THE KOREA REVIEW.

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[81]

At Kija’s Grave.

Where solemn pine trees stately stand, upon a hill top fair,

O’er looking far the fruitful land, old Kija sleepeth there.

He calmly sleeps, nor dreams of ill, beneath his grassy tent,

Nor wots his Kingdom slips away, its days of glory spent.

The invader tramples o’er his fields and fells his fairest trees,

They snatch the sceptre from his throne from over alien seas,

His people ‘neath the foreign yoke, lift hopeless hands of prayer,

Their idol altars vainly smoke, with none to see or care.

Above him sings the oriole; the sunlight filters down,

He little recks of world control, or mourns his ancient crown.

He dreams of other things then these upon his hilltop fair;

[82] He waits on vast eternities, in awed expectance there.

The spirits of their worshipped sires know not the nation’s woe,

Her prayers, her groans, her altar fires, unrecked, unanswered go.

They cry for a deliverer, and is there none to bless?

Their ancient heroes all are dead: they cannot bring redress.

Where tall old pine trees stately stand, old Kija sleepeth still,

Nor shall awake to save the land, or cross the oppressor’ s will.

Yet One there is Who marks it all, Who hears the people’s cry.

Yea, not the veriest sparrow’s fall escapes that watchful eye.

He waits to bless the feeble folk, to heal the wounded soul,

To lighten every bondsman’s yoke, and make the stricken whole.

No cry escapes his loving ear; no grief he doth not heed,

He notes the fall of every tear, and feels the sufferer’s need,

For, over all the wrong, we know He sits and rules above,

And works through all our strife and woe, his purposes of love.

STIRLING.

Kija was originally a Minister of the wicked Emperor Kuljoo, the Nero of Ancient China, and the last ruler of the Sang Dynasty.

Being desirous to deliver his countrymen from the tyrant and cruel ruler, he gave valuable assistance in dethroning the latter.

Emperor Moo of the Joo Dynasty, who succeeded to the throne by overthrowing the wicked king, was reorganizing [83] the Government, and in recognition of the valuable service rendered, he offered to General Kija a seat in the Cabinet. However, Kija firmly refused the honored position, in the belief that “no true patriot should serve two kings.”

In consequence, Emperor Moo told Kija that he could come over to Korea, and there have his own dominion to rule. This latter offer he accepted, and with five thousand of his followers came to this land, and founded the Kija Dynasty which reigned for a thousand years.

The Kija Dynasty was the second that ruled the people of the Land of the Morning Calm, and Kija’s reign began about the year 1232 B. C. Moreover, Kija is looked upon by the people of this land as the founder of Historical Korea.

His tomb is near Pyeng Yang City, on a hill covered with old pine trees and overlooks a large tract of the surrounding country.

It was at this place that the preceding lines were suggested, the sunny calm and peace on the beautiful hilltop seeming to the writer to bring out by contrast very vividly the distracted and unhappy condition of the land over which he once ruled and over which his guardian spirit is still supposed to watch. –Ed.

American Enterprise in Korea.

In a recent number, under this head, there were a few pages about the Oriental Consolidated Mining Company and its lucrative concession in northern Korea.

This paper has to do with the firm of Collbran and Bostwick, which until recently was an American enterprise but has been reorganized and is now participated in by capitalists of England and Japan tho the company is incorporated in the U. S. A.

Collbran and Bostwick introduced themselves first to Korea in a large way in building the Seoul-Chemulpo railway. After this came the Electric-railway in Seoul and it was opened in 1899. It was one of the very first electric railways in the Orient and by its success attracted other like ventures in other places in Asia.

[84] In connection with the street car company is the electric light interests which now furnish 55,000 candle power throughout the city. It is one company and the Korean Emperor is half owner. There are over ten miles of track including the branches to the Imperial Tombs and to Yong San. The latter is a passenger and freight line and does considerable freight business.

Half a million yen in new bonds have recently been issued and the money is to be used in making more tracks, building a new power station at Yong San, and providing more power for electric lighting.

The railway and electric company has had the vicissitudes incident to Asia, but it is appreciated by the Koreans now as the increasing business of the company attest. A company which provides light and transportation, however large their profits may be, are public benefactors. When to these essentials are added the proposed water works giving the city a fine and sufficient supply of good water the least that a grateful government ought to do would be to decorate the men who do it with the highest orders of merit given by the Government.

There is no more philanthropic and praiseworthy venture than providing pure water for a large city. Those who study hygiene and are acquainted with the facts of Hamburg, Portland, Oregon, Chicago and other places and on the wrong side, with Philadelphia, Pittsburg, and so forth, will have to admit that between a hospital and a system of water works for a municipality the water works are times and times over, the more beneficial. Not that missionary societies should furnish or instigate water works but no one will deny that the most loving expression of missionary enterprise is the branch which has to do with. hygiene—in raising the standard of living, in ministering to the sick, the sorrowing and the very poor. And because this firm is engaged in this worthy enterprise I gladly write this meed of praise.

The water will be taken from the Han River near the village of Duke Sum. The river at this point has a width of about 1,300 feet and a depth of eight feet at the low water stage.

[85] With the exception of the rainy season when the river is in flood, the water is perfectly clear and contains almost no sediment. Analysis of the water shows it to be a safe drinking water.

There are no large towns on the river above Seoul, which drain into the river, so that it is practically uncontaminated by sewage.

ln order to be absolutely certain as to the safety of using the water for domestic purposes during times of epidemic and to clarify the water during the rainy season, a system of settling basins and English sand filters will be installed.

The water will first be raised by centrifugal pumps to two concrete settling basins 158 ft. square and 10 ft. deep. All the heavier particles in suspension will be deposited in these basins. The water will flow by gravity to the sand filters where it is made perfectly pure and practically all bacteria and sediment removed. There are to be five concrete filter beds, each 70.ft. by 116 ft., four being in use constantly while the plant is working at full capacity and one spare basin for cleaning purposes.

After being purified the water will flow by gravity to the clear water basin, 64 ft. sq. by 10 ft. deep. Both the filters and the clear water basin are to be protected from freezing and contamination by reinforced concrete arches covered with earth.

The high duty pumping engines then raise the water through 20 inch steel main pipe to the. service reservoir. This reservoir will be of concrete with a capacity of 1,200, 000 U.S. gallons. It will act as an equalizer, storing the excess of water raised by the pumps when the consumption in the city is below the average and assisting the pumps when the consumption is above the average. The pumps are thus enabled to run at a constant velocity throughout the day.

The water is then to be delivered from the service reservoir to the distribution system through a 20 inch steel pipe. The length of this 20 inch pipe is from the Pumping Station to the city, nearly 4 miles.

The water is to be distributed throughout the city [86] by a network of pipe varying from 16 inch to 3 inch in diameter. The 16 inch pipe is of steel but all the smaller sizes of cast iron. There is a total length of about forty miles of pipe line.

Fire hydrants will be located at convenient and desirable places throughout the city. Service hydrants for domestic supply will be located from 100 to 300 feet apart along the pipe lines.

House connections will also be laid for the convenience of those who wish water in their own house or compound, the water being sold by meter measurement.

The capacity of the plant is to be 3,000,000 U. S. gallons per 24 hours. The arrangement is such however that it can easily be enlarged whenever the necessity arises.

The works are expected to be in operation sometime during the latter part of 1907. Are being constructed by Messrs. Collbran & Bostwick, under charge of Mr. B. C. Donham, Chief Engineer.

Another important line of business which the Collbran & Bostwick Company are working is Mining. With Mr. A. B. Wallace. an expert cyanide chemist and assayist in charge of the laboratory at Seoul they are prepared to examine and give opinions on any kind of ore.

The Collbran & Bostwick Development Company as agents and part owners of the new English Mining Concession at Suan are already in mining. The General Manager of this Concession is Mr. Andre P. Griffiths. Mr. Arthur H. Collbran is in charge at the mines, and development work is steadily going forward.

The Company have lately opened a copper mine of great value in Siberia and other prospects are in view.

One of their assistants in the Mining Dept. is Mr. W. W. Taylor, one of the most practical miners in Korea. His father was one of the pioneers of mining in California and has had to do with most of the great successes like the Treadwell in Alaska and noted South American mines. The son has inherited the father’s mining ability and so makes a valuable addition to the mining force of the firm.

[87] With the tripodal influence the firm wields with its personnel composed of Mr. H. Collbran, Mr. H. R. Bostwick, Mr. E. A. Elliott and Mr. Heiichiro Maki, and Mr. S. L. Selden; with the capital ensured by this combination it is seen that they can undertake and carry out big things.

While this is a tripodal company in its personnel it is incorporated under the laws of Conn., U.S.A., and so comes under the head of American enterprises.

J. HUNTER WELLS.

Shintoism. (A REVIEW)\*

\*SHINTO (The Way of the Gods); By W. G. Aston, C.M.G. D. Lit. Author of “A Grammar of the Japanese Spoken Language,” “A Grammar of the Japanese Written Language,” “The Nihongi” (translation), “A History of Japanese Literature,” etc.

Longman. Green & Co. London, England. 6 shillings net.

The study of Shintoism, “the old Kami cult of Japan” is fascinating in the extreme and up to the present has been tantalizing for while the student found most tempting vistas on all sides and every added discovery only tended to whet his appetite for more, so little had been collated and arranged systematically, so much of this little was as yet only to be had in Japanese that most foreigners who could be called Japanese scholars soon gave the task up as hopeless and to those who were striving to arrive at the knowledge without the medium of the Japanese language it was an impossibility.

To represent Japanese Shintoism to the western world, therefore, a man of peculiar gifts was needed. He must be a thorough student of the Japanese language; not simply of the common everyday spoken language but one thoroughly acquainted with all the intricacies and neat distinctions of their more difficult book language. He must be a man of indefatigable energy. who knows no impossibilities, who stops at no difficulties, but who once [88] started on a course plods steadily onward, overcoming all obstacles until his end is attained. Still further he must be a man who by intimate acquaintance knows Japan and the Japanese, who has been long enough with them to be able to appreciate their point of view and able when necessity arises to put himself in their place. Just such a man was found in Hon. W. G. Aston, C.M.G., D. Litt. who was for years a member of the British Consular Service in Japan and at one time the British representative in Seoul.

China. Korea and Japan are so closely knit together and have for centuries had so many things in common that we might naturally be led to expect that such a system of “nature-worship,” as Mr. Aston concedes Shintoism to be, might find many points of contact in the beliefs of Korea and China, and such doubtless is the case, but the student in either of these two countries when he takes up Mr. Aston’s book finds one cause of great disappointment which makes a comparison very difficult if not, as far as this book in its present form is concerned, almost impossible. The names of the various deities and myths and the terms used are all given in the pure Japanese without the accompanying equivalent Chinese ideograph. These would almost invariably be present in a native book and are seen in almost all the pictorial reproductions that illustrate the present volume, and it is certainly to be hoped that Mr. Aston will be able to make the additions in subsequent editions. As it is, for comparative purposes, the work does not come up to one’s expectations.

All the more will this omission be felt by the students in Korea as they read this book and see how Mr. Aston upholds his contention as to the intimate relations between Japan and Korea. As one proceeds however one is soon forced to forget this and become absorbed in the book. Mr. Aston has almost nothing but dry bones to begin with and yet he has given us a book that is as interesting as the best written works on the Mythology of Greece and Rome.

[89] Referring to the influence or’ Korea he says:

Ethnologists are agreed that the predominant element of the Japanese race came to Japan by way of Korea, probably by a succession of immigrations which extended over many centuries. It is useless to speculate as to what rudiments of religious belief the ancestors of the Japanese race may have brought with them from their continental home. Sun-worship has long been a central feature of Tartar religions, as it is of Shinto; but such a coincidence proves nothing, as this cult is universal among nations in the barbaric stage of civilization. It is impossible to say whether or not an acquaintance with the old State religion of China—essentially a nature-worship—had an influence on the prehistoric development of Shinto. The circumstance that the Sun is the chief deity of the latter and Heaven of the former is adverse to the supposition,

There are definite traces of a Korean element in Shinto. A Kara no Kami (God of Kara in Korea) was worshipped in the Imperial Palace. There were numerous shrines in honour of Kara-Kuni Ida te no Kami. Susa no wo and Futsunushi have Korean associations.

This is sufficient to make every student of Korea and Koreans desire to study the book carefully but at the very start he is greatly hampered in his desire for exactness in his comparisons by the absence of the Chinese equivalents as has been mentioned above. The fact that the followers of what has been termed “Korea’s Shamanism” call their religion quite commonly “Shinto” adds not a little to the interest but we see at once that the Shintoism of Korea has not been developed as far as that of Japan and has no order of priesthood and that the various shrines and temples are as a rule independent of each other. As far as we have been able thus far to ascertain there seems to be no system in Korea’s Shintoism and the Sun does not stand out as the chief deity for it seems to some that there is no recognised chief deity at all. The question then naturally arises, Are the forms of Shintoism found in Japan and Korea related, or are the points of similarity simply due to the fact that both forms are essentially nature worship?

In seeking an answer to these questions let us note one or two important facts. [90] First we must not forget that Buddhism was introduced into Korea about the middle of the fourth century, found a good soil for the propagation of its tenets, and was soon established and flourishing, at least in the southwest part of Korea ..

Second we must bear in mind that Buddhism did not reach Japan till two centuries later and that it was almost another half century before it secured a hold upon the life and habits of the people.

Thirdly we note that Mr. Aston in his last chapter on the “Decay of Shinto” ascribes it largely to the entrance. of Buddhism. Continuing he says

When Buddhism, after Christianity the great religion of the world, had once gained a foothold in Japan, its ultimate victory was certain. There was nothing in Shinto which could rival in attraction the sculpture, architecture, painting, costumes, and ritual of the foreign faith. Its organization was more complete and effective.

At first the two religions held aloof from one another. But while Buddhism flourished more and more, Shinto was gradual1y weakened by the diversion into another channel of material resources and religious thought which might otherwise have been bestowed upon itself.

Other minor reasons also are acknowledged to have existed but this is the main reason offered by Mr. Aston. In view then of these facts in connection with the statement in our first quotation from Mr. Aston’s book are we not justified in assuming that Korean “Shamanism” or as they prefer to call it Shinto, and Japanese Shinto were originally identical? The differences that we find to-day are all easily accounted for by the environment of the two forms in their early stages. In Korea, early in the course of its developement, before it had been really systematized it was met and superseded by Buddhism. As has been said “the new faith from India made thorough conquest of the southern half of the peninsula” and as Mr. Aston says of Japan so of Korea

here began a process of pacific penetration of the weaker by the stronger cult, which yielded some curious and important results,

[91] and left to Korea a Shintoism which thus nipped early in its development is simply Shamanism.

In Japan, on the other hand, the circumstances were different and the result also differed. The stronger, more virile of the inhabitants of southern Korea were energetic enough to emigrate. They took their Shinto with them, they systematized and developed the same unhindered by any outside force, so that when Buddhism some two centuries after it had gained a foothold in Korea entered Japan it found a fully developed and systematized Shinto with an established hierarchy, and an elaborate ritual.

Mr. Aston in his excellent and exhaustive treatise claims to have two objects in view and ably has he attained them.

It is intended primarily and chiefly, as a repertory of the more significant facts of Shinto for the use of scientific students of religion. It also comprises an outline theory of the origin and earlier stages of the development of religion prepared with special reference to the Shinto evidence. The subject is treated from a positive not from a negative or agnostic standpoint, Religion being regarded as the normal function, not a disease, of humanity.

He has given us a work thorough enough for the scientific student and yet so clothed as to be intensely interesting to the casual reader.

The general happiness of the Japanese as a people is proverbial, how much of this is due to their religion, or is this feature of their faith a product of their naturally happy and joyous temperament? Which is cause and which is effect we will not attempt to decide but we early learn that

the emotional basis of religion is gratitude love and hope rather than fear. Shinto is essentially a religion of gratitude and love. The great Gods such as the Sun-Goddess and Deity of Food, are beneficent beings. They are addressed as parents and dear ancestors and their festivals have a joyous character. An eighth-century poet says ‘Every living man may feast his eyes with tokens of their love.’ They (the people) stretched forth their hands and danced and sang together, [92] exclaiming ‘Oh! how delightful! how pleasant! how clear!’ Even the boisterous Rain-Storm God has his good points. The demons of disease. and calamity are for the most part obscure and nameless personages.

Two great sources of religious thought are acknowledged as the means by which the Shinto Pantheon was peopled, personification and deification. The personifying of superhuman elemental powers which are daily witnessed or the ascribing unto men these superhuman powers and elevating them to the godhead.

In Shinto it, is the first of the two great currents of thought with which we are chiefly concerned. It is based much more on the conception—fragmentary, shallow and imperfect as it is—of the universe as sentient than on the recognition of pre-eminent qualities in human beings. alive or dead. It springs primarily from gratitude to—and, though in a less degree, fear of—the great natural powers on which our existence depends. The desire to commemorate the virtues and services of great men takes a secondary place.

The Deities are then classified and with their subdivisions form two interesting chapters, which are followed by an instructive account of the general features of this religion including ‘the functions of Gods,’ ‘the polytheistic character of Shinto,’ ‘Shintai,’ ‘the absence of idols,’ ‘the Infinite,’ etc.

The chapters on Myths and Mythical Narrative are absorbingly interesting. It is evidently the thought of the writer of the book that with real first beginnings Shinto pure and simple had not attempted to deal and that the first passages in both the Nihongji and Kyujiki are spurious as he claims that they are repudiated by the modern school of Shinto theologians and belong to the materialistic philosophy of China. He says .

Are not such speculations later accretions on the original myth? In Japan at any rate formation out of chaos is undoubtedly an afterthought.

First Gods.—We have next what is called “The seven generations of Gods, ending with the Creator Deities Izanagi and Izanami. Of the first six of these generations the most confused and contradictory accounts are given in the various authorities. There is no agreement as to the name of the first God on the list.

[93] The seventh generation consisted of two Deities, Izanagi and Iaanami. It is with them that. Japanese myth really begins, all that precedes being merely introductory and for the most part of comparatively recent origin.

The Nihongji tells us that

“Izanagi and Izanami stood on the floating bridge of heaven and held counsel together saying Is there not “a country beneath?’ Thereupon they. thrust down the jewel spear of Heaven and groping about with it found the ocean. The brine which dripped from the point of the spear coagulated and formed an island which received the name of Onogoro-jima. The two deities thereupon descended and dwelt there. They wished to be united as husband and wife and to produce countries.”

Account then follows of their marriage and creating the islands of Japan and a number of deities.

The last Deity to be produced was the God of Fire. ln giving birth to him Izanami was burnt so that she sickened and lay down. From her vomit, etc., were born deities which personify the elements of metal, water and clay. In his rage and grief, Izanagi drew his sword and cut the Fire-God to pieces, generating thereby a number of deities.

An interesting account is then given of her death and descent to Yomi the land of darkness, Izanagi’s pursuit even into the land of Yomi, his bare escape therefrom through the rugged pass.

On returning from Yomi, Izanagi’s first care was to bathe in the sea to purify himself from pollutions. A number of deities were generated in the process among whom were the Gods of Good and Ill Luck. The Sun-Goddess was born from the washings of the left eye and the Moon-God from that of his right, while a third deity named Susa No Wo (referred to in the earlier chapters as having Korean associations) was generated from the washing of the nose. To the Sun-Goddess Izanagi gave charge of the ‘Plain of High. Heaven’ and to the Moon-God was allotted the realm of night.

Of the dissentions that arose among the Gods and of all their varied doings space will not allow us to go further but we have said enough to show what an interesting field is opened up by this book.

While Mr. Aston rightly says his ‘business is with the past and not with the future’ we must in closing [94] notice one or two passages that look to the future. On page 68 he says

Monotheism was an impossibility in ancient Japan. But we may trace certain tendencies in this direction which are not without interest. A nation may pass from polytheism to monotheism in three ways; Firstly by singling out one deity and causing him to absorb the functions and worship of the rest; secondly, by a fresh deification of a wider conception of the universe; and thirdly, by the dethroning of the native deities in favor of a single God of foreign origin. It is this last the most usual fate of polytheisms which threatens the old Gods of Japan.

At the close of the last chapter he also says

The official cult of the present day is substantially the “Pure Shinto” of Motoori and Hirata. But it has little vitality. A rudimentary religion of this kind is quite inadequate for the spiritual sustenance of a nation which in these latter days has raised itself to so high a pitch of enlightenment and civilization. The main stream of Japanese piety has cut out for itself new channels. It has turned to Buddhism, at the time of the restoration in a languishing state, is now showing signs of renewed life and activity. Another and still more formidable rival has appeared, to whose progress, daily increasing in momentum, what limit shall be prescribed ? .

Let us in closing this review quote once more from the sixty-eighth page where Mr. Aston says

Weakened by the encroachments of Buddhism and the paralyzing influence of Chinese sceptical philosophy, they (the ancient Gods of Japan) already begin to feel

The rays of Bethlehem blind their dusky eyne.

H. G. UNDERWOOD.

The King’s Property

A farmer, who lived very long ago in one of the mountainous villages of the Kang Won Province, was in a miserable condition, owing to the failure of his farm.

His farming life started from his very childhood. He was an expert and had good land as well, but, as [95] fortune would have it, he struggled for a mere fruitless harvest in the fall. He and his family were at the point of starving and he determined to put an end to his life and not to see tender ones dying from want of food. But was it possible for him to die without doing anything to prevent this ?

He called upon his kindest neighbour and laid down a hearty complaint. “Well, Kim, if you would be so kind as to lend me one year’s expenses, I shall repay you with thanks. I am determined to try one year more and, if I fail again, I will kill my family and die myself.”

“What are you talking about, my boy,” He exclaimed, “Do you think I am so cruel as to be glad to see you doing such a thing? I had rather not lend you any sum, for then 1 shall not be the cause of your death and that of your family.”

“Well, Kim, it is the same thing whether you see me dying now or later. And don’t talk or think so scornfully. How do you know that I shall be unable to get a good harvest this year?” “Oh no, I don’t mean that, but you told me that you were determined to die! However, you may be sure that I will not hesitate to lend to you. Do your best only.” This business being successfully accomplished, he went home and started from the next day to work with increased energy.

Strange, very strange, that he always sang “King.” Whatever he did, he said “It is King’s work and I am doing it for him.” If his cow pulled the plow lazily, he scolded her, “Why, you senseless beast; you do not understand how great the King is!”

Every time he worked in the field he repeated the word “King.” As the autumn set in, he reaped a good rich harvest; so good that he was able to pay all the debts he owed during the past 12 years, and enough to provide his family with plenty of food. Now be knew really the King was the greatest man in. the world. The news of this reached the villagers and they came in numbers to offer congratulations.

One evening he proposed to his wife to repay the King to whom he owed so much. His wife readily [96] declared that this was a good idea, but only feared that nothing would be suitable for so great a man. He said, “Have we not various kinds of grain? We have of course, and now if you have them cleansed and prepare some bread of this mixture it will taste very nice.” Ordering this done he himself went to make a straw bag with the finest straw he had.

When all was prepared, he set out to find the King though he did not know where he was. His wife said that he was quite foolish to go because he had hardly been beyond his village except when he went to market about 10 li away. But he replied testily that she was talking without proper respect for her husband, and so bade her farewell.

At the end of his journey about a month later he smelled the air of Seoul. His first sight was the stone arch inside which he saw numbers of people who were running hither and thither. He greatly wondered to see so many people crowded together. At twilight he made his way to an inn but was refused because the inn keeper judging from his queer appearance, thought him a thief or beggar. (His hair seemed to have never known a comb, his face had never been washed and he was in old fashioned dirty clothes.)

Thus he left the inn with the precious straw bag thinking the inn keeper was a man of a different nature from the rest of mankind; however he did not care much because he bad found a snug place under the Bridge of “Supiokio.”

He lay down but could hardly sleep, because he was so cold. At midnight a light glanced in, after which followed a gentlemanly looking person. The servant with the lantern stopped with surprise exclaiming,

“There’s a human being underneath there on such a cold night,” whereupon the gentleman behind rushed out saying, “Take him up, if he is a human being.” The servant then called to him and be was soon in front of the gentleman who first of all asked him “What are you, ghost or man?” “A man,” he said. “Why are you here?”

[97] Instead of replying he told him he was impertinent to ask a stranger what was his secret. “But,” he said, “1 am anxious to know why . Excuse me.”

“I am a farmer in Kang Won Do’’ was all he said. The King waited long laughingly but the man would not speak any more. So both the King and servants advised him not to be too determined to keep his secret because they knew a part of it. “‘l owed too much to the King of our country so I am going to offer him an humble present which I have in this bag,” he at length replied showing the rough straw bag. Then he told why he was going to sleep there. The King told him that be would show him a good place to sleep and lead him to the “King” the next day. “Are you really sure you can?” said he. “Yes, I can; come along,” was the answer. The servants were ordered to take good care of him and the King returned to his palace. The next morning all the officials and servants from the rank of minister down to gateman were ordered to come to see the King in the palace.

They were all present at once but did not know what was to happen. The King descended from the throne and calling to the servant, said “Bring him in.” After a while to the great surprise of all, a monster with a straw bag carne into the beautiful palace.

Everyone laughed in his sleeve and anxiously listened. “Now,” the King began, “Now you are in the King’s residence. Therefore do not conceal why you came up here.” The farmer from the compound looking shame-facedly around said, “Are you the King, then?” “Yes, I am.” “Oh! I am glad to see Your Majesty! How are you, Sire? l have struggled out of many difficulties and last night I met a kind gentleman on the Big Bridge.” “Very well,” the King said , “as l am the real King, what have you to give me?”

“Tru1y, your Majesty, your kindness is unforgettable. I have brought you a bag of cakes and I give them to you now,” he said, taking off the bag from his back. The King said “Thank you. I want to take your cake in the company of officials so just look around and see [98] how many are here. Distribute them yourself. Will you not?”

First then he gave the King a big piece, and then small pieces to the officials and so on. The King remarked that he ate the cake with great relish, and said he was fortunate to have such a good man in his dominion.

He was proud of talking about him as a simple hearted man.

“Now my officials, as the cakes tasted well you must pay for them.” All gladly opened their purses and soon a large sum was collected for the simple hearted man. But the farmer said, “No I do not want money; I have plenty at home. Now I go home happy because I have repaid you, my King. I don’t want money. My wife must be anxious to know how the King enjoyed our present. I am in a hurry to go, so good bye, King.”

The King and officials heartily advised him to take the money with him. But he strictly refused.

The King was sorry arid asked him what he wanted beside. To this also he replied that nothing was wanted.

After the many tiresome inquiries, the farmer thought within himself, “As the head man of our village is so great, I will say I would like to take that place.” So he did and all the court broke into laughter, issuing an order to the Magistrate of the district the farmer lived in to appoint him as the head man of the village.

The head man of this village was therefore honoured specially and highly different from others, because of the Imperial order.

During his management of the village, everything went on well and now be has become a very able and efficient man.

The King at last sent for him and finding that he was no longer so very ignorant and simple appointed him the head man.

He was ordered to leave his position and come to Seoul.

His rise was rapid until he became the prime minister next to the King.

YI CHONG-WON. [99]

**Missionary Work of the General Council.**

That missionary work in Korea is very successful is well known to students of missions. That the center of the largest development is in the northwest is also known but not in any detail. Feeling that a little resume of the facts, as presented to the various missions, would be helpful, espeeially at this time when we are seeking to economize force and effort by common sense applications of united effort, and so serve to help along the general cause, I have collated the following facts.

There are about 170 men and women missionaries from American churches working in Korea. Canada has about 10 in northeast Korea; Australia eight in the south with Fusan as a center. The English Mission has some 12 men and women There is a Y. M. C. A. organization at Seoul and one Baptist at Gensan. There may be and perhaps are others but the above constitute the Anglo-Saxon missionary force in this peninsula. The organization and enterprise of the Roman Catholic church in Korea can only be mentioned here in commendation of their general purpose.

What follows is mainly concerning the Presbyterian and Methodist churches. These two muster about 170 missionaries and had some 53,000 adherents and following in June 1905. It is interesting to note the development of the work in relation to the distribution of missionaries if only to note that they seem to have no relation. Missionary enterprise does not follow up its successes by properly equipping developed work but scatters the missionaries either at “strategic” (?) points or to big centers where big hospital buildings or other institutional work overwhelms the evangelistic phase. This fact will come out quite clearly by a study of the table herewith.

The 200 odd men and women missionaries of the Presbyterian and Methodist churches, north, south, east and west, Canadian and Australian, occupy some 18 cities [100] and centers. These figures include only those of the missions in the General Council and do not take in those of the English Mission, the Baptist, the Y. M. C. A. and one or two other Christian organizations. Nor does it include the Roman Catholic work which is the oldest and by far the largest single Christian organization in Korea.

The table herewith, taken from the official reports of the various missions, shows the development and localities of the work of the Council.

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Mission | Territory | Missionaries  men & women | Baptized converts | Adherent or following | Native contributions |
| Presb. N.  Meth. N.  Presb. N.  Meth. N.  Presb. N.  Meth. N.  Presb S.  Presb Aus.  Presb Can  Presb N.  Presb N.  Meth S. | Pyeng Yang  Pyeng Yang  Seoul  Seoul  Chemulpo  Syen Chun  Kunsan  Chung-ju  Mokpo & Kwang-ju  Fusan  Chaiyang  Wonsan  Song Chin  Ham Heung  Fusan  Taiku  Seoul  Song- do  Wonsan | 19  12  29  20  5  8  21  9  11  8  11  13 | 5468  2051  1963  3120  2625  1958  604  184  492  280  112  751 | 16744  3509  3915  6318  4482  6507  5262  591  1528  943  1917  1216 | Y14977.00  2184.00  3346.52  2486.00  2531.00  7831.00  2005.16  9587.00  2016.60  316.84  901.20  1680.71 |
|  | Total | 166 | 19608 | 52932 | 40371.90 |

Educational and hospital work is not given but is larger in the northwest than in any other section. It is also more self supporting up to the last reports. The medical classes in the stations of Syenchun and Pyeng Yang are especially noteworthy.

The table shows what is generally known and that is, that the largest developed work is in the northwest. With 39 men and women missionaries, which is about one fourth of the total number in Korea, the baptisms, adherents and contributions are about half of all in all Korea. Statistics were ever deceiving so no inferences are to be drawn from the table. It is merely interesting to know where the developed work is and how it is being [101] taken care of. The past year has shown one of the best plans ever carried out in the visiting of missionaries to other stations and helping in the work. Of course some urgent conditions were overlooked but the plan is in operation and bids fair to work such splendid results that it will become a fixed scheme. With railway from Weju to Pusan, and branch lines under construction, there is no reason why when conditions call for it there should not be all the skilled help necessary at certain centers where conditions call for urgent aid.

The splendid work done last. year and the promise for the coming, on this plan, for the Theological School at Pyeng Yang, is especially note-worthy.

In studying this table one cannot but be struck with the fact that there is now in this little country of Korea a fine and well equipped force of missionaries. I doubt if any other country in the world, with as small a population, has so comparatively large a force. This means that if the general work is carried out in unison the whole country may be powerfully influenced. I have at this writing not heard from many places where the revival services were carried on, but in those from which I have a wonderful revival took place. There is no reason why. if the missionaries now in Korea work together, that this should not in our lifetime become essentially a Christian country.

HOLOFERTES.

Report of Bible Committee of Korea for 1905

The Rev. A. Adamson, of the Australian. Presbyterian Mission, Pusan, writes of the experiences of his colporteurs and as it is a description of the native colporteur at work in Korea, l quote:

“There is necessarily a limited variety in the experiences that befall the colporteur in the pursuit of his calling. Let me give you in a word the gist of these as reported to me. He soon becomes accustomed to the daily gentle rebuffs he must receive with good grace unless indeed he be content to carry on his work in a purely [102] business manner and like the travelling merchant, expose his goods in the thoroughfare and wait without word or comment, for some chance purchaser to come along. Sometimes he will travel a whole day without being able to sell a single copy, but, he is never without opportunities, which he seizes, for telling the Gospel story. He knows therefore that even without sales his efforts are not necessarily in vain. Now and then he arrives at some obscure, dilapidated hamlet, whose few inhabitants have never before heard of a Saviour, and give him an earnest hearing as he out of his own experience tells of the power of the gospel to deliver and keep from sin and to change and heal broken lives. And thus having aroused their interest in the most important of all things, and prayed with and for them that their hearts may be influenced by the Spirit of God and brought to a saving knowledge of the truth, he will come away rejoicing that the copies of the written word have been sold and that undoubtedly they will be read in part. Again as he prosecutes his efforts in some town where the inhabitants are numerous but apparently indifferent to him and his message, some one will come and ask for a quiet talk about the doctrine. This stranger professes a devout regard for God but is perplexed that in the darkness of his mind he does not know how to worship him. He has also heard of Jesus and has in his possession a gospel which he reads and tries to understand, but cannot. He is convinced that the doctrine is good but how can he, being ignorant and slow to learn, understand it. Could the colporteur please help him, for his mind is ill at ease and he wants to have peace. Occasionally a different type of enquirer presents himself to the colporteur and sincerely requests to know what material advantages would accrue to him were he to buy a book and do the doctrine. And he is somewhat surprised to have the unambiguous reply, none. The Gospel is primarily for the saving of the soul and not for the enrichment of the body. True, says the colporteur, I receive so much for my labours, but when I have paid for my food and clothing, how much think you is left for the. support of my family? Again he meets a man to whom he sold a gospel on a former visit who has been reading it and telling the story to his neighbors. He is now praying to God and wants to believe firmly in Jesus who alone can save.”

The Rev. J. L. Gerdine, of the Methodist Episcopal Mission, South, Wonsan, who often accompanies his colporteurs on their trips writes:

[103] “A method I have used with success has been to load a donkey and, accompanied by one or two colporteurs, go from village to village off the main road. where after preaching at some central place, the Scriptures were offered for sale. At such times there would be an eager demand for them, the difficulty being to provide books to meet the demand.

“On one trip in new territory, we offered gospels for sale m a large magistracy, where the story of life bad never. been heard. Our remnant of about one hundred copies were sold in about an hour. I have since visited that place and found a congregation of about sixty, with their own church building and as earnest and enthusiastic a group as I have seen in Korea. The eagerness with which they bought the Word on our first visit, seemed an index to the way in which they received the truth when they understood its meaning.”

The Rev. F. S . Miller, of the Presbyterian Mission, Chungju, finds that his colporteur is not tied to any hard and fast rules in introducing his books, but has various ways of persuading men to take his leaflets and buy his books. On one trip when I accompanied him, he had a donkey named Skylark, which was given him by a consecrated American school teacher. Skylark liked paper. So when a man refused one of Yo’s leaflets, Yo pulled a spoiled and crumpled one out of his pocket and handed it to Skylark. Skylark ate it like a goat and Yo, turning to the man said: ‘See the donkey has more sense than you, he takes what is offered him.’ The chances are that the ice was broken and the man bought a book before he said ‘Go in peace.’ ‘‘

Never before have so many words of appreciation reached us in any one year as to the worth of the colporteur as an evangelistic agency. It seems as if he had to work for some time in a territory before his worth is realised and before the people have gained confidence in him and his message. As Mr. Adamson expresses it:

“We know in part but shall never know fully how much the success of our missionary enterprise owes. to the grace of God manifested through and in connection with, the labors of those patient toilers by whom the word of deliverance is put into the hands of those who have lost their way in the wilderness of life.”

The Rey. W.R. Foote, of the Canadian Presbyterian Mission, Wonsan, says:

“The great testimony to the genuineness of the [103] colporteurs’ work is the large number of people becoming Christians in each of the fields occupied by them. In each field a church has been built (and in some fields more than one), a school has been started, the people conform to the discipline of the church, and there are no factions.”

Mr. Foote adds to the above testimony by giving:

“One instance of the opinion the heathen hold of Christianity. A man of good family and some wealth had been for a long time given to drink, and with the years the habit grew until his family were alarmed lest he would waste all he had. Finally some men of the village met and told him to become a Christian—that nothing else could reform him. They had seen bad men become good and he could be saved too—but only by becoming a Christian. It was decided that he should go to church the following Wednesday evening. His friends went with him and he decided to believe and continues to live a life consistent with his profession. I visited his home recently and am well pleased with the progress he and his family are making in the Christian life.”

The same writer in speaking of one of his colporteurs says:

“When he entered the employ of the Bible Societies there were only five Christians in his field—a field in which he continues to be the only colporteur while there are now 250 Christians and two churches.”

And of another man he writes: ‘“Last year there were only twenty Christians in his territory and this year there are one hundred which are cared for and developed by the colporteur.”

In the South, in Kyeng Sang Province. the same good work is being done by our colporteur. The Rev. R. H. Sidebotham, of the Presbyterian Mission, Pusan, gives the following account of the man under his supervision :

“Mr. Chang, our colporteur, was at the market in Chogei City. A man came forward and bought two gospels, and entered into conversation. It appeared that ten months before he bad bought two gospels and after reading them became convinced that they were a good message to him. He believed in secret. Twice as the colporteur had come to Chogei he had bought more books, but this time he wanted to get the whole story correctly. So he said, ‘Please come to my house tonight [105] and bring your friend along, for Mr. Yi was helping Mr. Chang proclaim the gospel, although Mr. Yi was not drawing any salary. So going to the house that night, they were surprised to find the man knew quite a good deal of the Scripture story. On the wall were some funny papers. ‘What are these?’ they asked. ‘Those are prayers. The gospel said I must pray, and I supposed that was the way to pray. Do not the people who do this doctrine pray by these papers on the wall?” And they taught him the real inwardness of prayer from the heart. They urged him to let his light shine, for as yet he was only a secret believer. After some persuasion he went out and brought in some friends. They too, heard gladly. For ten days, Mr. Chang and Mr. Yi preached in that house when they were not out in the villages nearby, and they left five men definitely promised for Christ.

“Hearing that there was a man in the village of Oktu, three miles away, who was interested, they sought him out. He proved to be a gentleman, but his interest had been exaggerated. However, they proceeded to interest him, and soon his sarang (guestroom) was overflowing with other gentlemen, real yangbans (high class) who wanted to meet the two guests. And, they poured out the truths of salvation so well, that the Spirit came down in power, and in a few days thirteen men were pledged for Christ, all yangbans, several of them scholars. Such an ingathering was never known in South Kyeng Sang Province. And this in a county where there was not one believer.

“I went out there six weeks after the first entrance of light, going into this latter place first. There were only fifteen houses in the village and twelve of them were already Christian, The other three began to feel lonely. A site was being laid out for a church, for it was impossible for all the worshippers to meet together. They bought liberally of books, sang the untried hymns together, and studied with a will. They praised Colporteur Chang highly as their spiritual father. We went into other villages nearby into which this work was spreading, and found an ardour and zeal and knowledge. which caused us to be truly thankful. Chogei City had lost none of its would-be believers but was adding others. From a county without a known believer in six weeks, to one with one hundred disciples of Christ! And Colporteur Chang was the instrument the Spirit had used to lay the first foundation.”

[106] Similar good work is mentioned by t:he Rev. W. L. Swallen, of the same mission, whose work is on the northwestern coast. He writes in sending his somewhat belated. report of his colporteurs :

“It had not been forgotten or neglected; but owing to the immense work which I have to do by reason of their energies.” And this in spite of the statement: “They nearly worried the life out of me begging for Testaments which I was unable to get for them. Just one year ago, at Kang-ga-kol there was one lone Christian woman. I made it a point for my colporteur to go there at regular stated intervals. Today there are 40 believers worshiping regularly every Sabbath.

Other similar cases might be mentioned if I had the time. But this is sufficient for a testimony to the practical efficiency of the colporteur in my circuit.”

The Rev. W. G. Cram, of the Methodist Episcopal Mission, South; Songdo, gives a like testimony to the effectiveness of his colporteurs :

“The colporteur has been. the instrument by which the church has been established and preserved. He is the one who has brought the church out of heathenism. Just.one incident will suffice to illustrate the kind of work which has characterized the work of the colporteur as I have seen him. In the northern county of the province of Kang Won there is a Korean village, numbering at least 800 houses. Some colporteurs, accompanied by the Rev, C. T. Collyer and Mr. Hugh Miller, about five years ago, in making a tour of the country, went into the village and preached and sold quite a number of gospels. The people received the word gladly but for five years the village was left uncultivated because of work as needy nearer home. This large village was called to my attention and I decided to send a colporteur there to live. Just four months after he went into the village there sprang up a church which numbered at least fifty. Now after on1y nine months there is a list of probationers in this village numbering two-hundred. This is the work of the colporteur and this is only one incident of many. He is a necessary adjunct to our work not only in the matter of spreading the gospel itself, but he is also the factor in the establishment of the Church. God bless the colporteur and the people who enable us to keep him at work by their unstinted contributions.”

The Rev. J. R.. Moose, of the same mission, Seoul, writes us in the same happy strain, at the same time [107] bearing testimony to the fact that if we cast our bread upon the waters it shall return unto us after many days :

“It is now only a few days since I returned from a most interesting visit to part of our work in Kang Won Province. For the past seven or eight years we have had one or more men at work in this province without being permitted to see much fruit as the result of out efforts. I am glad to be able to report a great change so that now we are beginning to see results of the seed sowing which has been going on all these years. During my last visit I met scores of new believers, who have been brought to make a confession of faith in Christ, as the result of the faithful work of our colporteurs. On enquiring several of them told me that they had bought gospels from one of our men, one, two or three years ago; had been reading them and thus had been brought to believe in Jesus. This only showed again how the Word will bring forth fruit, though we may sometimes have to wait a long time before we see it.

I met one old gentleman who had recently come out as a believer in Jesus and I asked him to tell me how he came to believe the doctrine. He said that some time ago two pastors came by his house and he had bought a gospel which he had been reading; since then one of our colporteurs came along and he heard the good news from him and decided to believe. I at once recognized him as one who had bought a gospel from me when Brother Gerdine and I passed that way more than two years before. I had not since been over this road and now I was delighted to find this proof that the Lord’s Word is doing its work in a quiet unknown way while we are busy somewhere else.”

The Seoul railway stations have been visited by our colporteurs but they labored under the disadvantage of not having the permission of the railway authorities. Now however, in conjunction with the Korean Religious Tract Society, we have received permission to put stalls in the chief stations of the Seoul-Fusan-Chemulpo railways and in this way we hope to be able to supply the travelling public with the Word of life ..

“Rev. C. Engel, of the Australian Presbyterian Mission, Pusan, writes that his “Colporteur Yi has done a great deal of work on the railway stations too. When he was travelling last summer on the Masanpo railway, which is a military line and at that time was not open [108] to general traffic, but could only be used by special permit, Yi was arrested by the guard for selling books which the guard said was against the regulat1ons. He was going to hand him over to the police, when Yi explained the nature of the books he had for sale. Thereupon the guard offered to get him special permission from the military authorities, after obtaining which Yi had no more difficulties.”

So far we have confined our remarks to the work of the colporteurs on the mainland, but the islands of the sea are not neglected and there, too, blessing is following the efforts of the men who are bringing the good news of a God reconciled to these isolated people. The Rev. E. M . Cable, of the M. B. Mission, Chemulpo, who has many islands under his care, writes of the work of the colporteur as follows:

“I consider the work of my colporteurs as very necessary to opening up new territory, and in this they have been very successful during the past year. Mr. Yun Chung-il, one of the colporteurs who is travelling on the islands, has been instrumental in raising up Christians and work on twelve large islands and has made it possible for me to go in and reap a bountiful harvest. He reports many interesting conversations with the heathen and numbers of conversations among those with whom he has worked. On the island where he lives, he chanced one day to enter a large Buddhist temple where a number of priests with shorn hair were doing their daily round of prayers and sacrifice to the image of the sacred Buddha, which adorned the temple. Singling out a bright looking young priest, he fell in conversation with him and tried to convince him of the folly and wrong of such service as he was offering to this false god. In the course of the conversation he succeeded in getting the priest to buy a copy of John’s gospel, which he read with much interest. In a few days afterwards he walked all the way down from the temple to where Mr. Yun lived, to tell him that he had decided to give up his worship of Buddha and become a follower of the true God and that he was going to attend Mr. Yun’s church every Sunday. The entrance of the truth gave light and this earnest priest of Buddha soon became a follower of the true and living God.”

“The work of my colporteur on Kang Wha (another. island) has been fraught with good success during the [109] past year and he reports many conversions from the sale of the gospels. He told me of two men who on one occasion, when asked to buy gospels and read them, made fun of him, deriding both the books he was selling and the Christian Church to which he belonged, saying, ‘We don’t want anything to do with the Westerners’ books or religion.’ The colporteur reasoned and argued with them many long hours and finally succeeded in getting them to buy some of the gospels. Out of curiosity, these men, who had made fun of him and his books, read the copies of the gospels. The word of the Lord ‘My word shall not return unto me void’ was verified in their cases, for upon reading the gospels they became troubled because of their sins and both came to the church, confessed their sins, and asked to be enrolled as enquirers. One of these men is now a class-leader in the church at Kang Wha and the other an earnest Christian.

“Many other interesting incidents in connection with the colporteur’s work might be cited but the above will suffice to show that these men supported by the Bible Societies are doing good and faithful work for the spread of the gospel in Korea.”

It is very gratifying to be able to mention the fact that considerable interest is taken by the native church in colportage. In several churches, in various parts of the country, colporteurs are at work, who are supported in part by the natives and in part by us; The Wonsan M. E. Church, South, and the Mokpo Presbyterian Church have each supported a colporteur during the year, and strange to say these men’s sales were far better than those of any other colporteur working in their respective provinces. The Eul Yul church, under the Rev. C. E. Sharp’s care, has a small stock of books left in the church and its members take some of these to sell when they go to the market or nearby villages to preach. While these beginnings are small, they show a trend in the right direction, the Korean church undertaking the dissemination of the Korean Scriptures for the Korean people. ..

(To be continued.)

[110] Editorial Comment

Our contemporary *The Korea Daily News* in its issue of March 10th said :

“With regard to the audience granted by the Emperor to Marquis Ito yesterday we have received a report, which we believe to be trust worthy, which confirms our oft-expressed opinion that there is some obstacle to the full exercise, by Marquis Ito, of the powers conferred upon the Resident-General by the Japanese Government,

“We are informed that after delivering a complimentary letter from the Emperor of Japan and having given a sketch of the steps that must be taken to accomplish the reformation of Korea, Marquis Ito went on to say that he did not expect the Emperor to treat with him in his official capacity of Resident-General but wished to be regarded as Marquis Ito—a foreigner having the welfare of Korea at heart. The Japanese representative further said that. he would consult with the Cabinet Ministers before making any innovations and would in no case act in opposition to the wishes of His Majesty. Marquis Ito added that he hoped that in any difficulty, however trivial, the Emperor would at once send for and consult with him.

“After this the hall was cleared of all except the Emperor, the Prime Minister, the Master of Ceremonies and Marquis Ito and his interpreter, when a conversation took place the text of which has not transpired.

“Marquis Ito, accompanied by a numerous and brilliant suite, left the palace at about 5.30 having had an audience of about two hours duration.”

and on March 15th

“It will be remembered that in referring to this audience some days ago we stated that Marquis Ito, on the termination of the official part of the proceedings had a private conversation with the Emperor the nature of which had not then transpired. Rumour, supported by some of our vernacular contemporaries, says that Marquis Ito asked for the recall of Prince Eui Wha and a number of Korean political offenders who have from time to time taken refuge in Japan. As some of these refugees were concerned in the murder of the Queen eleven years ago, we find it hard to credit this story in its entirety.”

[111] As to the accuracy of the information obtained by our contemporary in its details we cannot be assured, but it suffices to show, what the REVIEW” has always maintained, that Marquis Ito will assume a conciliating policy in his dealings with Korea and the Koreans.

All acknowledge that reform is needed in Korea, All enlightened Koreans agree in this. Many believe that had Korea been left to herself she would long ere this have wrought out her own political salvation. But this is largely a matter of speculation now and we must consider conditions as they are and the crying need of reform in the internal management of affairs is patent to all. If Marquis Ito can bring this reform about, all will rejoice: but most certainly it can only be done by a conciliatory policy; and we believe that the Marquis has marked this out as the line that he has to follow. As we have said before, he has a hard task before him. He seems to realize this himself, and it is the part of all good wishers of Korea to take him at his word until his actions should prove that he will not carry out his promises.

As to the suggestions regarding the return of the political offenders in Japan, it must be acknowledged that there are gradations in their offences, and that many of them would at the present time be of no little service in the reforms that may be instituted, but we can hardly believe that Marquis Ito would suggest the return of any of those who were immediately concerned in the murder of the Queen and the disgraceful scenes that followed. There are certain crimes that can never be forgiven by the nation, and those who had a hand in the planning and carrying out of the plot and crime of 1895 have forever ruined their chances to serve their country acceptably. Unless we should be confronted with indisputable proof we could not believe that Marquis Ito would suggest to the Emperor the pardon and recall of those who so cruelly murdered his beloved Consort.

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All who take an interest in this land, especially those who have been resident here for some years, cannot at [112] least but feel disappointed at her loss of entire autonomy and long for the time when as Marquis Ito predicts the flags of Korea and Japan shall float side by side with equal lustre. Some however seem to see no prospect of better things, and it is to be regretted that the writer of “At Kija’s Grave,” looking only on the dark side, did not get a glimpse of the bright prospect of another “Kija” of to-day. Among Korea’s young men there are many of much promise and we believe that somewhere there stands one who at the right time will step forth and lead this people to take their true place among the nations of the world. In part at least it must he acknowledged that it is to herself that Korea to-day owes her degradation. When she had the opportunity she did not profit by it, and when she received her warnings she refused to heed them; and yet it was not so much her people as the ruling classes. Among the people of Korea there may be another “Kija.”

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Another loan, and this time of ten millions! What does it mean? For what is it to be used? Is it to meet a deficit in the budget? Some years ago there was to be a deficit and a large loan was to be negotiated with a foreign power, but a change came in the political complexion, and another was put in charge of Korea’s finances. Instead of looking around for loans he started to stop up some of the leaks, and as a result was able to pay all the expenses of the year and, we are told, to pay off at the end of the year one million of Korea’s indebtedness. Korea is not a poor country. Its resources are sufficient for its needs, and with proper husbanding there will be a good balance each year. If the above could be accomplished by an Englishman, the equal ought to be shown by those in power now. We are not told for what this large loan is to be used. If it is for permanent improvements that will in the. end add to Korea’s revenue, there may he some excuse for it; but would it not be well to mend the holes in the purse and see that the leaks are well stopped before another ten millions are [113] put in? Improvements are the order of the day and we welcome them but the old Latin proverb festina lente, make haste slowly, should not be forgotten if the best results are to be obtained. Let Baron Megata arrange for the proper collection of the taxes, stop up the leaks, economize as he well knows how in all the departments and after he has learned what balances he has over, take up the matter of possible advantage from loans, etc.

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In seeking accounts of the progress of Mission work in Korea it was not the REVIEW’S intention to institute comparisons; but believing that the missionary body is one of the strong forces for the regeneration of this land, and that the progress of missionary work would therefore show to a large extent how far Korea was open to influences from the West, and that therefore even those of our readers who take but little or no interest in Mission work per se would be glad to know the facts, we have opened our columns for these articles. An anonymous writer has contributed a few words of these facts apparently with a view to bringing out a comparison between the work in the northwest and other sections of the land. While we deprecate such comparisons, yet our columns are open, and we agree with the writer when he says, “Statistics were ever deceiving, so no inferences are to be drawn.” Those in the furthest south will rejoice most heartily in all the success in the furthest north, and need feel no discouragement if in their section they have not yet seen similar results. For the encouragement of the workers in the south, we would note that the first work that was done by Messrs. Ross and Mcintire from China was almost entirely in the north. west. That when the first Protestant missionary arrived in Korea the result of the seed-sowing from China was such that, (with the exception of work in the Capital and its immediate vicinity) almost the entire attention of the missionary body working in Korea for the first decade and more, was directed toward the northwest .

Naturally where we have largest work and most liberal sums we must expect the largest results. The larger [114] force of missionaries in Seoul may to a great extent be accounted for by the fact that here necessarily have been established the centres of the Mission machinery for the whole body. Here to a large extent centres the translating and literary work; publication and distribution of literature throughout the whole land must be done from Seoul, so that some of the extra force here are working for and with those who are scattered over the land.

Therefore in Korea in no place do “Big hospital buildings or institutional work overwhelm the evangelistic phase.” With these few notes we leave the paper with its interesting figures to our readers, simply calling attention to the writer’s error in concluding that Korea has a comparatively larger force of missionaries than any other country of its population. Any Encylodpaedia of Missions would give him the figures and show his mistake.

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It is with much sympathy for the suffering people that the world has heard and continues to hear of the famine in northern Japan. At such times the sympathies of all are enlisted and the difficulty of properly coping with such a condition is apparent to everybody. The readers of the REVIEW are doubtless conversant with the main facts. The “Japan Herald” reports that about. two hundred villagers of Shindono-mura, Adachigori, in Fukushima prefecture, one of the famine-stricken provinces in the north, recently held a demonstration to ventilate their dissatisfaction regarding the dilatoriness of the Mayor in connection with the relief works. The mob was, however, dispersed by the police before any serious breach of the peace had occurred. The villagers have succeeded, through a deputation, in obtaining a promise from the Mayor that the public works in connection with the relief of the sufferers will be speedily commenced.

This grievance seems to have been shared by the villagers’ of Nagaoka-mura, Dategori, of the same prefecture, where some fifty peasants, armed with spades and [115] other tools, proceeded to attack the Village Office. After some difficulty the police succeeded in quieting the infuriated peasants.

In Senouye-machi, Shinobugori and some other villages in the same prefecture disputes have arisen between the landowners and the tenants, presumably in connection with the matter of rent. In some cases, the suffering tenants sought the intervention of the police, having been unable to bring the landowners to terms. A serious disturbance is anticipated if the present state of things continues.

All nations are striving to help at this time and as heretofore in the Indian famine and the Irish famine and the Armenian massacres the well known and energetic proprietor of the New York “Christian Herald” has come to the front not only in liberal and princely donations but in collecting for this object. The fund has already reached to more than a fourth of a million of dollars (American money) and as before his agents are already on the field assisting in the distribution of this much needed relief. Such times as this bring out most plainly the great fact of the brotherhood of man.

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If the report as quoted by our contemporary the *Korea Daily News* is true all the friends of Dr. ]. McLeavy Brown will be rejoiced. We have watched with much interest the Press notices of his journeyings and of the cordial reception that he has everywhere received. He well deserves all the honors that have been tendered him and we hope soon to see him back in the East serving both his own country and these Eastern peoples whom he understands so well. Our contemporary says

“There is a report about, says the ‘L. & C. Express,’ that on his return to England Mr. J. McLeavy Brown, who has just resigned from the direction of the Korean Customs, will be offered an important post in the British diplomatic service. ‘‘

[116] News Calendar.

At 4 o’clock on the afternoon of March the 2nd Marquis Ito and suite reached Seoul. Mr. Tsurahara, the Vice-Resident General had proceeded to Fusan to meet the Marquis. The arrival was greeted with a salute of eleven guns and General Hasegawa with a large guard and several companies of soldiers and lancers met the Marquis and escorted him to what was formerly the Japanese Legation. On March the 9th the Marquis was received in audience by the Emperor.

Count Inouye, the Aide-de-Camp to the Emperor of Japan, who accompanied Marquis Ito, called on General Hasegawa on the 3rd inst, and presented to the General a gold watch and chain and a sum of money as gift from His Majesty, the Japanese Emperor.

It is reported that the Educational Department has submitted an application for a grant of one million yen for the establishment and improvement of schools.

His Majesty the Korean Emperor who has the welfare of his people at heart is said to have issued an Imperial Edict on the 11th inst. expressing his sympathy with them in their need. The Cabinet Ministers were to issue instructions to the local Governors and district officials prohibiting any acts of coercion towards the people. Miscellaneous taxes in various districts which were actually being collected without recognition by the Government should be strictly forbidden.

The Korean Minister to Berlin, having been recalled, informs the Government that he cannot leave Germany until be bas received sufficient money to pay his debts and passage money.

It is reported that Yi Yong lk has arrived in Shanghai from Europe but we have not been able to confirm the news except that it is generally agreed that he has left Europe.

There is a rumour afloat that the grandson of the late Tai-Ouen Koun who has been residing in Japan for a considerable time will shortly receive advice to return to his native country.

Prince Eui Wha’s return is now assured. One of our contemporaries says “It is said that the sum of Yen 30,000 has been bestowed upon Prince Eui Wha, who is now in Japan, by the Korean Emperor, in order to defray the expenses of education and travelling incurred whilst the prince was residing in America, and which have been standing for some considerable period. It is also announced that he was received in audience by the Mikado on the 18th inst and that his return is now simply a matter of days.

It is with regret that we announce the sudden death of the Auditor of the American mines, Mr. Pelley. The cause and exact date of his death are not yet known to us.

Dr. Whiting and Dr. Moffett both paid a short visit to Seoul. The former staid only one day and the latter paid a short visit both going and returning from Chong Ju.

[117] Mr. Kim Yun Choong, late Korean Minister to Washington, reached Seoul on March the 4th.

Mr. and Mrs. Megata gave an “At Home” at their residence, the former German Legation, Thursday, March 8th to which a host of friends both native and foreign, were invited. Mr. and Mrs. Megata and their family will be a welcome addition to the social circle here.

As a consequence of a riot which occurred in Si Hung district last autumn three Japanese were injured, and the Korean, government has now been presented with a hill for £3.250.00 for medical expenses, etc.

A rumour is current, that in order to relieve the financial stringency at present existing Marquis Ito is in favour of once more putting into circulation the old nickels collected at such cost by Mt. Megata, the Financial Adviser. .

The many friends of Mr. Hagiwara, the ex-secretary of the former Japanese Legation will be interested to learn that he has been. appointed Secretary of the Japanese Embassy in Washington, and will leave Japan for that post at the end of April.

It is stated that if, in future, any Korean bas a grievance against a foreign subject and wishes to obtain redress, the complaint must be lodged at the offices of the Resident-General.

A telegram dated Tokio, March 5th indicates that the proposal for the unification of the Korean and. Japanese Customs will receive the support of the principal political organizations in Japan and will not be opposed by any organization of consequence .

1t is rumored that on the retirement of Sir Earnest Satow from the post of British Minister to China in the coming spring, Sir John Jordan stands a good chance of receiving the appointment to this Important post.

On the 28th instant. the opening ceremony of the Residency General was held at the Japanese Army Headquarters and on the fo1lowing five days Marquis Ito instructed the various Residents in their duties. At this occasion nearly all the prominent officials of both the Korean and the Japanese Government were present, as well as almost all of the foreign representatives and residents of Seoul and Chemulpo. Quite a number of the Japanese and foreign residents of Chemulpo came up to Seoul by the 1:30 p.m. train.

It is reported that General Hasegawa and his staff will pay a visit to Japan about the middle of next month, in order to be present at the military review which is to be held in Tokyo on the 30th of April.

The piece of corner property which the Y.M.C.A. has been trying to buy for over a year has at last been secured. In an unofficial capacity some of the leading Government Officials assisted in bringing about an agreement between the owners and the Y.M.C.A. Board of Directors. A rate of yen 200.00 per kan and the privilege of removing the houses, worth about yen 25.00 or yen 30.00 per kan was the final ‘price agreed upon.

Rev. D. M.. McRae of Ham Heung has arrived in Seoul and is making a short stay here.

[118] We congratulate Rev. and Mrs. Eugene Bell of Kwangju on the birth of a son on Wednesday March the 7th.

Mrs. Dr. J. Bunter Wells of Pyeng Yang and daughter have been visiting Seoul.

Rev, Dr. J.. S. Gale leaves Seoul on furlough on March the 10th. He will visit Switzerland where he will meet his family and expects to arrive in New York in August. After a year at home he expects to return, and it is hoped that he will bring his family with him.

The police force in Korea has recently been under the control of three separate authorities--ie:-- the Japanese gendarmes, the Korean Police Department, and the Police Advisor. These three divisions are now to be united and placed under one control.

The members of the Central Police station have been going through a course of drill from the 4th Instant, and are also being taught the Japanese language.

Mr. Suh O Soon. the President of a Korean Railway Company (the South Chung Chong RR Company) requested of the Department of Agriculture & Commerce permission to build a railway in that province.

The Commissioner of Customs for Chemulpo was acting chief Commissioner for Korea until the arrival of the Chief Commissioner with Baron .Megata from Japan.

The Governor of Kyeng Ki province informs the Home Office that in spite of his prohibition a number of Japanese propose to build houses in Ansang district.

Trials of those suspected of complicity in the attack on Mr. Yi Keun Taik are being held daily. The authorities believe that a conspiracy against all the cabinet ministers will eventually be brought to light.

The epidemic of small-pox in the city has assumed serious dimensions and we are told that many of the victims are Japanese.

A landslide near the South Gate railway station on the 4th instant resulted in the death of two Korean coolies.

It is stated that the Educational Department has asked the mayor of the City of Seoul to plan for the setting aside of some of the vacant land outside the East Gate and near the Han river for the establishment of an experimental agricultural station and school.

The Koreans in San Francisco have started a newspaper which they have called 공립신보 and which is devoted to Korean interests in America and Korea. At the present time the management is in the hands of Mr. Song Sok Jun of this city who is temporarily staying in San Francisco.

It is rumored that the Japanese Military authorities have found an easy route for a railroad from Ham Heung to the sea and that the railroad will be begun at once and finished in a few months.

On March 10th Mr. Pak Chai Soon laid before the Emperor certain proposals for improvement in the internal administration of Korea.

Commencing from the 11th instant the Nippon Yusen Kaisha will resume its service between Japan and Vladivostok.

[119] Percy M. Beesley, Esq., Architect, formerly of the firm of Alger and Beesley, Shanghai, recently spent a ten days sojourn in Seoul. He is working on plans for the new Y.M.C.A. building and will later take them to America for the approval of the Hon. John Wanamaker who has agreed to furnish funds for its erection. The property upon which this structure is to be built has been purchased near Chong No, a little East of the Central square. It measures 120 by 144 feet and was purchased with money donated by residents of Korea. Colonel Hyun Hung Taik gave yen 5000.00, Hon. E. V. Morgan yen 5000.00; and Dr. Brown, Mr. Hayashi, Dr. Takaki, Sir John Jordan and others have been most generous in affording substantial aid.

In the Osaka Chiho Saibansbo yesterday, says the Japan Chronicle of Wednesday last, judgment was delivered in the action brought by the family of the late Rev. H. G. Appenzeller of Lancaster, Pennsylvania, U.S.A., against the Osaka Shosen Kaisha, for damages amounting to Y 10,850. The defendant company was ordered to pay Y 8,000 to each member of the family, Mrs. Appenzeller and her four children, costs to be borne equally by the two parties. As will be remembered, the ground of claim was that the Rev. H. G. Appenzeller left Chemulpo on June 11th , 1902, by the O.S.K. steamer “Kumagawa-maru’’ for Mokpo. On the voyage, at 10 o’clock on the evening of the same day, the steamer came into collision with the “Kisogawa-maru,” also belonging to the Osaka Shosen Kaisha, when the “Kumagawa-marn” was sunk. Mr. Appenzeller was drowned and his body was not recovered.-K. D. N.

It is understood that Minister Sim Sang Hoon, who was arrested under suspicion of knowing something with regard to the attack on the War Minister, is to be released from the Supreme Court within the next day or two as no evidence can been produced to implicate him in the matter.

The agitation against paying taxes to Mr. Megata’s nominees in the provinces seems to be gaining ground and disturbances on this account are of daily occurrence. The Koreans object to paying taxes to Japanese.

From the Seoul Press we learn that Mr. Soeda, the President of the Japanese Industrial Bank (Nippon Kogyo Ginko) paid a visit to Seoul with a purpose of ascertaining business and commercial prospects in Korea. We hear that his investigations being satisfactory he has decided to establish a Branch Office here with a capital of Yen 7,500,000. It is said that in conjunction with the Dai Ichi Ginko the new bank will act as a central financial organ of Korea; that is, the Dai Ichi Ginko having the right of issuing bank notes does not advance money for long periods on the securities of immovables, while the Nippon Kogyo Ginko will advance money principally to public bodies on the securities of Immovables, and if required to the Korean Government. It is thought by this cooperation the two batiks will conduce to the lessening of the financial strain which is now prevailing throughout the country.

[120] It is rumoured that some Japanese capitalists in Seoul, in conjunction with a company in Tokyo, intend to establish a Motor Car Company in this city, for the purpose chiefly, we understand, of transporting goods.

It is with great pleasure that we welcome the return to Seoul of Mr. Rehrberg, formerly secretary of the Russian Legation here. We understand that he is now occupying the Russian Legation premises.

We are glad to note that Rev. F. R. and Mrs. Hillary, of the English Church Mission, arrived safely in Seoul by train from Fusan, Monday March the 3rd. They both look none the worse for their well-earned furlough in England.

We have much pleasure in extending our heartiest congratulations to Mr. and Mrs. E. Martel on the birth. of their daughter (Marie-Louise, Francoise Antoinette) which took place on Sunday March, the 4th.

We are glad to report that the Minister for War, Mr. Yi Keun Taik, has practically recovered from the wounds that were recently inflicted on him and there is a likelihood of his early discharge from the hospital.

We understand that a Mr. Yamaguchi, an engineer of the Japanese Department of Agriculture, has been appointed to superintend the erection of the iron foundry that is shortly to be established here.

As the tax payers of Syon-san (North Kyong Sang) have assumed a threatening attitude Japanese gendarmes have been despatched thither.

Work has again begun on the Seoul-Gensan railway and considerable progress is being made in levelling the road-bed, cutting down hills, raising embankments, etc. It is not yet stated when the road will be completed but it looks as though the road will be put through with the usual despatch shown by the Japanese. It is hoped that as there is no war urging extraordinary haste the road will be put through with more care and thoroughness than was shown in some of the other railroad work completed by them.

Messrs. Yi Mun Wha and Pak Yong Sung who were arrested for expressing their views, in a memorial to the Emperor, relative to the treaty of November 17th were released from prison on March the 27th. As to the reasons for their long detention nothing is said, but certainly the allowing of freedom of speech will tend to the benefit of Japan in the end and such lengthy detentions ought for her own good to be explained.

According to reports from North Korea Chinese bandits are doing practically as they like in Ham-kyeng and North Pyeng Yang provinces.

The personal friends of Bishop Corfe will be interested to learn that he is now on a return journey to the Far East. He will probably proceed to Peking and, for some time, assist Bishop Scott in the work of his Diocese.