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[121]

**Are the Koreans Increasing in Numbers**?

It will be remembered that I wrote on this subject some weeks since expressing the belief that the Koreans are not increasing in numbers. The editor of the REVIEW thought that my statements were lacking in facts sufficient to prove my conclusion. This I admit without argument, since it was not my purpose in writing the article to try to prove beyond question the views I hold, but to bring the subject up for thought on the part of those who are interested in the Koreans, so that some one will be led to investigate the facts and give us all the light that it is possible to have on this very interesting subject.

As I said before it is very difficult to get facts in Korea. The people are so superstitious that I found it impossible in many instances to get even the age of men and the number of their children. I have found no difficulty in getting these figures from Christians but the unbelievers in many cases were afraid to give their age and the number of children which had been born to them. This only goes to prove what I said in the former article that it is difficult to get at the facts on the subject. However I have been able to get answers from one hundred and fifty-two men which will I think afford sufficient evidence to reach the conclusion that the Koreans are not increasing in numbers.

In trying to get at the facts I always asked the [122] following questions: ‘‘What is your age? How many children have been born to you? How many are living? How many are dead?” The youngest man among the one hundred and fifty-two interviewed is thirty-three years and the oldest seventy-six, making an average of a little more than fifty years. To these one hundred and fifty-two men have been born six hundred and thirty-six children, two hundred and eighty-seven of whom are living while three hundred and forty-seven are dead. It will be seen from the above figures that far more than half of the children born die before the father reaches the age of fifty-one years. This in itself does not prove that. the population is not increasing; but when you take into consideration the fact that the number of living children does not equal the number of parents that gave them birth it is proof positive that the population is decreasing instead of increasing.

As I said above, I interviewed one hundred and fifty-two men. It goes without saying that all these men have at least one wife, hence we must multiply one hundred and fifty-two by two which gives us three hundred and four. There being only two hundred and eighty-nine living children to take the place of these three hundred and four parents we have a decrease of fifteen. Certainly if the parents do not leave two children to take their places the population cannot be on the increase.

In my search for these facts I was very much surprised to find so many men of the above mentioned average age who have no children. Out of the one hundred and fifty-two interviewed eighteen of them have had. no children. This impressed me as being an unusually large per cent of married men to be without children, but as I have not made a study of the subject among other people I will not say that it is really larger than usual; I only raise the question here in the hope that some one who is informed will answer it for us. Just in this connection the thought occurs to me that this may be one of the evil results of child marriage. This however is not within the sphere of my present investigation and I only mention it here with the hope that some one will [123] find time to look into the facts and give us the results of their investigation.

Some who may not agree with my conclusions on this subject will likely raise the cry of “hasty induction” and say that one hundred and fifty-two cases are not sufficient to prove my position. I am willing that the case shall be investigated to the utmost limit and if it can be proven that I am wrong and that the Koreans are actually increasing in numbers no one will rejoice more in the fact than I. It is only with a desire to better the condition of the people and help them to increase that I have raised the question at all. In gathering the above figures I have had the one thought in view of learning the truth, with no effort on my part to prove the position taken in my previous article. Some one may wish to know where I got my figures, whether they are local or somewhat distributed over a wide range of territory. To this I will answer that they have been collected mostly from country people living in four counties in Kyeng-keui and Kang-won Provinces. My figures have been gathered from the village people in one of the most healthful parts of the country. I doubt not that like investigation in Seoul and in other cities of the country would reveal a much worse state of the case than is shown in the above figures.

If these articles will lead to a study of the whole subject and cause the missionaries and teachers in Korea to take the matter up and instruct the Koreans so that they may rear more of their children I shall feel well repaid for all the time that 1 have given to it.

Ever since I came to Korea I have been impressed with the lack of any thing like real parental and family love as it is understood in Christian countries. This is seen no where more clearly than in the subject of the death of the children. Often when I was collecting statistics and some one reported a large number of children born and most of them dead, the whole crowd would laugh as though it were the biggest joke of the season. Often when I asked for the number of children born the answer was the number now living: “What use are the [124] dead ones” the father. would say with no more apparent concern than most men would speak of so many pigs that died last winter.

Among the one hundred and fifty-two men interviewed the largest number of children reported .by any one man, was fifteen, thirteen of whom were dead; the next largest number reported by any one was fourteen with twelve of them dead. There were two or three others reporting as many as twelve born but in all the one hundred and fifty-two there is but one reporting as many as six living children.

J. ROB‘T. MOOSE

**The Three Wise Sayin**gs.

Once upon a time—a long, long while ago of course, for nothing wonderful happens now-a-days, or next door, when people of faith are few, and prophets are only honored afar—a merchant who by one fortunate transaction after another had made quite a little fortune, decided to take a. journey to China to buy rare silks and brocades and other foreign goods with which to enlarge his stock and so increase his business.

Of course he was rather anxious about the success of his ventures, and so on his arrival in Pekin he went to consult the soothsayers just as anybody would in an important matter like that. He soon found that wisdom was a pretty expensive commodity, and that if he wanted the best he must pay high. Youn, for that was his name, understood that well enough. He never sold good silks at 1ow rates. and he could not expect the wise men to sell their wares for less, and besides he knew quite well that whatever one buys whether silks or wisdom it is always good policy to buy the best which may be depended on to wear better and be the cheaper in the end. But for all that he opened his eyes very wide, and drew a long breath at the price they demanded. Ten thousand Yang! The third of all he had, But his faith [125] was strong, arid so though with many a qualm he laid down his hard earned money to receive not a pony load of documents, or even a Chinese manuscript full of prophecies, advice and directions, but was told simply this: “Take the narrow path and not the broad road.”

“Now what is the use of that in buying silks? quoth he, “How is a poor man to find his way to fortune with such a sign board?’’ Turn it over and over in his mind as he might he could make nothing of it and what is more he became so confused and worried, that at length the harmless sentence seemed to him full of dark shadowings of evil, and he found he could get no rest, no peace of mind without going again to the soothsayers for more light. Needless to say, they demanded a second ten thousand Yang. His heart sank as he saw his little fortune melting away like snow in the hot rays of the spring sun, but what at first had seemed to him as a wise precaution, appeared now as an absolute necessity, and so with sighs and regrets, but none the less the second ten thousand Yang was passed over into the fat purse of the mutangs. Alas to what profit? The second answer no better than the first, only added to his difficulty. He was merely told that all the animals were his friends. Of what use was that, pray, to cost a poor fellow the third of his fortune? Who cares for the friendship of animals, what are they more than chattels, how can they help a man on to long life and good health, plenty of sons, or success in business? “Friends indeed: Who ever heard of such a friendship?” ·

The poor fellow was clearly more in a muddle than ever and the only light he had merely served to show him how much in the dark he was. But after all that is often the case with people who go seeking light, its first gleam only makes them realize their darkness more distressingly than ever, and sometimes this frightens them so they extinguish the taper and prefer not to see, for it is only when light begins to search it that darkness of all sorts begins to look most hideous. Poor Youn was more troubled than ever, he could make nothing of the oracular sentences that had cost him so much, and he now felt [126] more and more strongly that no matter at what price he must learn what the oracles were darkly trying to teach. The purchase of silk and the making of a fortune now seemed to him a very inferior affair. “No matter how poor I may become,” thought he, “though I may not add a single roll of silk to my stock, if I can only learn how to avoid misfortune, or to attain happiness.” So the simple fellow actually went again to the soothsayers and begging them to give him a clear teaching he paid down his last cash. But though he had given so much the reply this time was even more enigmatical than before. He was bidden to stoop low when he entered his own gate. And now he had not even a cash to pay his way back to his own country, and he must either beg or starve as he had learned no trade or handicraft, and had not the strength for coolie work. “What a fool,” said everybody. He became more and more miserable, and was at length reduced to the last extremes of distress, when one day while pondering over his ill fortune it occurred to him to try to put literally into practice the words of the wise men which having cost him all had hitherto availed no-thing. So choosing the first narrow path he followed it till he found a narrower, and so on and on far beyond the city and its surrounding fields. At the end of three days be found himself in a desolate place among the mountains where bare gigantic rocks stood threateningly around him and seemed to shut him in. A gruesome silence lay like a wizard’s spell on everything. The only sound, the wailing of the wind, or the harsh call of a bird of prey. There was certainly nothing on which hope could be nourished in a scene like this. He was now extremely hungry, having been unable to beg anything on such a narrow and unfrequented road, and as he stood there looking about, very doubtful what to do, he heard the heavy rumble of thunder. This and the blackness of the sky portended a storm so he looked about for shelter and saw a narrow crevice in the face of the mountain, which proved to be the entrance to a cave. Entering· he found quite a large chamber. but with this discovery another was forced upon him. Nothing more nor less than [127] that this was a tiger’s den, for there were low snarling and hustling sounds in the dark recesses of the cave and he was soon able to see the forms of tiger cubs rolling about in playful struggles. The poor man now gave up all hope. To escape alive would be impossible, for he would certainly be tracked and destroyed before he had gone more than a few miles after the parent beast, now away, should return. Such was his despair combined with the exhaustion of hunger and fatigue that he gave up all thought of escape, and sank down on the floor of the cave reckless of what might happen. Just then the second saying of the mutangs flashed in his mind, “Remember that the animals are your friends.” “Let us see,” thought he bitterly, “how friendly these tiger’s dam will be when she returns to her den.” Now as he sat there he spied some remnants of antelopes flesh which he greedily devoured, before he was noticed by the cubs, but at length in a short pause in their play they spied their strange visitor, and though at first quite as much startled and frightened as he, after a little when they found that he meant them no harm they gradually came nearer and nearer and were soon gambolling at his feet. Such was his apathy as to his own condition that he soon found himself laughing at their antics, admiring their graceful movements, their beautiful fur, and their soft round little bodies. At this point who but the old mother tiger stole up to the entrance with rage and fear smelling the bated scent of a man, and sure some hunter had entered her den and killed her brood. But no, there were the cubs at play, and though she spied the man, he was quite unarmed, and looked so poor, wretched and harmless sitting there in apparent friendship and confidence actually playing with her babies, that she apparently gave up her suspicions and all hostile intentions. Who can tell what cerebrations took place in her tigerish brain; but whatever they were, she entered with a gentle purr and when be expected to be instantly torn to pieces, she only nosed him over, rubbed up against him according to the most approved modes of friendly expression among felines, and then proceeded to fondle her cubs who forthwith fell to [128] squabbling over their mother. When be found himself really treated as one of the family the poor man’s astonishment was great indeed, and he began to think the wise men had told the truth and that he was in the right way. ‘‘Alas/’ said he, “my own kind have behaved to me little better than wild animals, and I should soon have died had not these kind tigers befriended me. Daily they brought him flesh, and he gradually came to enjoy his life in the mountains with the wild creatures who seemed to look upon him as one of themselves. He was dressed in skins, drank only water from the spring, fed upon wild honey, nuts, berries, the game brought by his hosts; and slept in a perfumed bed of dry leaves. He learned the speech. of the beasts and birds, the properties of the herbs. and the plants growing in that wild place, and spent whole nights under the solemn heavens studying the stars and communing with the Unseen. A beautiful quietness came more and more upon him. In the holy calm of the desert apart from the busy little hordes of men agitated with a thousand trifles, he learned patience and peace, and to weigh by just standards the comparative importance of the things of time and eternity, of soul and sense, and among the things of sense he learned to value what man had made, least, and those that make for uplift more than those that stimulate pride and passion. So there alone the man learned daily.

One day the tigers came back from a hunt and dropped at his feet a great ruby of wonderful lustre, a jewel worth many fortunes, fit for the great Emperor himself.

The man being a merchant was able to guess somewhere near its true value. The habit of years made his pulses leap. With this he could return home, live in luxury to the end of his days, and feed all his poor relations and friends. Yet he had now been so long alone that he shrank with a sort of fear from the society of men, their envy, malice, spite, greed and jealousy, the sickening routine of forms and ceremonies that had outlived their use, which he had cast off in his free life. So he put the stone in his bosom only plucking it out now and then to enjoy its noble color, deep, warm, generous, constant [129] like the love of a great true heart, and its brilliant light that seemed to bubble up and overflow, shining brighter the darker the spot in which it lay. He often thought of his wife; but that thought was full of pain. Had she remained constant, was she still alive? He dreaded the changes he must surely find. He was no doubt very cowardly and weak. At length one night as he sat on a cliff, the wind wailing round him, his mind in state of conflict and storm quite in harmony with it, a voice close at his ear seemed to bid him return and take his place among his fellows, the children of labor and sorrow. “Do thy share in the world’s work,” it seemed to say, “Nor weakly shirk thy part, go, thou art needed now!” It is good to know one is needed, there is nothing that so braces a man’s heart to resolve on his arm to action as that. So he set out forthwith and always choosing the narrow paths, avoided tramps and robbers who followed the crowds for purposes of plunder. He disposed of his jewel for a great price at the capital and made his way to the little town where his home was.

Things there indeed had reached a crisis. His pretty young wife had repulsed the suitors who one after another coveted the tidy hard working little woman, so cheerful, modest and quiet, and the snug little house and field which he had left. For a long time she put them off with stories of his speedy return till her own heart failed. At length however in the third year came a man with a will who would marry her off-hand whether she liked or no. She was quite discouraged and who could tell whether her husband might not then be living with some other woman, spending his fortune on her at the capital. But the faithful little thing still put off her importunate lover with one excuse or another till at length the wedding day must be set. But on the very day she managed to fall sick for a month, and then came harvesting when all were too busy, but at last there were no more delays to be invented, the kuksu was made, the guests invited; the people assembled, when word was brought by a wild-eyed boy that Youn was coming, would be there at the gate in a moment. Without a word to a soul the [130] would-be bridegroom slipped a long sharp knife up his sleeve and unseen by anyone in the general confusion, hid under the maru or wooden floor which forms a sort of veranda for the house, upon which those who enter must step. Here he intended to wait and stab the unarmed man at his threshold. Youn came eagerly hurrying up to his gate, his heart beating fast as all the old familiar landmarks came to view. There was the gourd vine climbing over the wall, the persimmon tree that stood in the matang, the white honeysuckle and hawthorn in the hedge. As he neared the gate, the third injunction of the soothsayers flashed across his mind, “Bend low as you enter your own gate.” “I paid dear for those words, let us see what profit there is in them,” said he; so as he entered while the wedding guests stood breathless to see if it were really Youn, and all ago agog to behold what would happen (the poor little wife trembling between joy and fear) he stooped almost to the ground, and there under the maru was the skulking form of the assassin, his glittering knife ready, and cruel murder lowering on his brow. Youn pointed him out, a hundred hands were ready to grasp and hold him; he was carried off at once to the magistrate and securely caged as was meet.

For the rest it can be better imagined than told. For the joy of the long parted, the home coming of the wanderer are not to be described by words. The happy wife was all tears and smiles, and the wedding party was changed to a feast of welcome. Youn’s following years were spent in practising and teaching the moderation, unworldliness and simplicity he had learned in the wilderness. So after all the man had more than his money’s worth and made a good choice when he counted wisdom better than merchandise.

When the story was told one of the listeners said, “To take the narrow and not the broad road, the narrow path of duty rather than the wide well beaten track of ease and pleasure, to dare to work alone, rather than follow the crowd in the popular way is the depth of all wisdom. To learn that animals are our brothers and friends is a long stride on toward the Kingdom of God. [131] And the man who bows at his own door step and reverences his own home is a good citizen.as well as a good householder, for in the sanctity of the home lies the safeguard of the nation.”

L. H. U.

**A Visit to Seoul in 1975.**

On a beautiful warm June morning I picked up my valise and followed my trunk to the Seoul-Fusan Railroad Station. There after waiting about ten minutes, a man in a bright brass buttoned uniform with a megaphone in his hand suddenly appeared at the head of the great marble staircase, and made. the building roar with, “All aboard for the 10:30 express to Seoul—only stops at Taikoo, Taichun, Suwon, and Yontongpo.” Of course this was uttered in Korean, but I concluded that that was the meaning of it.

Toward sunset I found myself at Southgate Station in Seoul. Getting off here from the train I was soon comfortably seated. in a pretty little rubber tired coupe and up the beautiful Willow Avenue we went, and finally I got off in front of a large eight story building which I was told to be the Grand Hotel. Two porters in neat uniforms hurried out and took charge of my luggage, and a few minutes· later I was led up to the clerk’s counter.

The clerk asked me in well accentuated English, “Mr. James B. Smith, of New York, I suppose ?”

“You’re right, Sir,” was all I could say.

“What kind of a room would you like, Sir?” was his next question.

“Oh, I am not particular,” I said, “as long as I have a suite of two rooms with a private bath, and the rooms bright and sunny.”

“All right, Sir.” Then turning to the porter, “This gentlemen up No. 37.”

The elevator stopped at the third story, and I soon stepped into a beautifully furnished room, second to none of the best at Waldorf. Hard wood floor with Turkish designed rugs here and there to match a unique and Oriental ceiling and wall. About the middle of the ceiling hung a large green chandelier with pink electric bulbs, the whole representing a leaf and flower of a lotus. A bookcase, shelved cabinet, a desk and few small tables, (all of native black teakwood, some carved and some inlaid with mother of pearl), several comfortable chairs, a sofa, and a few paintings on the wall and other articles of decoration, all in beautiful harmony of color and proportion, gave a rich and magnificent and yet neat and unique appearance, pleasing to the eye as well as to the inner sense of esthetic beauty. My bed room was likewise rich and artistically fitted up to meet every convenience, comfort and taste a person could wish for.

All this made me soon feel at home, which means much for a tourist of the world to say, 1 was more especially struck with the polite and accommodating tone and manner of every one in general.

That evening as I walked into the dining room, my steps were guided by the strains of *Il Troubad*or that issued forth from the string orchestra behind the palms at the farther end of the room. I was almost dumbfounded for a second on seeing at the table next to mine, old Phil, our Captain of ‘65 and with whom I took my “dip” at U. C. in ‘66. He saw me coming in, stared at me for a moment, then suddenly rose and dived at me as if for a “five yard gain” with an outstretched hand, and hurriedly saying, “I’ll be hanged if this isn’t Jim, what in the world are you doing out here?”

”Hallo, Phil, old boy, nothing at all, except that I am taking an around the world tour ‘in the world.’ But what brought you here? I thought you were in Australia fishing pearls?” · ·

“Well, I am on my way .home on leave of absence, and thought I would pay a short visit here. But come on over here, and let’s get rid of our .dinner first,” leading me to his table.

After dinner we went up together into my new quarters, and made the night short in recalling old times.

[133] Breakfast over the next morning, as had been suggested the night before, and as Mr. Ye, the proprietor of the Hotel, was condescending enough to let us have his little runabout auto, we started out to take in some of the city together.

And a city well worth taking in it was. Perhaps not so large and crowded as London or New York, but certainly more beautiful than Paris. The streets all paved with asphalt and cleanly swept, wide stone sidewalks, clear-cut rows of buildings, the noiseless electric cars, and the different avenues some with double rows of trees and some intersected with a beautiful square or circle, seemed more artistically arranged in their Oriental charm than those we had been accustomed to seeing in the Occident.

Phil and I coasted down Park Avenue where the mansions of the rich and tony stood on either side of a long row of flower beds. Here it seemed as if beauty and nature had been reproduced in their minor details and splendor. This avenue, I was told, was originally the great ditch, but now the modern sewerage system made way for this outer adornment.

We rode to the end of this avenue where it terminated at the east wall. The six century old wall and the eight city gates with some of the arches enlarged and restored presented another feature of the city. The wall at most parts was clothed green with ivy and at some places with honeysuckle and a peculiar specie of pink and cream colored climbing wild rose. This wall forming a perfect ring seemed to link in the North and South mountains as protection to the seat of the nation’s ruler. And it appeared but natural to us that within this wall was what they termed the inner city, and without the outer, just as much as we have been accustomed to saying, “Up-and-down-town New York.” The Inner represented the artistic uniformity, and the Outer was more adapted to the purer charms of natural scenery and beauty.

On the following day we went up the South Mountain and took a bird’s eye view of the Inner and Outer Seoul. [134] The great new Palace built of renaissance style; the Gothic Cathedrals and the church buildings; the Imperial, The Seoul, and the Great Eastern Universities; the Public Library; the Y.M.C.A. building; and the Government edifices; and the business sky-scrapers; all stood out like a high-relief decoration of this modern Rome.

Coming down we stopped at the various resorts, and watched the crowd, some at different games and some getting a glass of lemonade or some other refreshments. Then Phil led the way to one of the coolest and handsomest pavilions, and there we sat down for a light luncheon.

Below, the rush .and bustle of city life; here the cool mountain shades, the silvery falls of water, the singing of birds in all their woodland melody, and the students of poetry clustered here and there in the different nooks: all made a happy contrast of the two phases of life, the active and the beautiful.

We lingered at this point during the whole afternoon; and at about six o’clock while watching the glorious sunset over Lone Tree Hill, we made our way slowly down to the foot of the mountain where our auto was waiting to take us back to our hotel. Here it might be well for me to say that the Lone Tree Hill above mentioned is no longer a “Lone Tree Hill” in fact, as this name was given when at one time there was only one lone tree on top of the hill; and now the whole hill is covered green with pines and oaks.

We returned to our hotel feeling quite satisfied with our day’s experience, and after a hearty dinner, were ready to see and learn more. .So Phil and I decided to go to the opera.

The Opera de l’Orient was a great rectangular building of polished Kang Wha stone in the doric style of architecture, and was situated near Bell Street. We were quite struck with its exterior magnificence and the interior decorations. Parsifal was on for the night; and after the opera was over I felt that I was in a stranger land than I had first thought. Everything seemed to have that intensely moral tone and highly refined air. [135 ] The people that came to the opera were not the same as one would find in an Occidental audience. There were no ladies in sight, as they were seated in the boxes on either side. The men were dressed in white (as it was summer), and their white silk turumakis and bamboo bats made quite a uniform appearance. They did not have the mark of wealth stamped upon them, but their dress showed refined simplicity. Another noticeable fact was that there was no talking and chatting during curtains. They seemed to have come to get the full benefit of the performance, and not merely for the fashion of coming. As to the opera itself, the singing, acting, music and scenery were all superb.

Before I go further, I might mention here, that I found this to be strictly a temperance city. I· remarked to Phil, that I could not see any saloons, bars or wine shops, any where, in the streets, near the stations or theatres, and at the pleasure resorts or hotels. Phil told me that there were almost no liquor, wine or any other intoxicants sold in Seoul, and very little any where else in the whole land. Some thirty years ago special reforms were instituted in this line by the people themselves. The Protestant form of Christianity having become the national religion, the Government and the people put forth their mutual efforts in trying to bring about national reforms. As a result, they say, that in each town and village there is a church or chapel and a school house, and in the large places a number of them .

A person seldom hears any rough language, and in the newspapers one hardly ever hears of any gambling, robbery, murder, or any other crimes. I myself did not see a drunkard on the street while I was there and almost all the people I met were professing Christians.

After the opera was over we came back and laid our program for the next day, and decided to visit some of the Government buildings.

Next morning promised us another fine day, although we thought it would be rather warm. The proprietor of the hotel had made arrangements for us to visit all the government department buildings and what other [136] places of interest we might have time to see. We set out right after breakfast and walked up to Department Street. I could easily see why this street was so called, for there were on either side of this street, that looked to be fully a hundred yards wide and about five hundred long, magnificent buildings from one end to the other. The entrance to each of these department buildings was of the old Korean structure, having three gates, one in the centre larger than the two on either side. At the north end of this street was the Palace entrance formed of three archways of granite, with stone bulwarks above the arches, and a double roof covering the arches. This entrance was the most magnificent and imposing structure I had yet seen anywhere. The high tower built up with roughly dressed huge blocks of stones, and the great archways with their carved bronze gate represented a work of art and mechanical skill. The departmental buildings themselves were of the modified combination of Korean, Gothic, and Grecian architecture; but everything was brought into such harmony with each other, that the structures were perfect even to the most critical eye. One could see in the architecture of these people that they had a keen insight to everything.

We went through the different buildings rather hurriedly; but there were two things that called our special attention. Firstly, just without the Palace entrance, on the right was the State Chapel built of grey stone in the Gothic style, and on the left was the Council Building of brownish red stone in the Roman style. In the former the Emperor himself attends the devotional exercises every morning with all the officials of the land before entering upon any State duties; and in the latter affairs of State are first discussed by the members of the Privy Council (which is elected by the people) and decided by the members of the Cabinet or State Council, Secondly, the Department of Education showed us something new.

There was a side room where one could go in, and by going to a box and holding a tube to his ear and the glasses to his eyes, he could see and hear all that was going in any of the class rooms of any school throughout [137] the whole country. Thus the head department always knew what was going on at all the different branch seats of learning.

Here I shall not attempt to relate all of our experience of that day, but will simply say, that as we went through each of these government departments, we did not find a single clerk that was loafing or conversing idly with another. Everyone seemed to be occupied with his own assigned duty, and yet it seemed that they were not rushing or being rushed through life, and that everything was being systematically and carefully done, and nothing neglected or in arrears.

On the following day we visited the two Libraries, the Imperial and the National. At each of these places they said that there were over a million volumes. I wish I had more time to speak of the works of art displayed and other details at all these different places.

The next day we visited the three great Universities, the names of which I have mentioned here before, The Imperial, The Seoul, and the Great Eastern. Each of these schools boasts an enrollment of ten thousand students. These three great institutions work a great and far reaching influence throughout the land, not only in scientific training and education in the liberal arts, but also in moulding the character of the whole nation. They have had no small share in Christianizing the whole land, they having been the few first to lay down their principal foundation with those sacred words, “Seek. ye first the Kingdom of Heaven,” and thus became not only the three greatest institutions in the Far East, but model institutions.

Sunday came, and there was not a sign, one could say almost, of work or toil any where. Not even a drug store was open. In the morning everyone was at church, and you could not even hire a cab during Church service hour. Even the hard working coolies were dressed up in their best, and were sitting in one of the back pews to receive their weekly spiritual food. One would find a few people enjoying their Sunday afternoon in the parks and other places in and around the city; and even [138] nature itself seemed to join in this sacred Sabbath day of rest.

Phil and I were advised to go to the Park Avenue church. The style of architecture of this church was very much similar to that of Notre Dame. This church was erected by the wealthy people of Seoul. The whole church was built of marble, each block of stone having a sculptural relief so that the outside walls of the church told the story of the life of Christ. The arch of the facade of this church was a single mass of moulten bronze and gold. The Gothic windows were of Venetian colored glass and gave the pictures of the Crucifixion. The subject of the sermon that morning was, “Whatever we do, ‘Abide in Christ.’” In this sermon, I realized that all the outward and material things were only for the sake of showing our material mind the greatness and power of God manifested through the workings of man and nature, His agent and product, and thus for preparing the way to the spiritual enlightenment and perfection. Perhaps one will think it strange how I understood the sermon when I could not speak the language. It is simple when it is explained. When strange people come to the church, they are asked what language they can understand most easily. I said that English was the only language that I could understand freely, so the usher took me to one of the side pews and handed me a phono-graphic tube that was attached to the seat to put to my ear. Thus as the man in the pulpit preached in Korean, the sermon came to my ear already translated into English—easier than getting ready made clothes. I was told that they had this arrangement for five different languages—Chinese, Japanese, English, French and German.

As I have said heretofore, I found these Koreans profoundly religious—not in the outward form and fashion only, but earnest in their devotion and true to their faith whatever they do. With them, true Christian character holds first place in everything. They are a people faithful in their duties, loving among themselves and kind and hospitable to strangers. [139]

During my short stay there I made many friends among Korean gentlemen, either by meeting them at the hotel, or by calling at their homes with some of Phil’s friends. They are so cordial, and always make you feel that you are really their *friend*; and I am told that this is not a mere fashion with them. They are the most friendly people,—not just for the time you meet them, but even *after you have turned around*. Even the very coolies on the streets have no loud rowdy way about them. Every one seemed to have a quiet, polite and gentlemanly manner.

Well this is all I shall have time to speak about now. Should I go into further details or tell of the other parts of the. city, I may not know where to stop;—and as you know time and space is limited.

I am afraid that I have related my first visit to this city in a very irregular, rough and· rambling way, but I have attempted (though not succeeded) to give simply a general impression of Seoul; and my purpose is to show you that, we know not what changes can be wrought through His power, and that nothing is impossible through Him.

In the year 1906 these people had almost lost their independence; but after they had learnt their bitter lesson, they set to *work*, and *depending on no one*—no America, no England, no Russia, no Germany, no France, no China, no Japan—but solely depending on their own selves, and *on God alone for help*, they finally threw off their yoke about forty years ago. .

That is the secret of this nation’s success; and in my opinion there is no other country more enlightened, and no other people more advanced in spiritual as well as . material development than the few tens of million of this Land· of the Morning Calm.

May God’s blessing ever continue to be upon her, and keep her always firm in her faith of Him, ad infinitum.

Pardon my making any personal statement, before bidding you “Good-bye,” but Phil and I have decided to take our families out there to reside permanently. My grandfather was originally. a Korean who had been [140] forced to leave that land on account of political difficulties; and I am now happy to go back to Korea, and I have invited Phil to come and join me in my business.

JOHN MIKSON.

Biblewomen.

CONTINUED FROM MARCH NUMBER.

While this important branch of our work is not as satisfactory as we would like to have it, progress has been made during the year. The difficulty of procuring able-bodied, efficient women is great, because of the custom that prohibits young women, or even women in the prime of life, from travelling, and also the fact, that few, comparatively few, can read before they come in contact . with the truths of Christianity and enter the church. Often do we hear that women, who have become Christians, when urged to read, declare that it is a hopeless task to try to do it for “it cannot be done.” If this spirit is still true of those who have come under the influence of the foreign teacher and who have felt the claims of Christ, it is not to be wondered that the Biblewoman finds it difficult to sell her books to those who have not felt those influences. For why should they buy the books if they cannot read them? Then when the offer is made to teach them to read, comes the reply ‘‘We are too busy to learn. We have no time to study: We have no sense.” In spite of the untoward conditions from which the Biblewomen must be taken and taught ; of the difficulties in their wav; they have done not a little towards the hastening of the coming of Christ’s Kingdom in this land. When we remember from whence the Biblewoman comes and to whom she goes, we can have nothing but good to say for them. They are the best that can be had at the present time to serve their generation, but is it ungrateful to look forward to the time when we will be able to employ as Biblewomen, women who have grown [141] up in the church from childhood and who have been educated in our girls’ schools? Consecrated our women are, full of simple child-like faith, they wander over this land telling to the poor women into whose lives there enters little of love and light, of a God who loves them and of a Christ who is the light of the world; doing the very best they can to bring the joy of life into the joyless lives of their sisters.

I cannot do better than allow the superintendents of these women to speak of them and their work. And I will begin with the loving tribute Mrs. McRae, Ham Heung, pays to her Bible woman.

“I wonder if one does not need to be alone in a heathen city almost a hundred miles from the nearest foreign woman, fully to appreciate native Bible women! What their help and companionship has meant to me under these circumstances, it is impossible for me to express.

“Martha Pak was as truly my dear friend and fellow worker as if her skin had been white and. her language my native tongue. The Lord called her home early in August after only half a year of almost perfect· service. Like Paul ‘I thank God on every remembrance’ of her. and tears, more of joy than of pain, come as I think of her earnestness, her charming personality, and untiring zeal in the Master’s service.

“In two months she sold about four hundred gospels which used to be considered a good year’s sale in this province.

“Back and forward among crowded markets .and country villages she went with willing feet often blistered and raw from the rough straw shoes, After a day in the woman’s market I have found her prostrated with weariness, yet never once did 1 hear a word of complaint. She was surely ripe for the kingdom, But you will ask, ‘Have you seen any fruit of her labors?’ Not many days ago Hanna (Miss Robb’s Biblewoman ) returned from a country village which Martha had previously visited selling seventy or more books in two days. There was then one Christian and his family, now, twenty meet together for worship and of these, several told Hanna that Martha’ s gospels had been the means of bringing them to Christ.

“I thank the Bible Societies for one of the best friendships [142] and sweetest memories that can ever form a link in the chain that binds me to Korea.”

We can only wonder at the amount of work done by Mrs. Moose’s Biblewoman. She has been in our employ for five years and from the very first made us marvel at the number of books she sold. As the years go on she seems to develop so that Mrs. Moose is able to write:

“This closes what seems to me the best year’s work that Mrs. Kim has ever done. She has been very faithful in teaching and explaining the gospel as well as in selling it, and the many pieces of fetish she has brought to me from time to time, prove that oftentimes her seed-sowing has been upon good ground. She sells Gospels and does evangelistic work during the day and at night she often walks about two miles to teach some one to read. This I can testify is done in the spirit of joy and not in that of self-sacrifice. Women who consider themselves too old to learn to read sometimes memorise Bible verses and hymns by having Mrs. Kim read these verses to them. She is now teaching, mostly at night, a family of four to read.

“Recently a boy called at my door and enquired for Mrs. Kim. When told that she was out at her work he requested a pen and paper and wrote a note urging Mrs. Kim to come and see his mother soon. Of course, she took the first opportunity to comply with this request. The woman met her at the door saying, ‘When you were here some months ago, I did not care to hear the story you tried to tell me; but since I’ve read the Gospels you sold me, I am so much interested that I want to know more; so please sit down and tell me all about what this book teaches. So it has been in other places, the Gospel was sold or heard months or perhaps years ago and the seeds are just now bringing forth the good fruit.

“When compared with last year Mrs. Kim’s report does not show so large a number of gospels sold if counted by the bindings; but this is more than counter-balanced by the number of “Combined Gospels and Acts” sold. So the proceeds of her sales are much greater than they were last.

“She is deeply interested and often expresses herself as finding a great deal of pleasure in her work. A few days ago she came in bubbling over with joy as she told me of how that day as she sat reading and explaining the Bible a sorceress came in and after hearing the word decided to give up her life of sin and become a Christian. As a [143] proof of her sincerity I have since received a lot of this ‘mootang’s’ outfit .”

The story of Mrs. C. D. Morris’ Biblewoman shows the determination of the woman fired with a thirst for knowledge. ·

“My Biblewoman in Yeng Byen was telling me her experience and as it shows how one woman learned to read it may be of interest. She said that she was living in the city of Anju and running an inn, where the missionary used to stop as he passed through and where also the Korean helpers often stopped, As she prepared and set before them their food she overheard their conversations, and little by little became interested in this doctrine of which they talked and finally she was convinced that their belief was a true one. She was noted among the Koreans for her devotion to the devil worship and her constancy in her worship. She now turned to the new belief with the same energy and devotion. Although she was busy all day long getting meal after meal for the many travellers as they stopped for a dinner on the way through that busy city, besides taking care of her little child and aged parents she decided that she must learn to read so that she might study for herself this wonderful good news. Where most other Korean women would have said it was impossible and never attempted to learn, she went to work and little by little, between times, she glanced at her book and learned to read. She says, ‘It was by prayer I learned to read. I wanted to know so badly but I had almost no time so the Lord taught me.’ She then began the study of the Gospel of Matthew and she is so enthusiastic in her belief that that is the place for new believers to begin. She has kept on studying *between times* as she could and has now taken up the women’s work in the wicked city of Yeng Byeng where she is teaching others to read and doing house to house work constantly.

“One of our greatest difficulties is to get the women to learn to read. They make all sorts of excuses to keep from getting down to study so as to be able to read for themselves. It does our hearts good when we do find one so deeply in earnest that though her difficulties are many she does learn to read and urges others to follow the same way. In our far northern work as yet, all so new, only a very small number of the women can read a single word but in a few years we know that this will all be changed and many will read and learn and know. Then we can teach with pleasure and profit. Now it seems [144] that their brains are stiff and useless. Although they understand our words they cannot catch the ideas. Learning to read, even very poorly awakens the intellect and makes them creatures of new minds.”

The story that Mrs. A. F. Robb, Wonsan, tells of her Biblewoman shows that the spirit of the old martyrs is not dead but lives in some of the hearts of the Christian women of Korea. If all our Christian women had the spirit such as Dorcas showed, even while yet young in the faith, what might we not expect in the development of the Church ? Mrs. Robb says:

“When she had been a Christian about five months she felt that it was not right to sell liquor as she had been doing, so she gave up her business and went to another place to escape persecution, as she thought. Here she bought timber and proceeded to build a house. When the people learned she was a Christian they gathered and tore the house down leaving her nothing but the foundation.. During the past summer she has had the joy of seeing three people in this place decide for Christ, through her preaching and the influence of her life.

“Puk Chun county has long been very hard and bitterly opposed to the Gospel, and the lot of a Bib1ewoman there is by no means an easy one. She never complains but is full of anxiety to see more labourers in the field so that all shall have the Gospel. Of late, the people seem more ready to listen than formerly and we trust that the time of harvest is near for this northern part of the country.

“I hope Dorcas may be continued in her work, and that ·with as many books as she can sell and renewed enthusiasm from the last month, which has been largely given to the study of God’s Word, she may do better work than ever.”

Kosi continues to give the same satisfaction as she has in other years as will be seen from the report of her superintendent, Mrs. Wells, Pyeng Yang:

“Mrs. Pak or Kosi has served the past year with the same satisfaction as heretofore. Her work has been mainly at the hospital where for six months she visited daily and taught the Bible mostly to unconverted women. These women come from all over northern Korea and one, whose jaw was removed for cancer, walked 900 *li* or about 300 miles on foot to be treated. She became a convert in the hospital and it is thought due to the efforts [145] of the Biblewoman. How many others were taught to read and revere the Book of books by her efforts it is impossible for us to say.

“She made five trips into the country taking about two months of time for them. The details of these trips read like visitation among groups of Apostolic times.

“While in the city she had part in the large classes for women, teaching the Bible to 140 women every day.”

Miss Brown, of the Australian Presbyterian Mission, Fusan, reports that her Biblewomen “Have during the past year been faithful stewardesses of the trust committed to them. Both report a deeper interest on the part of the Korean women in listening to what they had to say, but when these were urged to take a decided stand for Christ and to observe his day, they, as of old, began to make excuse,’ ‘when we get a daughter-in-law in the house, we should believe.’ ‘We should like very much to become Christians but dare not do so for fear of our husbands or sons.’ ‘It is very well for you to preach having nothing else to do; by and by when we have done all our work, we too, shall attach ourselves to a foreigner, and then it will be easy for us to believe.’ These and many others of similar kind are the excuses our Biblewomen daily met, but they are not discouraged, knowing that the Lord is with them. They have told me that were it not for this assurance they simply could not do the work.

“Pak Kyung and Yusil have been helpers together with me in a weekly class for women begun two years ago in a walled city twenty *li* (seven miles), and a fortnight since we had the pleasure of seeing two members baptized.

“Without the aid of the Biblewomen this work could not have been carried on regular1y, ofttimes when the missionary was unable to visit the city, they have gone out, and their labors have been greatly appreciated by the women.”

Mrs. Adamson of the same mission and station in reporting the work of the two women under her charge says:

“The younger of these Son Mong-hi has been busily at work practically throughout the whole year during which she has told the gospel story to a large number of people, read Scriptures to 555, sold 212 portions and given regular instruction in the native character to a class of women. Most of her time has been devoted to [146] effort around Masanpo where she has won the esteem of the women for whom she labours. The railway facilities have brought Masanpo within easy reach of Fusan and I am hoping in future to be able to keep in close touch with that neighborhood.

“My other Biblewoman, Son-hipaik, who was off duty for three months in the summer, has during her nine months of service lost no opportunity of making known the ‘good news.’ She has read it to 554 women in their own homes, helped to teach un-moon to those desirous of learning to read and sold gospels to the number of 131 copies. .

“Both Biblewomen have been. conscientious and faithful in the discharge of their duties. It is impossible to estimate fully the value of such work as they are doing. Statistics can at most give but an imperfect idea of the extent and worth of such labours as theirs, without which many lives that are being brightened and lifted up would remain sad and hopeless.”

BIBLEWOMEN STATISTICS

No. of women employed. l5

Average No. of women read to per week. 528

No. of women taught to read. 145

Scriptures sold.

Bibles --

New Tests; 37

Portions 6212

CONCLUSION.

Our Bible-work has prospered side by side with the regular church work and a report of our common work might be summed up in the words of a report sent to the Rev. Thomas Spurgeon. by one of his churches a few years ago; ”Work going on. Blessing coming down. Converts coming in. Praises going up.”

Progress has been· made but it seems as if we were but on the outskirts of the work and that which has come to pass, is but an earnest of things to come.

One can hardly close a report of Christian work in Korea for the year 1905, without making mention of the movement during the year, towards the uniting of all Protestant mission work in one native church in Korea. At mass meetings held in September, committees representing the various mission bodies and phases of work were appointed to consider plans for the practical working out of the proposed union. . Already newspapers and [147] Sunday school literature have been united, a committee has been appointed to prepare a union hymnal, and some. of the schools and hospital work have been united. We pray that the Master’s mind may be clearly revealed to his servants here and that those servants may have grace. and strength given to do the Master’s bidding in this matter that means so much to the Church of Christ in Korea.

With this spirit of union binding us in our common work, what may we not expect in the way of progress -during the coming year?

**The Carnduff-Wilson Wedding**.

On the morning of April the 14th Mr. James B. Carnduff of Fusan and Miss Edith Margaret Wilson of Nagasaki were married in Seoul first at the British Consulate and afterwards at the English Church of the Advent.

The bridal party entered the church at eleven o’clock. Miss Wilson who wore a beautiful white satin gown with veil and wreath and carried a lovely shower bouquet entered first bearing on the arm of her father and was followed by her two bridesmaids Miss Gladys Wilson her sister, and Edith Bennett of Chemulpo, both of whom were dressed in pale blue voile. The bridegroom and his brother of Chemulpo had already arrived and were awaiting them at the church, where the husband received his bride from her father’s hands.

Friends had made the church beautiful with floral decorations, and nothing seemed wanting to make the happy day all that could be wished, Seoul may indeed consider itself fortunate to have been selected for such an .auspicious event, and her citizens will think themselves happy to welcome all the young couples in China and Japan, to benefit by her superior advantages, and tie the happy knots in the most fascinating city of the East.

[148]

Robert Arthur Sharp.

Probably many would say that his life should be represented by a broken shaft; that it was untimely ended; that his work was only just begun, and not finished. And yet the truer view is that a time arrives in the life of each one of us, when the mark has been reached, or the goal touched, the character finished in the rough, and the probation no longer necessary. Though we study the mystery through our tears, let us not permit them to blind us to the consolation of our Creed, “the resurrection of the body and the life everlasting,” for which this life is only the preparatory stage; and if possible, let us lay hold, with comfort, of the larger hope expressed by St. Paul, in the words, “to die is gain.’’

It will be granted by all who knew our Brother Sharp, that he was a man of “kindliness” or “godliness,” either and both. His was a persistent and eager life, filled to the full with effort, tireless and unremitting. He was gentleness itself to all others, but merciless to himself. Although our acquaintance with him in the Mission has been short,—just under three years,—yet it would be vain for us to imagine that such a character as his had been but recently attained, and only lately arrived at its fullness. His origin, his parents, his brothers and sisters, the whole trend of his life, and his various occupations up to the time of his acceptance by our Missionary Society, all betoken a man in the making, whose course and end should be devoutly marked by us.

Brother Sharp was born in Caistorille, Ontario, March 18th 1872. His parents were both God-fearing in heart and practice; His father was a Local Preacher in the Methodist Church, and held an office in the local government of the town, Brother Sharp himself was brought up on the farm with five brothers, and three sisters . One of his brothers is in the direct ministry of the Church, [149] and the occupations and life work of all the family, speak of sterling native endowments. Our brother was active in Christian work, under whatever phase it presented itself to him, eager to take his stand unmistakably on the side of Christ, fervent in spirit, serving the Lord, winning souls, and especially attracted toward and at tractive to the young whether in the home land, or in Korea.

Later in life he evidently felt a call for larger service, and began to prepare himself for it in the Brooklyn Union Missionary Training Institute, from whence he went to Oberlin College, spending three years there in solid work. While he was in Oberlin he had charge of a church in Penfield, Ohio. His thoughts. prayers, and missionary addresses for a number of years showed that South America would probably be his future field of service, and yet all missionary work and phases were keenly interesting to him. At last he was chosen and commissioned by the Methodist Episcopal Church for her work in Korea. He came among us not quite three years ago, and was married to his fiancée, Miss Alice Hammond, who had preceded him to the field as a missionary of the Woman’s Foreign Missionary Society of the same Church. Then fol1owed almost three years of quiet but strenuous effort, during the first year, devoting- himself to the study of the language, the pastorate of the First Methodist Episcopal Church of Seoul, and teaching in the Boy’s School. During the last two years, he and his wife have stood up bravely under a burden all too great to be asked of anyone, a circuit several hundred miles in breadth, dotted with Christian groups, numbering over one hundred churches, and a membership of over two thousand.

They had their new home to build, classes of helpers to superintend and train. They were isolated and alone, away from fellow missionaries and worked, ‘“not with eye-service, as men pleasers, but as the servants of Christ doing the will of God from the heart.” In spite of all this loneliness and weight of care, we ever found him cheerful, and though pressed on every side yet not cast [150] down, never irritable under stress of work, or perplexity, not impatient, but equipped, “strengthened with all might in the inner man” by a Power not his own. Nearly one year ago his life was in great danger from a Japanese mob. and Japanese sympathizing. Koreans, necessitating the sending of gendarmes from Seoul to his rescue. He lived in a section of Korea where popular uprisings are frequent.

It is quite notable the amount of work one so recently on the field was able to turn off. This can in great part be accounted for by an unusually methodical and orderly mind. He had a system of wall maps and charts which were patent to all, to his helpers as well as to himself, and his journal which was kept with unusual neatness and care is now found to be so complete that it is invaluable as a reference to his successor in enabling him to grasp the work Brother Sharp was called upon to lay down so suddenly and unexpectedly. His last illness with which he was taken down while in the interior and alone can now be studied in his Journal, and his last tired footsteps can be traced over the mountain passes, and among the hamlets of the plains where his groups were located. He with his servant and one helper were all taken. ill together with Typhus fever. He reached his home in Kongchu on a Tuesday, on the fifth day of the illness, after a long ride, burning with fever, tied into the saddle of his faithful ‘‘Dick,” who had shared in the itinerancy with him. Mrs. Sharp was also in the far interior, but in another region, engaged in teaching the women, and did not know of his illness, and could not reach him until summoned home, where she arrived on Thursday. The nearest doctor was in Seoul and saw him for the first time on Saturday, the eighth day of the fever. After a painful struggle for life, and a wearying delirium with which he seemed to be worn out, and in which he went over again the weary labors of the months past, he passed away from our companionship in the flesh on the seventeenth day of his illness. A new appointment was read off for him by the Bishop of souls, and he rested from his labors, though [151] verily his seed sowing and works will follow him and widen in their effect. His life will bear study and imitation.

“Peace to the just man’s memory; let it grow

Greener with years, and blossom through the flight

Of ages; let the mimic canvass show

His calm benevolent features; let the light

Stream on his deeds of love, that shunned the sight

Of all but heaven; and in the book of fame,

The glorious record of his virtues write,

And hold it up to men, and bid them claim

A palm like his, and catch from him the hallo wed flame.”

**Mr. Launcelot Pelly.**

Universal regret and sorrow both at the American Mines and in the Foreign Communities where he was known is expressed over the sudden and unexpected death of Mr. Launcelot Pelly.

He retired at night in apparently good health and good spirits and did not wake again. His death is ascribed to heart failure.

He was an Englishman that did credit to his country and brought honor to her name by his uprightness and integrity. He held the important position’ of Auditor at the American Mines.

His life here had made him much loved even by the Korean and Chinese miners as well as by all his associates. · ·

His remains were committed to the earth at the Chemulpo Cemetery, and the funeral service was conducted by Bishop Turner who delivered an impressive address to the many people who followed the coffin.

He has left behind him a mother and several brothers and sisters.

The Pyeng Yang correspondent of the *Seoul Press* says, [152]

“The writer of these lines wishes to put on record his testimony of the high character, gentle life, splendid example and thorough service of Mr. Pelly. His native country—Great Britain—can well be proud of such a man as Launcelot Pelly, and his life has been lived to a good purpose.”

**Editorial Comment.**

In our last issue we had .occasion to comment on the new loan of ten million yen that has been obtained from Japan. It is asserted by some that this is desired simply by the Korean Government and that they and they alone are responsible. Under present circumstances such a statement is absolutely farcical and will not be accepted by anyone. The Japanese themselves have not offered any such suggestion and most assuredly if they thought that it would be given any credence at all they would be among the first to deny it after having assumed guidance of this people.

In our last issue we asserted that it was a pity that the uses to which this loan was to be put had not been made public.

Since then the *Seoul Press Weekly*, which is published from one of the Customs buildings, seems to voice the sentiment of the Japanese and must be looked upon at least as a semi-official organ, says:

“The most important subject, which, in the political world of Korea, has of late occupied the public mind, is the advance of a loan of yen 1,0,000,000 to the Korean Government by the Nippon Kogyo Ginko, which by the advice, and intervention of the Resident-General and the Financial Advisor, has been obtained upon favourable conditions. Therefore with this fact, and the prospective and increasing welfare of the Korean nation in view, both parties to the negotiations are to be congratulated upon their success.

“Of this loan, five million yen is to be paid to the Korean Financial Department within this month. This fact is causing a keen interest among the Powers, and the [153] first question that is naturally asked is ‘How and for what purpose is this sum to be employed ?’

“It is a large item in Korea’s finance, and requires strict probity on the part of those to whom it is entrusted. It is of course a foregone conclusion that the authorities concerned had already formed their plans and line of policy before the conclusion of the New Contract advancing the loan. Perhaps our opinion on this subject may appeal to those who are interested in Korean affairs.

“As its name (the Loan for New Undertakings) implies, we are informed that this money shall be used solely for agricultural and commercial extension and improvements. The next point that asserts itself is ‘Will the Government voluntarily undertake such public works as will be conducive to agricultural and commercial developments, or will it advance capital to individuals for productive schemes to be extended throughout the country, in accordance with the above named limitations?’

“‘In the present straitened financial condition of Korea, it is highly desirable that the Government should promote, as far as is consistent with prudence, circulating capital in the money market generally, and yet this is an impossibility for the Government to undertake the responsibility by itself.

“Under these circumstances therefore, and with a view to facilitating such a circulation, which would naturally follow in the wake of enterprise, it would appear that the wisest and most profitable line of policy to be pursued, would be to use some of the loan for public undertakings · under a decided limitation.

“If we pass in review the many and various projects which could thus be carried out, the openings are so numerous, that it would be impossible to define them all, for out of one would spring further undertakings which however good in the abstract would, notwithstanding, be capable of postponement to some future time which would be more favourable to their development.

“The most pressing needs at present appear to be (in agricultural matters) as follows:

“(a), That all arable land, bordering on rivers, and which suffers annually from disastrous floods should be protected by a system of dams and drainage;

“(b) That in fertile and promising districts the land should be rendered more so by an irrigation system, and that promising waste and uncultivated tracts of land should be brought under cultivation; [154 ]

“(c), That experimental farms should be established, in the proportion of at least, one to each province;

“(d), That suitable mountains and hills should be selected for the planting of young trees.

“lf such projects could be carried out the country would soon reap the benefit, and Korean farmers would be able to make a much better livelihood than is now possible under the present primitive methods of agriculture.

“As regards commercial undertakings we should suggest; . ·

. “(a), That in the various ports reclaiming and dredging works should be undertaken. such as those proposed to be carried out at Chemulpo; ·

“(b), That on the coast of Northern Korea, which has but few ports in comparison with the southern, trading ports should be established;

“(c), That the roads leading to the chief agricultural districts and principal cities should be repaired, and if necessary, new roads should be constructed, thus giving greater facilities for transport of goods and communications.

“The foregoing is but an outline of what might be undertaken by the authorities with a part of the capital just obtained, and should such schemes be wisely and carefully carried out; Korea would make great progress in agriculture and commerce, thus developing the real strength of the country.’

“As the Nippon Kogyo Ginko intends to open a branch office in Korea and will advance money for long periods upon the securities of immovables this will, in conjunction with the Government undertakings, greatly facilitate the circulation. of money.”

The terms of the loan as given by the same paper in a previous issue are

“1, That a loan of yen 10 000,000, of which yen 5,000,000 will be delivered at the end of March to the imperial Korean Central Treasury, and the remainder will be delivered as required. -2, ·That this capital be expended on the improvement and extension of Industry and Agriculture in Korea.-3, That the interest of the Loan is to be 6 1/2 per cent per annum, payable in two half-yearly instalments, viz in May and October. -4, That the whole of the loan shall be repaid within ten years, but in order to ease the strain of refunding such a large sum at one time at the end of five years repayment shall be commenced in instalments. -5, That the security is the Customs Revenue.” [155]

As the *Korea Daily News* said in commenting on this statement, that the *Seoul Press Weekly* has omitted to say that the loan was issued at 90 per 100 yen. 6 1/2 % per annum payable half yearly is a fair rate but with the Customs Revenue as security we believe that the bonds might have been sold at par. Whatever may be said about Korea’s internal finances and of which we may speak later, her Customs Department has been so well systematized and conducted that there is no doubt as to the security. Perhaps better terms could not have been obtained but with all the talk about the “Open Door” made by Japan and with all the criticisms that are now being made in regard to Japan’s selfishness of interest, had Japan, though in control, thrown the whole matter open and seen what was the best that Korea could get, nothing but praise would have been awarded her. Korea now gets nine millions, hypothecates her Customs for and pays interest on ten millions, and by many Japan is blamed. Such blame would have been removed had the course suggested been followed. Now as to its uses; we are told that it is a “Loan for New Undertakings” and the Press outlines two classes of uses namely agricultural and commercial. In regard to the former, it is well known to those who have been long in the land that if the Korean farmer is given the assurance that he will be protected in securing the results of his labors the items a. and b. would all be undertaken by the Koreans without intervention of the Government. This people are an enterprising people but as long as they knew that any such improvements would but make them the prey to the official class they could not be expected to undertake them. Give to Korea officials that will see that JUSTICE is meted out and no public funds need be used for these purposes.

The experimental farms are a good thing, but we doubt the advisability of running the country into debt for this and for tree planting. As we said in our last issue a careful husbanding of Korea’s present resources would show a balance over and above necessary expenditure and this balance could be used in part for this. [156]

In regard to the “Commercial undertakings” let ‘the improvement of the existing ports and the opening of new ones be all under the able Customs management and no loan need to be effected. This plan has answered admirably thus far and we see no reason for a change. As to the “roads leading to the chief agricultural districts” and their repair; the Korean system and custom in vogue throughout the land is an admirable one and can be easily enforced. The farmers and citizens of a district are supposed to keep the roads in repair and while those who have travel1ed in Korea may laugh at the suggestion that Korea’s paths and byways should be called roads yet the present laws can be enforced and the farmers will welcome their enforcement for then all unite and all get the benefit. Notably when H. E. Kim Ka Chin was Governor of Whang Hai Do he ordered the enforcement of the existing law and from the Keum Chun river to Haiju you could have driven in a carriage.

Considering these facts we trust that there are other uses, not yet divulged, to which this money is to be put and that if there are not Marquis Ito will use his power. of veto in such a matter as this and at least postpone the final negotiation of such a loan till Korean internal affairs are on a better footing, some of the “leaks” stopped up, and a definite NEED is shown for the money.

Since writing the above we learn that it has been determined to use of this ten millions, Y1,200,000 on water works for Chemulpo, Y800,000 for loans to enable the establishment of Agricultural and Industrial Banks, Y500,000 for the advancement of education, Y1,000,000 for the repairing and construction of roads, Y274,000 for the extension of the Police service, and Y500,000 for agricultural and experimental stations at Suwon.

Even the *Seoul Press* which is to say the least slow to criticise the works of the Japanese says:

“lf it is true that a large portion of the new loan is to be diverted into the construction of waterworks for Chemulpo and of military roads, we fail to see what benefit can accrue to the Korean people from such waste of money, and we should [157] heartily approve of opposition to such schemes as will only benefit a small municipality or the army department of Japan in a future war with Russia. But we can hard1y believe that Marquis Ito would favour such a one-sided policy.”

In the very next issue of the *Seoul Press*, however, we see a change of front, and apparently hearty approval is given to those very things condemned in the previous issue. We extremely regret to see this, and we cannot but believe that better judgment of the Press will hold to its criticisms quoted above. Omitting the subsidy of the Bank, the establishing of schools, the other three items for which these funds are to be used are certainly open to serious criticism. The municipality of Chemulpo is certainly able to look for its own water works and could have issued bonds, and then the people of that locality who get the benefit of the water works would have been those who would have paid for them. As has been mentioned above, good roads are needed in Korea, but the Korean people are ready and would provide them without the use of this million or million and a half. We therefore feel that we must deprecate not simply the loan, but the uses to which it is to be put. As we have said before, close up the leaks, and there will be a balance over from Korea’s expenses. During the year referred to in our last issue, when the finances were managed by an Englishman, the expenses of the Department of War were on the old scale and the amount saved from this Department alone, since the Japanese have cut down the Army, would be more than sufficient to cover many of these proposed improvements .

We are glad to give Mr. Moose’s second article on “Decrease in Population,” so that the data can be before students of Korea’s economic conditions.

Mr. Moose makes a very strong point in his last article, but we would simply note that some of those whom he asked may yet have more children, that in our experience of one or two villages we have ascertained that the annual birth rate exceeds the death rate. It [158] may be that these villages being Christian, hygienic rules are more carefully followed. But whatever the decision concerning Mr. Moose’s articles may be, they certainly show the need of very careful instruction and training in order that the appalling death rate among the children mentioned by him may be diminished.

**News Calendar**.

The Foreign Communities of Seoul and Chemulpo will be pleased to welcome the return of Mr. and Mrs. A. Lay (of H B.M’s Vice-Consulate, Chemulpo) who arrived in Chemulpo on S. S. Ohio 11 on Friday April 6th,. after a year’s furlough in England. Mr. T. Harrington. who has been in charge of the Vice-Consulate during Mr. Lay’s absence, will probably leave for Japan shortly and his departure will be greatly regretted by his numerous friends in the port.

It is stated that Lieutenant-General Inouye, Aide de Camp to the Emperor of Japan, who accompanied the Resident General to Korea, left Seoul for Japan on the 1st inst. On his arrival in Tokyo be will be received in audience by the Japanese Emperor to give a report of matters in Korea. We hear that the Japanese military authorities intend to establish iron works on a large scale at Yong-San, for military and railway purposes.

Mr. Yun Hio-chiung who has been in durance vile on some charge of sedition has been released and now proposes, with the assistance of the Editor of the Whang Sung newspaper and a Japanese gentleman of considerable note, a Mr. Ogaki, to found a society for self-help. The society is, to be called the Cha Kang-hoi, or society for self-help. Of this society and of this Japanese gentleman the *Korea Daily News* says “The Japanese promoter is a gentleman named Mr. Ogaki. He is we believe well known in Japan,. where he has a considerable following. The objects of this society are fairly clearly indicated by its title. It is intended to substitute the improvement of the individual Korean for sweeping reforms. Behind all this there lies of course the idea that the present anomalous state of affairs may be done away with and Korea become once more independent, And in this connection the fact that a patriotic Japanese subject is interesting himself in the movement calls for explanation. We have had the pleasure of meeting Mr. Ogaki and believe him to be a sincere and far sighted man. He contends that by assuming a protectorate over Korea Japan is antagonizing the Korean people without gaining for herself any legitimate advantages. He believes that reforms imposed upon a country by a dictator cannot be permanent or real. He thinks—and we do not believe his ideas are Utopian [159] –that the reforms so necessary to Korea can be effected by the Korean people themselves, and that such reforms would be of far greater value and permanency than those forced upon the country by an alien power. Mr. Ogaki, and the many influential Koreans who are co-operating with him, believe that the interests of the nations of the Far East lie in the encouragement of a spirit of amity between them, and it is foreseen that the policy of coercion now being adopted here will only defeat this object. The society is yet only in its infancy but we are sure that its aims will receive the sympathy of all well-wishers of Korea. Japan’s attempts to dominate the Far East only saddle her with enormous expense and responsibilities, while a spirit of conciliation and friendly guidance will inevitably cement the friendship between kindred Powers and strengthen the friendship which should of course exist between such countries as Japan, Korea and China. In order to disseminate its views, the society intends to issue a newspaper, and we believe that the consent of the authorities concerned has already been obtained for its organization.”

Sir John Jordan had the honor of being received by the King on February 13 upon his return home from Seoul, and upon relinquishing his appointment as His Majesty’s Minister-Resident and Consul-General in Korea. He has had 30 years’ experience in the East. He went out to China in 1876 as a student interpreter, and a dozen years later be was appointed Assistant Chinese Secretary to the British Legation in Peking, becoming Secretary shortly afterwards. He came to Korea in 1896, and during the whole of the recent troubles he had charge of British interests in this country.

Marquis Ito is reported to have decided to retain Mr. Stevens’ services for the Residency General exclusively.

A ceremony in connection with the inauguration of a small section of The Seoul-Wiju Railway at which General Hasegawa and his staff were present was held on April the third.

It is now reported that amnesty has not yet been granted to the refugees now in Japan. The Minister for Law is reported to be opposing the scheme.

We regret to record the injustice exhibited in the following. In connection with the investigation into the attack on Mr. Yi Keun-Taik it does not appear that Mr. Sim Sang-Hoon has been convicted of complicity. He is, however, to be banished for three years. We had hoped that now that Japan controls the courts such actions were impossible. However we are glad to say that we hear that his fate is still in abeyance and that several of the Cabinet Ministers are insisting upon his exoneration and release.

It is reported that the railways which are to connect Gensan with Seoul and Ping-Yang will not be completed this year as the Japanese are suffering for want of capital. Certain Japanese are said to have a scheme on foot for the construction of a railway between Kunsan and Chunchin.

Prince Eui Wha reached South Gate station by special train at 4 [160] o’clock on the afternoon of April the 6th. His arrival was made the occasion for a demonstration greater than anything Seoul has witnessed for many years. The Prince was driven off in Marquis Ito’s carriage to the Palace where he was received in formal audience by the Emperor and the other Princes after which he was taken by Marquis Ito to a house in the Japanese quarter of the city where His Highness will for the time being reside, while his Palace is being put in readiness.

At the request of the Korean Government the Residency General agreed that the Japanese District Post Offices in various districts in the interior should have control of the payment and the receiving of money to and from the national treasury; the Japanese Diet passed a Bill granting Yen 25,000 to meet the necessary expenses. The Korean and Japanese authorities are now making arrangements for putting the plan into effect, which will probably be next month.

It is announced that Prince Eui-Wha was received in audience by the Emperor on the 8th inst, and on that occasion His Majesty bestowed upon the Prince two decorations viz that of the Grand Cordon o{ the Golden Measure, and that of the Grander Order of Merit. Prince Eui-Wha having spent most of his early life abroad had not as yet received any decoration from the Emperor.

The *Seoul Press* of April 14th says “Tokio Telegram, April 9th, 11 30 p. m. “According to a Peking telegram the Manchurian Steamship Company has been organized with a capital of Yen 500.000 as a joint undertaking of China and Japan; the object of this company is to navigate the rivers Yon-Ha, Tai-Tong. and Song-Wha in Manchuria. and in Korea the Yalu. The Company will · commence operations in May.” .

Mr. Megata has left Korea for a short visit to the Japanese Capital.

Mr. Ko Hei-Kiung, who is exceedingly popular with all foreign residents in Seoul, is to be congratulated on his recent appointment as Vice- President of the Ceremonial Bureau.

We are informed that the number of Japanese holding official positions in Korea now amounts to 1700. They are divided roughly into three classes, as follows:

 Employees of the Residency General and Residencies 500

 Gendarmes 600

 Police 900

There can be little doubt that Korea will ultimately be compelled to pay for the support of these unwelcome and uninvited lodgers.

A very slight shock of earthquake was felt in Seoul at about 1.30 p. m. yesterday.

Mr. A. F. Laws of the English Church Mission to Korea, who has for the last nine years been doing moat excellent medical work in connection with the Mission on Kanghoa Island, left Seoul on the morning of April 7th for Chemulpo en route for England, on furlough. He will be much missed and all who know him will wish him bon voyage and a speedy return.

On the 21st inst Marquis Ito left Korea for Japan to witness the Military Review. How prolonged the stay will be is not known. During Marquis Ito’s absence the work of the Residency-General. will of course be under the care of H.E. Mr. Tsuribara the Director General.

Mr. Song Pyung-Hee announces that he will build a large temple in Seoul to cost about 800,000 Yen to be collected from the members of the Il-Chin-Hoi all over the land.

We are glad to note that Dr. Hahn is now at the American Mines, but will return to Pyeng Yang early in May and will arrive at Seoul on May 28th.