convicts have been decapitated, eleven have been strangled and twenty-nine prisoners have died of disease. Of those who were decapitated one was a soldier who intruded into the palace, one was a man whose wife, according to an oracle, had conceived a “crown prince,” and nine were convicted of treason and beheaded together. Of those who were strangled, one was Kim Yung-jun the former Minister, six were thieves and robbers, three of whom were counterfeiters, and four others, crime not specified. Of those who died of disease twenty-one were convicts and eight had not yet been brought to trial.

We are glad to report that W. F. Sands, Esq., has arrived in Seoul from the north. In Eui-ju he suffered from a light attack of typhoid, but was able to secure foreign medical attendance. [page 553]

The public has been privileged to witness a very pretty display of Christmas toys at L. Rondon’s new store near the palace. Life-size dolls in ravishing frocks are reinforced with piles of bonbons, enough to satisfy the most capacious holiday appetite. It must take some public spirit to venture on such an outlay considering the comparatively small number of foreigners in Seoul, but we understand the things went off like hot cakes and so justified the venture.

Of the 107 Annam horses that have been purchased by the government thirty-three go to the military school for use by the students, two each to the six barracks in Seoul, two each for the two generals, two for the P’yung-yang regiment, twelve mules for the artillery. The very best four are reserved for the Emperor’s use. The rest remain at the government stable.

The Law Department requests the Minister of Finance to arrange for the salaries of three “Law Revisers.’

There are three whaling companies on the eastern coast of Korea, one Russian and two Japanese. They pay an annual license fee to the Korean, government averaging $100 for each whale. The Russian company has paid $3465-95 during the current year. One of the Japanese companies has paid $1532-95 and the other one $1142.75. The total catch of the Russian company has been twenty-four whales and of the two Japanese companies nineteen. The largest whale captured was sixty-five feet long and the smallest forty feet long.

The Ta-dong River closed on the sixth instant and 200 Chinese merchants and artisans have left for China for the winter.

The robbers are multiplying in alarming numbers in North Kyung-sang Province, especially in Kyong-san and Ha-dong.

The Government Mortgage Bureau is doing a brisk business as the prefects who are in arrears have been obliged to pawn their houses and lands to make themselves square with the Finance Department. The Government has realized $40,000 by these transactions.

The case of the murder of Mr. Bland at the American gold mines in Un-san has been reopened and a reward of $500 has been offered for the apprehension of the criminal. [page 554]

A Famine Commission has been appointed by the Emperor, composed of Yi Yong-ik, Min Yong-suk and Yi Chi- yong. The Emperor has been pleased to give $20,000. to start the fund.

A Korean company with a capital of $200 (!) has been formed with the purpose of providing Korean houses with the most approved style of western drainage, and it has requested the Government to give it a permit to carry on this laudable work. If their rates are as modest as their capital the “funny” papers will get no jokes on plumbing from Korea.

A band of 160 robbers armed with fire-arms and other weapons attacked the village of Ch’ung-yang in An-ak prefecture on Nov. 1st, burning the houses and killing four people. One of the robbers was captured and sent to the provincial capital, Whang-ju.

The men now in the prisons of Seoul number 117.

The police bagged a company of ten thieves who had rendezvoused at an inn outside the South Gate. The innkeeper gave information of their presence to the police. It was found that they are a part of a large band numbering above a hundred who are plying their trade between Seoul and Chemulpo.

In the town of Yang-ju an attempt was recently made to perpetrate one of the most detestable crimes peculiar to the Far East. A young man died and after the funeral a band of young men from a neighboring town determined to kidnap the widow. The widow’s sister-in-law, a young married woman, was staying in the house at the time when the blackguards came to carry out their purpose. The terrified widow becoming aware of their approach prepared to escape by a back way but she was almost sure to be overtaken and seized. The sister-in-law rose to the occasion like a heroine, hastily donned the widow’s weeds, sent the widow off to find a place of safety and calmly awaited the coming of the gay young men. They broke into the house and taking her for the widow carried her away. She made no remonstrance at the time and so gave the real widow full opportunity to escape. When however they had carried her a mile or two she suddenly broke out on them as only a thoroughly angry oriental [page 555] woman can and demanded by what right they had seized her, a wife whose husband was still living, and carried her away. The young men were somewhat sobered by this and discovering their mistake hurried her back to the house and slunk away beaten. Taking every thing into account it would be hard to match this for pure, downright heroism. She risked more than life for her friend, on a mere chance of coming through safely. We take off our hat to her.

We have to report the very sad death by hydrophobia of Mr. J. Newell, constable in the British Legation, on Tuesday Dec 22nd. His death is believed to be due to the bite of a cat, which he received in August last. He leaves a wife and two little girls. The funeral took place on the 24th instant.

The newly arrived Italian Consul, Conte U. Francesetti di Malgra, presented his credentials at court on the fourteenth instant. Relations between Italy and Korea have been carried on heretofore through the British Legation but from now on Italy will be represented in person. Conte di Malgra is occupying the house recently vacated by Rev. S. F. Moore in Kon-dang-kol.

In the district of Chuk-san about sixty miles south of Seoul a band of robbers have taken their stand in an important pass and have made the road impassable for travellers. These robbers have disguised themselves by covering the face with pun, a white paste which women use as a cosmetic. The prefect asks for soldiers in order to break up this dangerous nest of robbers.

In Ch’ung-suk-kol, near the center of Seoul, a thief in broad day light knocked a man down in the street and took his clothes and hat and made his escape.

Two French instructors in the School of Mines in Seoul have recently returned from a prospecting tour in Ch’ung-ju, Ch’ung-ch’ung Province.

The people of Hong-ju request the Government to remit the whole of their annual land tax of $32,800, but the Government remitted only $1,000 of it.

One result of the famine is to close a number of schools in the country which have hitherto been successful but which [page 556] cannot be carried on without the necessary funds. This shows one of the ways in winch the famine disorganizes society.

Robbers are swarming in the prefecture of Yong-dong, North Ch’ung-ch’ong Province, and the prefect begs for twenty soldiers to act as police.

Pak Che-sun the Minister for Foreign Affairs, who went to Japan to witness the military manoeuvres, returned to Seoul on the 9th inst.

The people of Pi-pa Ward near the center of. Seoul petition the Government to compel the merchants to tear down the buildings which they have erected on the street and which interfere with the traffic. It is to be wished that this practice of encroaching upon the street might receive the attention of the Governor of Seoul as it is becoming a great nuisance. A Korean seems to think the street in front of his house is his own private property to be used either as a dumping ground for garbage or a site for a ka-ge or shop. Or he may take a notion to go out and dig up a cart-load or two of dirt to use in mending his mud wall. If the Government would make an example of two or three of these fellows the evil would be stopped.

The Superintendent of Trade in P’yung-yang writes an urgent letter to the Government asking that Captain Kim Kyo-gun of the 3rd regiment in that city be speedily arrested and brought to trial for ill-treating the people, one of whom has died from injuries inflicted by this captain for resisting extortion, and because he has persistently withheld a part of the soldiers’ pay and put it in his private purse.

A military hospital has been established and two native physicians have been put in charge. One would suppose that most important branch of the army would be put in the hands of a thoroughly competent foreign surgeon as, whatever the Koreans may say about medicine, they confess that foreign surgery is far in advance of their own methods.

The Law Department has increased the penalties for theft so that now a man who steals 50,000 cash, or twenty dollars, will be put in the chain-gang for three years and for a second offence he will suffer the extreme penalty of the law.

On the 10th inst, a considerable fire in Kyo-dong, Seoul, [page 557] consumed three Korean houses and four Chinese merchants’ shops. This is the same place where the little riot occurred a few months ago, indemnity for which the Chinese representative is still asking the Government to pay.

The statement in the native papers that the United States had withdrawn from the agreement to sell their Legation in Peking to the Korean government is very wide of the mark. In the first place the property did not belong to the United States government. This statement arose probably from the fact that the United States government has requested the Korean government to grant them the use of the property for a period of six months after their lease expires next June.

The painful news has reached us that Rev. Geo. Leck of P’yong-yang, while at the American Mines in Un-san, was stricken down with malignant small-pox and that he succumbed to the disease within a week.

Next year bids fair to be a very gay one from one point of view. As the Emperor enters upon his sixth decade an imposing ceremony will be in order. As the Crown Prince imperial attains his thirtieth year it will be celebrated by another festival. As the Queen Dowager Hong attains her eightieth year the event will be heralded by a feast, and as the Young Prince Eun attains his seventh year his studies will begin. This, too, will be attended with a celebration. The Government has given orders for the celebration of these events.

A man named Ch’oe Keui-hyun having obtained a permit to mine gold in P’yung-gang in Kang-wun Province went to that place and found that the gold bearing reef lay under a village and a large number of graves. So he ordered the people to pull down their houses and to dig up the graves. This naturally caused consternation among the people and the Governor of the province has sent up to Seoul asking that the permit be cancelled.

The rice merchants of Seoul have, petitioned the Government to the following effect: “The rice supply for Seoul comes from the three southern provinces, but when we send our agents down there to buy rice the prefects forbid them to buy, saying that there is only enough rice to feed the people of the [page 558] immediate vicinity; but when Japanese buyers appear it is impossible to stop them and so a very unfortunate state of affairs is brought about. Therefore the Government should order the prefects to allow Koreans to buy as well as Japanese.

On the 6th inst. a disastrous fire occurred in Hyup-ch’un in which twenty-three houses were destroyed and an old man seventy-six years of age perished in the flames.

The government has communicated with the foreign representatives asking that their nationals be restrained from building edifices more than two storeys high in the vicinity of the palace now occupied by his Majesty.

Kim Poinin, having been intrusted with tax-money collected in P’yung-yang to bring to Seoul, preferred to use the money as capital and went into business. He was arrested and thrown into prison where he froze to death on the 13th inst. The same night another prisoner named O Myung-Su also died of cold.

The Governor of Seoul has suggested to the government that as there are so many foreigners in each of the thirteen provinces interpreters be placed at convenient points throughout the country in order that communication between these foreigners and the local officials may be facilitated. The government fell in with the suggestion and so notified the Finance Department. The salary of these interpreters is set at $30. a month.

From the new year the Police Department will cease to be a separate department and will revert to its former condition as an appendage to the Home Department.

The robbers of Chin-ch’uu in Ch’ung-ch’ung Province have become so bold that they have formally challenged the local troops to a trial of strength.

The Foreign Office has informed the Chinese Minister that if Chinese fishing boats approach the shore of Korea within the three mile limit they will be fined a thousand dollars for each offence.

The Korean government has received $30,000，Japanese currency, from fishing licenses during the past year from the Japanese and Chinese. The total number of boats is 2500.

The total gross receipts from the whaling business during the year on the coast of Korea has been $673,900. [page 559]

Since 1895 the ferry across the Yalu at Eui-ju has been a government monopoly and the fares collected have gone into the national exchequer. As the river freezes in winter and people cross on the ice the toll is collected the same as when the boats run.

Perhaps the most celebrated scholar that Korea has ever seen since Sul-ch’ong and Ch’oe Chi-wun was Yi Whang, commonly known by his title T’oe Gye. Recently his tomb and shrine in Yong-ch’un in Kyung-sang Province were looted by robbers. The governor informed the Emperor and the latter immediately ordered $1000 to be given for repairing the tomb of this celebrated man.

On the first of December the coast towns of Su-wun were visited by a disastrous tide which destroyed seventy houses and seventy-five other houses were rendered untenable. Therefore it is asked that the tax be remitted.

The Seoul Electric Company are to be congratulated upon the completion of their new building at Chong-po. It is not only a fine building for Seoul but it would do credit to any of the great business centers of the Far East. This is the first foreign firm that has ventured to invest, any considerable amount of capital in Seoul and if enterprise and energy mean anything they will mean success for this company.

It is evident that Christmas means as much as ever to the children—and indeed to the grown-ups as well. There has been the same flourishing crop of Christmas trees as ever. The Korean churches held crowded meetings at which there was shown the same good cheer and mutual spirit of helpfulness that Christmas brings the world around. The Christmas gladness was subdued because of the great sufferings of the people through the famine but there are no circumstances so untoward that they can rob Christmas of its meaning.

At the Seoul Union the children had a grand Christmas tree, the gift of Mr. Gordon Paddock, the U. S. Charge d’ Affaires, and thanks are also due to Mr. Coleman who helped to secure the tree and set it up. Many of the good things that adorned its branches were due to the munificence of Dr. Weipert, the German Consul. If anyone was in doubt as to [page 560] whether Santa Claus really exists, his doubts would have been laid at rest had he been at the Seoul Union on Thursday P.M. the 26th and seen him distribute the gifts. He had to bring along a great snowball to keep his ears cool. Someone in the back part of the audience where, as everyone knows, the bad boys congregate had the impudence to call this snowball “wash” but we can assure you that white ball was as surely snow as that Santa Claus himself was present.

Early in December, M. Leon Vincart, the Belgian Consul in Seoul met with a very painful accident. He was in a jinriksha and was coming down a hill in Chin-koga when, in turning a corner, the vehicle was overturned and M. Vincart received a double fracture of the arm and other injury to his elbow, of a very serious nature.

It is rumored that in view of the very low condition of the finances the government contemplates the closing of some of the, common schools in Seoul and of some of the foreign language schools. Just how the latter could be done at present we do not see. There are many other points where retrenchment could be effected without doing near so much damage as by closing schools. At best there are too few and it would be unfortunate if the government, by beginning its economical policy in the closing of schools, should indicate that public education was the thing most easily dispensed with.

We understand that the Emperor has given his permission for the building of the new Presbyterian Hospital on the property now occupied by the government hospital. Whether there or elsewhere, it is to be hoped that the building of a thoroughly good hospital will be pushed in the spring.

During the extremely cold weather which prevailed about the 20th inst. the thermometer stood at about zero for a few nights. It is said that at least half a dozen people froze to death in Seoul during those days. There are few places where the price of fuel is so high compared with the price of the other necessities of life.

[page 561]

**Korean History.**

By a night attack they took the place, burned it to the ground, killed the prefect and even destroyed every dog and other domestic animal in the place. Then they advanced toward Song-do and soon appeared beneath its walls. There the Mongol generals P’odo, Chuk-ku and Tang-go went into camp.

The Mongol general Sal Ye-t’ap was now in the north. The king had already sent one messenger to ask for terms of peace and had received the following answer, “I am emperor. If you wish, to fight it out then come on and fight. If not then surrender, and be quick about it, too,” The king now sent another messenger on a similar errand. He returned with two Mongol commissioners and three more soon followed. They were immediately admitted to an audience and a conference followed, after which the king sent rich presents to Gen. Sal Ye-t’ap who seems now to have joined the main army before Song do, and also to the other generals. What the result of the conference was is for some reason, not stated in the records, but that it was not entirely satisfactory to the Mongols, or if satisfactory not sufficiently so to make them forego the pleasure of plundering, is seen from their next move, for they left Song-do and went southward to the center of the peninsula, the rich province of Ch’ung-ch’ung.

The cowardly prime minister showed his colors by sending a man to find a retreat for him on the island of Kang-wha, but the messenger fell into the hands of Mongol foragers.

Gen, Sal Ye-t’ap had gone north and joined another division of the Mongol army and again he attacked Ku-ju. He made engines of war called ta-p’o-ch’a, a sort of catapult, with which to reduce this town, but the magistrate, Pak So also made similar instruments which hurled huge stones, and the besiegers were compelled to retire to a distance and take refuge behind various kinds of defenses. The Mongols made three attempts to deceive the prefect by forged letters pur- [page 562] porting to be from the king and saying “I have surrendered and therefore you must submit,” but Pak So was not to be caught by so simple a trick. The besiegers then tried huge scaling ladders, but these were cut down by the defenders as fast as they were put in place, An aged Mongol general, who made a circuit of the town and marked the splendid state of defense into which the place had been put, declared that he had never seen a place so well defended.

So the little town stood and the great Mongol general was forced to seek other fields for the display of his prowess. He sent a letter to the king finding fault because of the death ot the first Mongol messenger and modestly suggesting that peace could be secured if he would surrender and give 20,000 horse-loads of clothing, 10,000 pieces of purple silk, 20,000 sea-otter skins, 20,000 horses, 1,000 boys, 1,000 girls and 1,000,000 soldiers, with food, to help conquer Japan. In addition to this the king must go to the Mongol court and do obeisance. These were the terms upon which Koryu could secure peace.

With the beginning of the next year, 1232, the king sent two generals bearing a letter of surrender. With it he sent seventy pounds of gold, thirteen pounds of silver, 1,000 coats and a hundred and seventy horses. He moreover stated that the killing of the Mongol messenger was not the work of the Koryu government but of a band of insurgents and robbers. The officials had to give their garments in order to make up the number that was sent. Each prefect along the route was charged with the duty of seeing that the Mongols were in no way molested.

But Pak So the prefect of Ku Ju was an obstinate man and would not give up his fortress even when he knew the king had surrendered. It was only after a great deal of argument and expostulation that he at last capitulated. The Koryu people wanted to kill him for his obstinacy but the Mongols said “He is your greatest man and you should prize him highly.”

So ended the first act of the tragedy, but it was net to be the last. A Mongol residency was established at Song-do and Mongol governors were stationed at important centers throughout the country. The Mongol resident insisted upon [page 563] entering the palace by the middle gate which the king alone used, but it was shut and barred and he was not able to carry his point, when the tribute above mentioned reached Gen. Sal Ye-t‘ap he expressed the greatest dissatisfaction with it because it fell so far short of what was demanded and he imprisoned the messenger who brought it. The king sent an envoy to the Mongol capital saluting the emperor as suzerain for the first time.

**Chapter VI.**

The king moves to Kang-wha . . . . a slave rebellion . . . . Mongol anger . . . . second invasion . . . . Mongol charges . . . . popular insurrections . . . . palace building . . . . the north occupied by Mongols . . . . Mongols not good seamen . . . . suffering and distress . . . . nature of Mongol occupation . . . . diplomacy . . . . temporary peace . . . . Gayuk Khan . . . . Mangu Khan . . . . efforts to get the king out of Kang-wha . . . . great invasion of 1253 . . . . an urgent letter . . . . king decides not to remove . . . . great fortress falls . . . . impossible demands . . . . siege of Ch’un-ch’un . . . . Ya Gol-da meets the king . . . . the king promises to return to the capital . . . . a ferocious governor-general . . . . exchequer depleted . . . . Cha Radar before Kang-wha . . . . a beautiful reply . . . . a new viceroy . . . . succession of disasters . . . . viceroy overthrown . . . . Mongol ravages . . . . the north defenseless.

That neither the Koryu king nor any of the officials believed that the end of the trouble had come is evident. No sooner had the tumult of war subsided than the question arose in the Koryu councils as to the moving of the court. Some objections were made, but Chloe U silenced them by killing off a few of the objectors. As for the king, he could not make up his mind to go; but the viceroy showed no hesitation. Seizing the government carts be loaded his household effects upon them and moved to the island of Kang-wha. He also urged the people to do likewise, and put up placards threatening with death anyone who should speak against removing. Meanwhile the people throughout the country were rising in revolt against the Mongol governors and were driving them out. This was sure to call down upon the troubled land another invasion, and the king at last made up his mind [page 564] to follow the example of his viceroy and move to Kang-wha. A palace had been prepared for him there and on the appointed day a start was made from the capital. It happened to be in the midst of the rainy season when the roads are well-nigh impassable. The whole cavalcade soon found itself mired, and torrents of rain added materially to the discomfort. Even ladies of noble rank were seen wading with bared limbs in the mud and carrying bundles on their heads. The wailing and crying of this forlorn multitude was audible for a long distance. Gen. Kim Chung-gwi was left to guard the capital. When the king at last arrived on the island he found that the palace was not ready for occupancy and he was obliged to live in a common house while the officials shifted for themselves. Messengers were immediately sent in all directions ordering the people to leave the mainland and seek refuge on the islands.

The common people in Song-do were in utter confusion. Anarchy stared them in the face. A slave by the name of Yi T’ong gathered about him a band of slaves and raised an insurrection. The general who had been placed in charge was driven out, the monks were summoned to help in the sack of the town and all the government buildings were soon looted. It is hardly complimentary to Buddhism that her monks were invited by this seditious rabble to help in these lawless acts but it is probably a true picture of the times. When this came to the ears of the king he sent Gen. Yi Cha-sung to put down the insurrection. The slaves barricaded the road but the general dispersed them and at night gained admittance to the city by feigning to be a deserter. Once within, he caught the slave leader Yi T’ong and the rest soon dispersed.

When the news of this exodus from the capital and the driving out of the Mongol governors reached the Mongol capital is caused a sensation. The emperor, in a white heat, sent a messenger post-haste to Song-do and behind him came a powerful army. The demand was “Why have you changed the capital? Why have our people been driven out?” The king replied that the capital was changed because all the people were running away, but he affirmed that although he had removed to Kang-wha his friendly feelings toward the Mongols had not changed. To this the Mongols made the [page 565] only answer that was to be expected from them. They fell upon the northern towns and put them to indiscriminate slaughter. Men, women and children fell beneath their swords. Gen. Sal Ye-t’ap himself came to attack Choom fortress. In that place there was a notable archer. He shot with unerring skill and every arrow found its victim. Aided by this man the garrison offered such a stubborn resistance that the Mongols at last fell back in disorder. It is said that Gen. Sal Ye-t’ap himself was one of the victims of this man’s superb marksmanship. The king offered him official position but he would not accept it.

The spring of 1233 found the emperor’s anger somewhat abated and instead of sending another army he sent another envoy with four formulated charges. (1) No Koryu envoy had come to do obeisance. (2) Highwaymen had killed a Mongol envoy. (3) The king had run away from his capital. (4) The king had given false figures in the census of Koryu. We are not told whether these were answered but we may infer that they were, and in the humblest tone.

It would be singular indeed if, in such lawless times, there were not many insurrections in the country. A considerable insurrection was gotten up in Kyung-sang Province but was put down with a heavy hand for the records say that after the battle between the rebels and the loyal troops the road for six miles was lined with dead. In P’yang-yang likewise there was a rising led by one Pil Hyon-bo. The King sent Gen. Chong I alone to settle the difficulty. He had already been a P’yung-yang prefect and had put down one insurrection. He was feared throughout the whole section. As he approached the northern city his servant besought him not to enter it, but he replied that such were the king’s orders. So he went to his death, for the insurrectionists, failing to win him over to their side, gave him his quietus. The viceroy then sent 3,000 picked troops to the rebellious city. They took the rebel leader, cut him in two and sent the fragments of his body to the king. The second in command named Hong Pok-wun, fled to the Mongols, by whom he was warmly welcomed. He became their guide in many subsequent expeditions. These renegades were a source of constant trouble between Koryu and the Mongols; so much so that the King [page 566] took pains to show favor to the parents and relatives of those who had fled to the Mongol flag. This same year a second wall was built about Kang-wha. The king sent asking the Mongols to recall the rest of their troops, and it was done.

With the opening of the following year, 1234, great numbers of people were summoned to help in the building of a palace on Kang-wha. At this time the utmost favor was shown to Buddhism^ Sacrifices were offered on all the mountains and beside the with the hope of enlisting the sympathy of the gods.; The viceroy also looked out for himself, for we are told with some exaggeration, that he built himself a house twenty li in circumference. It was in this same year that the Kin dynasty became extinct.

With the opening of the next year the real occupation of the land by the Mongols commenced. The north was systematically occupied, scores of prefects being seized. The king on Kang-wha meanwhile was trying to secure a cessation of these hostilities by turning sun-worshipper, for every morning from seven to twelve the officials spent their time worshipping that very useful, but hardly divine, luminary. The year following increased the hopelessness of Koryu’s position a hundred fold, for the Mongols established seventeen permanent camps in P’yong-an and Whang-ha Provinces. They came as far south as Han-yang, the present Seoul. They then proceeded southward to the very extremity of the peninsula, and camps were established through all that portion of the land. The only reverse the Mongols met in this triumphal march was at the hands of Son Mun-ju the prefect of Chuk- ju, now Chuk-san, who had learned the tactics of the Mongols while serving in the north. Every day he foretold successfully at what point the enemy would make the next attack. People said he was inspired.

It would seem that the Mongols, however, did not remain long in the south, for we read that when the standard of revolt was raised the following year at Na-ju, the Koryu forces, sent by the king, speedily overcame them. This would hardly have been likely had the Mongols been in force in that vicinity.

We must remember that the Mongols were continental people and knew nothing of the sea. Even the narrow strip [page 567] of water between Kang-wha and the mainland daunted them. And so it was that the king from his island retreat defied the tremendous Mongol power.

By 1238, when the Mongols again flooded the country with their soldiery, the people had mostly found refuge among the mountains and on the thousands of islands which lie off the western coast of Korea. It would be impossible for anyone to imagine the suffering and distress entailed by these invasions. The records say that the people simply left their houses and fields and fled to these places of refuge. What did these hundreds of thousands of people live on as they fled, and after they reached their places of retreat? What breaking of old bonds of friendship and kinship, what rending of family ties and uprooting of ancient landmarks! It is a marvel that the land ever recovered from the shock. These Mongols were fiercer and more ruthless than the Japanese who overran the country three centuries later and they were far more numerous, besides. Plunder being their main motive, their marauding bands covered a much greater territory and mowed a much wider swath than did the soldiers of the great Hideyoshi, who kept to comparatively narrow lines of march. Nor did these Mongols meet the opposition which the Japanese met. The Mongols made a clean sweep of the country, and never again do we read of those splendid armies of 200,000 or 300,000 men which Koryu was once able to put into the field, even when groaning under the weight of a corrupt court and a rampant priesthood. It is from these days that dates that utter prostration of Koryu’s power which left her an easy prey to every Japanese freebooter who had two good swords at his back.

After ravaging to their hearts’ content the Mongols withdrew in 1236 to their own territory but sent a messenger ordering the king to go to Peking and bow before the Mongol emperor. He refused, but sent instead a relative by the name of Chun with a letter asking the emperor to excuse him from attempting the difficult journey to the Mongol court. Again the next year the same demand was made, but this time the king simply declined to go. The Mongols then modified their demand and ordered the King to come out from his island retreat and return to Song-do. This the king had no intention [page 568] of doing; but the next year he sent another relation named Sun as a hostage to the Mongol court asserting that this was his son. The emperor believed this and married Sun to one of his own near relatives.

The Mongol emperor Ogdai died in 1242 and the queen dowager took charge of affairs during an interval of four years, until 1246, when Gayuk became emperor. This brought peace to troubled Koryu far a period of five or six years. During this time, all that was left of her resources was used up in sending five or six embassies to the Mongol court each year. The moment the pressure of war was raised the king followed once more the bent of his inclinations, and while the country was in the very lowest depths of distress he feasted royally in his island retreat, while the viceroy vied with him in the splendor or his entertainments. It is said that at one feast 1300 musicians performed. Meantime the people were slowly returning to their homes.

Gayuk Khan came to the Mongol throne in 1246, and it was the signal for the renewal of hostilities against Koryu. At first four hundred men came, ostensibly to catch sea-otter but in reality to spy out the country and learn the mountain passes of the north. The king was not expecting a renewal of hostilities, or else was too much taken up with his feasting to attend to the defenses of the north; so the people fled in panic before this handful of invaders. Many of them took refuge on Wi-do Island off P’yung-an Province and there engaged in agriculture. They built a great dam across an estuary of the sea and reclaimed a large tract of cultivable land, but they suffered badly from lack of wells.

In 1249 Gayuk died and the regency again devalued upon the queen dowager. Peace again reigned for a time, broken only by a single attempted invasion by the Yu-jin people, winch was unsuccessful. The king began the erection of a new palace at Song-do in order to make it appear that he intended to obey the standing injunction of his suzerain to go back to the capital.

The Mongol regency ended in 1251 and Mangu Khan became emperor. An envoy was immediately despatched to inquire whether the king had yet obeyed this command, but as the answer was unsatisfactory the Koryu envoy who appeared [page 569] at the emperor’s court the following year was thrown into prison and a last envoy was sent with instructions to settle the question definitely. If the king would come out and return to his capital the people might remain on Kang-wha, but if the king refused, the envoy was to return with all haste to the Emperor and war would be declared at once. A certain Korean, hearing about these instructions, hastened forward and informed the king and urged that he go out and meet the envoy. To this the king did not assent. When the envoy arrived the king set a great feast for him, in the midst of which the Mongol arose and, assuming a terrible aspect, demanded loudly why the king did not leave the island and return to Song-do. Without waiting for an answer to the question he strode out of the hall and posted back to the north. The people were in dismay and said to each other, “This means war again.”

When the lengthening vernal sun of 1253 had melted the northern snows this prophetic word was verified. The renegade Koryu general, Hong Pok-wun, told the emperor that the king had triple-walled the island of Kang-wha and would not move therefrom. War, ever welcome to these first Mongol emperors, was now afoot. The first detachment of 10,000 troops was led by the Emperor’s brother Song-ju. With many allies from the Yu-jin and other tribes he crossed the Yalu. Then the Mongol general, A Mo-gan, and the renegade Hong crossed and advanced as far as the Ta-dong River. Following these came Gen. Ya Gol-da with sixteen chieftains in his train and with a formidable array of troops. The envoy Sun who, we will remember, had married a Mongol princess, now wrote an urgent letter to the king saying “The emperor is angry because you persist in disobeying him and he is sending seventeen kings against you. But he says that if you will leave the island and follow out his commands he will even now recall the army. You have now an opportunity of giving your country a lasting peace. If you leave the island, send your son to the emperor and receive the Mongol envoy well, it will be a blessing to the kingdom of Koryu. If you will not do this, I beg of you to put all my family to death.”

Beneath this last appeal lay a terrible threat and the king [page 570] realized it. A great council was convened and the universal voice was in favor of compliance; but a single voice was raised in opposition. It said “How much treasure have we squandered on this insatiable barbarian, and how many good men have gone as envoys and never returned. Let the king go out now from this place of safety and when we behold him a corpse our condition will be enviable indeed!” This word startles the assembly. Cowards that they are, they rise to their feet and with one voice applaud the stirring words and charge the king to stay in his island fortress and still defy the savages of the north.

Gen. Ya Gol-da now sent a messenger to the King purporting to be from the Emperor saying “I have begun from the rising sun and I will conquer to its going down. All people rejoice but you, who do not listen. I now send Gen. Ya Gol-da. If you receive him well, I will leave you in peace; if not, I will never forgive the offence.” Immediately putting his troops in motion the redoubtable general approached the strongest fortress in Whang-ha Province. It was surrounded by almost perpendicular precipices. The commandant laughed at the Mongols and defied them, and feasted in their sight. But the Mongols, directing all their energy at a single point, soon battered down a portion of the well, set fire to the buildings with fire arrows, and with scaling ladders effected an entrance; The commandant hanged himself, and 4,700 of the garrison were put to the sword. All children above ten years old were killed and all the women were ravished.

Gen. Ya Gol-da, being at To-san in Whang-ha Province, received a plaintive letter from the king asking turn to retire from the country. He told the bearer of this missive, “The Emperor says the king is too old to bow. I am going to find out whether this is true. I will give him just six day to get here.” The messenger argued the dangerous condition of the road and said it could not be done in that time. Then the Mongol forces turned eastward and began to destroy the fortresses and loot the store-houses, at the same time sending to the king saying, “If every prefect in the land will send in a written surrender I will retire,” This was impossible in the present state of turmoil, and it probably was a mere pleasantry on the part of the Mongols. [page 571]

The town of Ch’un-ch’un was a rather formidable place and its siege and fall offer some interesting indications of the method of Mongol warfare. First a double fence or stockade was built around the town and outside this a bank six feet high and a ditch correspondingly deep. Ere long the supply of water in the town gave out and the people killed their cattle and drank the blood. The distress was terrible. Cho Hyo-ip, a leading man, seeing that there was no escape, first burned up his family and then killed himself. The prefect fought until he was exhausted and then threw himself into a burning house and perished. A party of the strongest of the remaining soldiers made a fierce attack upon one portion of the stockade and succeeded in breaking through, but they could not force the bank and trench beyond. The enemy entered, razed the town and burned the grain, and the women were carried away. During this time the king was using the only means left for turning the tide of war. He was worshipping every spirit that he could think of, and before every large boulder. He raised all his ancestors several rounds in the ladder of apotheosis; but it all seemed to have little effect upon the progress of events. Another renegade, Yi Hyun, arose in the north and forced many districts into his following.

In the course of time Gen. Ya Gol-da arrived before the town of Ch’ung-ju in Ch’ung-ch’ung Province, but being unable to reduce it without a regular siege, he left his main army there and came north to the vicinity of Kang-wha. He then announced, “If the King will come out and meet me here. I will take my forces back across the Yalu.’’ With this message he sent ten Mongol generals to the king. The latter complied, and with a heavy guard came across the straits and met Ya Golda at Seung-ch’un-bu. Gen. Mong Go-da was present with Ya Gol-da at the interview which followed The Mongol general said, “After we crossed the Yalu into Koryu, thousands of your people fell every day. Why should you think only of your own comfort while your people are dying thus by tens of thousands? If you had consented to come out sooner, many lives would have been saved. We now ought to make a firm treaty.” He added that Mongol prefects must be placed in each district and that a force of ten thousand in all must be quartered upon Koryu. To this the king replied that [page 572] with such conditions it would be extremely difficult for him to return to Song-do. In spite of this the Mongol leader placed one of his men in each of the prefectures. The only question which was discussed in the royal councils was how to get rid of the Mongols. One man dared to suggest that the Crown Prince be sent to intercede with the emperor. The king flew into a rage at this but soon he was so far mollified as to consent to sending his second son, Chang, with rich gifts to the Mongol court, a course of procedure which once more drained the royal coffers to the last farthing. The king had promised the Mongols to go back to Song-do ‘‘gradually” as fast as preparations could be made, and also to destroy the palaces in Kang-wha. The Mongols kept their word and retired but as they went they plundered and ravaged. When they had gone the king caught the renegade Yi Hyun and killed him and his son, and banished all his adherents. This was a dangerous course, for this man had acted as guide to the Mongols and the latter were more than likely to resent his death. So it turned out, for an envoy came post from the Mongol court complaining that only the king alone had come out from Kang-wha, and that a man who had helped the Mongols had been slain for it. Whether the King answered these complaints satisfactorily we do not know, but soon the emperor developed a new plan. He sent Gen. Cha Ra-da with 5,000 troops to become governor-general of Koryu. The emperor little knew what sort of a man he was letting loose upon Koryu. No sooner had this beast in human shape crossed the frontier than he began a systematic course of extermination. He killed right and left, every living thing. The king hastened to remonstrate but he answered “Unless ail the people have their hair cut I shall continue to kill.” The records say that he carried into captivity the enormous number of 206,800 souls, both men and women, and that of the dead he left behind no estimate was ever made. When the emperor heard of this, even his fierce heart was touched, and the next year, 1255, he recalled the monster. The latter obeyed but on his way north he built fortified camps along the way, for future use.

In spite of the thanks which the Koryu king sent to the emperor for this deliverance, the latter allowed this same general to come back with a powerful force, and accompanied [page 573] by the same former envoy, Sun, who had married the Mongol princess. The king had to go out and meet them and waste his remaining treasure in useless presents. So thoroughly was his exchequer depleted that his own table was but ill supplied.

The two countries were now nominally at peace, but as Gen. Cha seemed bent on fighting, there seemed to be nothing to do but to fight. Some of his soldiers were roughly handled at Chung-ju where a thousand were killed. Again in the east a large detachment of his troops were heavily defeated.

At last Gen. Cha came, in his sanguinary wanderings, to the vicinity of Kang-wha and displayed his banners in sight of that island, to the great uneasiness of its occupants. Sun, the renegade, was now a Mongol general and was as bitter against Koryu as any of the northern savages.

The king, in despair, sent Kim Su-gan to the emperor to make a last appeal to his clemency, but the emperor replied “I cannot recall my troops, for your king will not come out from his retreat”. To this the envoy made the beautiful reply, “The frightened quarry will not come forth from its hole till the hunter has departed. The flower cannot spring from the frozen sod”. Upon hearing this the emperor immediately gave orders for the recall of the ruthless Gen. Cha.

Ch’oe Hang the son of Ch’oe U, had held the position of viceroy for eight years. His course had been one of utter selfishness and oppression. Many honorable men had met their death at his hands. He now died leaving a son, Ch’oe Chung, a young man of considerable power. When the viceroy died his retainers did not announce the fact until the household had been put in readiness for any emergency and a strong armed guard had been stationed at every approach. We can argue from this fact that the viceroyalty was anything but pleasing to the king and that in case the viceroy died the king would be glad of an opportunity to abolish the office altogether. Subsequent events proved the truth of this supposition. When everything was in readiness the death was announced and the young man Ch’oe Chung was put forward as viceroy. The king was obliged to confirm him in [page 574] the office. He had no power to refuse. Ch’oe Jung was a son by a concubine and from this time the annals contain no mention of man’s birth on the mother’s side. This was because Ch’oe Jung killed everybody who was heard speaking slightingly of his birth. If anyone had a spite against another he could always effectually vent it by charging him with having said that Ch’oe Chung was of common birth.

Disaster and distress followed each other thick and fast in these days. An insurrection arose la Kang-wun Province tinder the leadership of one An Yul, but was put down. A famine wasted the country and the poor were fed out of the government supplies. The Mongols though nominally at peace with Koryu seemed to consider the territory as their legitimate foraging ground, and now they came walking through the land, coming even to the gates of Song-do. The king sent Gen. Yi Eung and feasted the unwelcome guests in the hope of inducing them to leave the unhappy country. It was a vain hope. They turned southward and continued their thieving across the Han River even to Chik-san. The king feasted them again and asked them to desist. The leader replied that he would do so if the king would come out of Kang-wha and send the Crown Prince to the Mongol court. As this leader was that same Gen. Cha who had once been recalled by the emperor for cruelty, we may easily understand how anxious the king was to be rid of him, at any cost. He therefore consented to the conditions, and Gen. Cha retired as far as Yun-ju and ordered all the detachments of his army to desist from plundering. The king kept his word, in part at least, for he sent not the Crown Prince but his second son together with Ch’oe Chung.

Ch’oe Chung used his wits for the purple of personal emolument and his credulity also led him into all lands of difficulties. His grand mistake was in casting off an aged slave, Kim In-jun, who had served his father and grandfather faithfully and deserved better treatment at the young man’s hands. The worm, thus trodden upon, turned and bit to the bone. It was as follows. The aged servant, gaining access to the king, told him that the young viceroy was dead and in a moment secured another man as leader of the soldiers. Clad with his new power the vengeful old man caught [page 575]and killed some of the most intimate friends of the viceroy and in the early morning gained access to the viceroy’s house and hunted him from room to room. He found him hidden in a disused chimney flue from which he was speedily drawn forth and dispatched. When the old slave announced this to the king the latter said “You have done me a great favor”, and could hardly refrain from tears. The king then destroyed the picture of Ch’oe Chang-heun who had founded the vice-royalty, and distributed the ill-gotten wealth of the Ch’oe family among the people. It is said that even the lowest citizen received at least three bags of rice or other grain. At the same time all Ch’oe’s following were banished.

The year 1258 had now come, the last that the aged king Ko-jang was destined to see. In this year the Mongols came again as usual. They began by building and garrisoning a fortress at Eui-ju. Then Gen. Cha Ra-da with a small body of a thousand troops came southwards as far as Su-an in Whang-ha Province. It shows how utterly shorn of power Koryu was, that this general should dare to penetrate so far into the land with only a thousand men at his back. Hearing of this the aged king decided to try a little artifice. He came out of Kang-wha, across the straits to Tong-jin on the opposite bank, in order to make it appear that he had complied with the emperor’s command. Gen. Cha demanded that the crown prince also come out. He made a line of Camps all the way from Song-do to Tong-jin and settled down as if he intended to stay and see his orders obeyed. The king had retired to the island again upon the near approach of the Mongols and now the latter redoubled their demands and ravaged more remorselessly than ever. They swarmed all about Kang-wha and nothing but a narrow strip of water lay between the king and that more than half savage. The water proved, however, an effective barrier. All this time another Mongol force under Gen. San Gil-da was wasting the northern and eastern districts. The people of Wha-ju and of fourteen other towns, led by one Sin Chip-pyung sought refuge on Clio-do island but finding this insecure, moved to another; but some Koryu renegades led Mongol troops there and overthrew the little colony.

The king now altered his tactics. Sending an envoy to [page 576] China he said “I have desired to obey the emperor but hitherto I have been prevented by the powerful officials. Now that the viceroy has been put out of the way I will go back to Song-do and do as you shall direct. But we are surrounded by your soldiery and it is hard to move. We are like mice when the cat is about. Let them be ordered back home and I will do as you direct.”

Meanwhile two traitors in the north had overpowered the Koryu general and had gone over to the enemy. The whole north was therefore without a single defence and was being held by these two traitors under Mongol orders. Such was the unhappy condition of affairs when the year 1258 came to a close.

**Chapter VII**.

The Mongols a fixture . . . . a royal envoy . . . . his reception . . . . palaces on Kang-wha destroyed . . . . the regency . . . . Mongol troops ordered away . . . . standing complaint. . . . a singular custom . . . . pirates . . . . the prince finds Kublai Khan . . . . the prince returns to Korea . . . . Mongol policy conciliatory . . . . again suspicious . . . . tribute remitted . . . . king goes to China . . . . Sun silenced . . . . Chinese envoys to Japan . . . . accompanied by Korean envoys . . . . Kublai’s message to Japan . . . . specified charges against Koryu . . . . Mongol general murdered . . . . envoys to Japan shabbily treated . . . . Kublai orders Koryu to aid in the invasion of Japan . . . . Kim Ehun destroyed . . . . Japanese captives sent to Peking . . . . revolution . . . . the emperor threatens . . . . king re- instated . . . . king goes to China . . . . his requests . . . . returns . . . . serious preparations to invade Japan . . . . officials’ wives restored . . . . a remarkable commissioner . . . . Kublai proclaims the Yuan empire . . . . Japanese envoy . . . . rebellion on Quelpart . . . . finances in bad shape . . . . Koryu falsely accused . . . . rebellion stamped out . . . . Koreans build boats for the Mongols . . . . the army of invasion . . . . the expedition sets sail . . . . attack . . . . driven back by storms . . . . the king s Mongol queen . . . . Mongol coiffure and dress . . . . argument for plurality of wives . . . . women’s rights . . . . another envoy to Japan

The year 1259 opened with the sending of an envoy to China but he was waylaid, robbed and killed by Koryu ruffians; thus Koryu was ever discredited in the eyes of China. The Mongols now began to make fields about P’yung-yang with the intention of making that city a permanent Mongol center. They repaired the walls of the town and constructed new war boats on the river.  [page 577]