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**Gleanings by the Wayside.**

Upon a former trip to some new groups leading through the Hay-in-sa mountains of Hapchun county in the northwest of South Kyung Sang province much was heard of a famous Buddhist temple founded many hundreds of years ago and reputed to have in residence some thousands of priests; so recently. when again in that region I determined to spend a night there, if possible, and have a look at so famous an old place. Fortunately the development of the native church in that region made a visit not only possible, but quite in the line of my travels.

Though the route at this time pursued was more devious, a comparatively direct and easy road is from Tai-ku westwardly 80 *li* to Koryung Upnai, and from there some 25 *li* over a narrow but not difficult mountain pass will bring one in front of Hapchun Upnai, or what at least has been such a number of times, though just now the officials have their residence at what is commonly known as the old magistracy. Leaving here the road broad and smooth follows in general the course of the mountain stream, which flows down from the dividing heights of Hay-in-sa; a gay, carefree child, singing as it goes its cheery way to sport with its reunited sister in the broad lap of mother Ocean. Some 30 *li* further on it passes under a high decorated beam laid upon pillars, not like that which so often delights the eye at the entrance to temples in Japan, but similar to those [162] commonly found in the market place of country towns; and in front of embellished obolisques, or stone pagodas, called by the Korean “taps.” These “taps'' mark the site of temples, and are often seen standing solitary in the midst of productive fields bearing sad and silent testimony to the decadence of that form of religion, or at least the disappearance of its fane from that spot. At length the road leads to the temple itself deep in the recesses of the mountains whose streams in the constant sh! sh! of falling water seem to bid all be silent and adore the grandeur of creation.

It was beside one of these streams that I saw for the first time the manufacturing of Korean paper. There are usually two common lines of appeal to the beholder of a process of manufacture: the quantative or modern, an illustration of which is a new cotton mill in New England, one of whose buildings measures 1,900 feet long by 150 feet broad with 8 stories; the other is primitiveness.

Paper making as observed at this place can hardly be said to have impressed me in the former way, for here there were neither buildings, machinery, nor finished stock in hand. As we approached we saw a number of small fields in barley in the midst of which were numerous roots of the paper mulberry from which all the saplings had been cut to make the paper which was then in process of manufacture. These are put in a kiln not unlike that used for the burning of lime, or for preparing the hemp stalk before extracting the fiber. They are treated there till the bark can be easily removed, which is then allowed to soak a long time in the running stream, till the inner layer or fiber can be detached. This is then beaten into a shreddy pulp and washed, afterwards to be boiled or steamed for a day in an iron pot, much like that in which they boil their rice. It is taken from there and again thoroughly washed and worked up into a more completely disintegrated state, when it is finally dissolved in a vat of water in which the roots of certain mountain bushes have long soaked, and also the ashes of bean bushes and pods have been dissolved. This composition being worked into proper solution it is ready to [163] be made into paper. From a cross beam a frame is suspended upon which a piece of matting the size of 2 sheets of paper is laid. This matting is made by fastening a layer of fine weed stalks together, retaining the film of paper, but permitting the excess of water to drain through. This is dipped into the vat upon the suspended frame 7 times, varying no doubt with the thinness of the paper required. The motion is once to right, and once to left then 5 times forward, thus uniting the fiber and giving strength to the paper. The mat is then placed on a flat stone the film side down and rolled with a wooden roller, expressing the water and separating the sheet from the mat. Each sheet is kept separate from the other by inserting a slender reed along the edge. After some hundred of sheets have thus been deposited they are taken and hung separately in an oven, where when the drying process bas been completed the paper is ready for the market; and though for us only a matter of idle thought it has its fluctuations which the manufacturer is no more slow to take advantage of.

From there we continued on the road which ran sometimes beneath sheer precipices upon the bare sur face of which large Chinese characters had been engraved, the engraver having evidently been let down from above as the remains of thick ropes seemed to indicate, showing the Koreans too to be sharers in that almost universal desire for fame that writes its name in public places and in all languages; and sometimes in the grateful shade and fragrant atmosphere of pine leading up a narrow valley broadening as we ascended at last opening upon a broad basin near the top of the mountains, where the ordinary pine gave place to spruce, chestnut, birch and other deciduous trees besides many parasitic vines and bushes. The season being early only the violet, azalias, and one or two other small flowers were in bloom, though they are reputed to grow in great variety and profusion. Animal life of all kinds seemed to be scarce, tho in proximity to a community of people one of whose great characteristics is regard for animal life. Even the spring song of a bird was rarely heard. Here, [164] sequestered from the world, but 1acking that spirit of gaiety so characteristic of the pictures of the monks of the Middle Ages, lives a community of celibate priests of Buddha, lonely in their celibacy as a number confessed, and not knowing why celibacy should be required in Korea when not in Japan, but accepting it as they do other parts of the system without understanding and without protest. The fame had far outstripped the fact in this case as in many another, and to my surprise hardly 200 persons belonged to the community, and the buildings were neither many nor worthy of special mention.

Two buildings standing side by side and similar in size and appearance, sheltered thousands of wood plates, all arranged in thorough order, from which their book had been printed for ages, truly a strange sight aside from the statement of our guide—the leader of the community—that no bird had ever entered these sacred precincts, and whoever in the course of his engraving made a mistake was suddenly and mysteriously visited by death, himself having been once witness to such retribution upon the careless. In the temple itself, more interesting than the idols—though these were of goodly size and number, were a series of paintings illustrating scenes in the life of Buddha, as we would say “from the cradle to the grave,” save there was neither cradle nor grave as I recall. Though wrought upon principles not obtaining in modern art they are nevertheless finely conceived, well executed, and worth careful study. Another building shelters the sacred image of an old man with a punctured breast like a wound from a modern army rifle, reputed to have been re-born in the adjoining county of . Kŭchang, a stray visitor from a country all whose inhabitants he reported to have this defect—or perhaps more correctly representing their view, virtue. Whether less self-sacrificing or of less migratory spirit, no representative of the land of one-eyed citizens had come to bless this community, though in common with the ordinary Korean, they have firm belief in the existence of such a nation. Yet even there the light of the new day is breaking [165] in, and while it is in painful contrast with the darkness that has served for their light, the young men at least seem not loathe to welcome and profit by its presence. But whatever else they are ignorant of they seemed to have learned to be humble and hospitable. We were kindly received, and the same pleasant room then vacated especially for us, was said to be at our disposal anytime we were minded to accept their meagre hospitality.

Leaving there in the dew of early morning and ascending by an embowered path to the height dividing the two counties we early came upon a party of gold diggers, who if their losses belied them not, had scarcely realized the fortune that lures so many from mildly profitable if not romantic occupations, to hardship, danger, and death. They were then just beginning to dig a channel and prepare a sluice for the washing of the dirt, an operation covering several days. Whether from fear of having it known that they possessed gold, or whether as they declared they had eaten all their savings during their enforced idleness on account of the cold of winter, or not, We were unable by dint of persuasion to buy even enough to adorn a cravat. The next day, which was the Sabbath, was spent with the last group of Christians, from whence we returned home tired from the frequent crossing of high mountain passes, but with pleasant memories of all that we had seen.

W.E. SMITH.

**Translation of the Scriptures into Korean.**

1,237 Bibles and Old Testaments in Chinese Script,

l 6,967 New Testaments, (15,000 in Native Script) and 138,486 Portions; or a total output of 156,690 Scriptures from the Bible House in Seoul in 1905. And this, too, in a land where a score of years ago there was not a single convert, and a dozen years ago barely two hundred evangelical church members ! [166]

The Korea-American Treaty was signed in 1882. The first Protestant missionary, Dr. H. N. Allen, entered the country in 1884, followed by Revs. H. G. Underwood and H. G. Appenzeller, and Drs. W. B. Scranton and J. W. Heron in 1885. These five missionaries appointed two of their number, Messrs. Underwood and Appenzeller, to translate the Scriptures; Mark's Gospel was prepared in 1886, and published by the National Bible Society of Scotland at Yokohama in 1887. Acting upon the sage advice of Dr. Hepburn, the veteran translator of the Bible in Japan, Bible work in Korea was put upon a definite, authoritative basis by the organization of The Permanent Bible Committee and the adoption of a Constitution and Bye-laws April 11, 1887. So early and so important a place was assigned to Bible Translation in the programme of missions in Korea. And God has honored his Word. Korea ranks next to Uganda as a "marvel of modern missions." The first convert was baptized in Seoul, July, 1886; twenty more were added in 1887. During the last ten years the work has grown by leaps and bounds, so that in 1905 statistics showed, in round numbers, 600 meeting places with a total average attendance of 36,000, and a total following of over 50,000. Of these, 14,000 were full members, 16,000 catechumens or probationers, and the rest favorably disposed and more or less regular attendants.

These 600 congregations contributed a total of over $20,000, U. S. gold. Furthermore, not to speak of other places, in Seoul, Pyeng Yang and Sunchun, classes for Bible Study were held for ten days or two weeks in January and February 1906 with daily attendance of 400, 800 and 1,050 respectively. During two weeks of special revival services in Pyeng Yang City 1,500 professed faith and promised to keep the Sabbath.

To supply the great and growing demand for Scriptures the Bible Committee at its regular annual meeting February 1906, voted to print 25,000 large type and 25,000 small type New Testaments, and 125,000 Gospels and Acts. Adding 50,000 G. & A. received from the Press in February we have a grand total of 225,000 [167] scriptures in the vernacular in the first half of 1906. Genesis, Psalms, Proverbs and perhaps other Old Testament portions will be published in the latter part of the year.

The following historical sketch aims to give, as briefly as may be consistent with clearness and accuracy, the various steps that have led up to the above results. It is highly fitting that some such sketch should appear at this time, for the Spring of 1906 marks an epoch in the history of Bible Translation in Korea. It marks the completion of a round dozen years of Board's work. The Board of Official Translators was organized in the Fall of 1893, but began joint work at irregular intervals upon the New Testament April 4, 1894. It furnishes the third milestone in the progress of New Testament publication. The first edition of the whole New Testament published by the Bible committee appeared in 1900; the second, revised, in 1904; and the third, emended, in 1906. With the appearance of this “Authorized Version” of the New Testament, the Board is now set free to devote its undivided attention to the Old Testament, upon which considerable individual work has already been done in addition to the Board's version of Genesis and Psalms mentioned above.

Before entering upon a detailed account of Translation Work in Korea, a few words about the country and language are in order. Since the Chino-Japanese and Russo-Japanese wars, both of which were fought over Korea, everyone knows something about the location, climate and characteristics of this once “Hermit Nation.” Our present purpose is merely to indicate the great antiquity of the country and record the changes, historical and political, that have taken place.

Korea’s reply to America's proposal to enter into treaty relations in 1871 was the bombardment of Admiral Rogers' fleet and the arrogant declaration: "Korea is satisfied with her civilization of four thousand years, and wants no other." The first king, Tangun, 2200 B. C., antedates Abraham 400 years. He is said to have lived 1048 years, thus outclassing Methuselah ! History [168] proper begins with Kija, who came over from China 1122 B. C. with five thousand followers, and introduced Chinese customs and civilization. His well and grave and traces of his ancient capital are still shown at Pyeng Yang. His dynasty lasted about 1000 years, and was succeeded by the period of the Sam Han or Three Rival Kingdoms; which in the course of another one thousand years were fused into one kingdom called Koryu (Korea ). Koryu lasted from 936 to 1392 A. D., at which latter date the founder of the reigning dynasty ascended the throne and changed the name of the country back to Cho-sun, the ancient name in vogue under Tangun and Kija. So the name by which Westerners know the country, Korea, went out of fashion with the natives one hundred years before Columbus discovered America! Korea means the ''Land of high mountains and sparkling streams;" Cho-sun, the “Land of Morning Freshness," or as the native puts it, “Fair as the morning"—both beautiful names for a beautiful country!

Partly out of superstitous regard for an old prophecy that the dynasty would only last 500 years, and partly as a "declaration of independence" after the Japan-China war, the reigning monarch exchanged his robes of royal red for imperial yellow, and selected a new name for his country, Tai Han, or “Great Han.” Ten years of nominal independence characterized by court intrigues, official corruption, and alternate coquetting with Russia and Japan, were followed by the Russo-Japanese war; and in December, 1905, "Great Han" became a Protectorate of Japan!

The Korean language is polysyllabic and highly inflected; being equipped with nine cases and about a thousand verb endings. As spoken it has neither the exaggerated tones of Chinese, nor the staccato, metallic click of Japanese. Although mutually unintelligible in speech, a Japanese, a Chinaman, and a Korean can carry on a perfectly intelligible conversation by writing, the use of the Chinese characters being common to the three countries.

There are three kinds of script in daily use; Han-mun, [169] or pure Chinese; Kuk-mun, or native characters, and Kuk-Han-mun or Mixed Script, a combination of the other too. The first has been used by court, gentry and scholars for ages; but because of the endless number of characters that must be committed to memory, the involved construction and inverted order of the sentence, and the lack of noun and verb endings, the pure Chinese script is exceedingly difficult and lacking in precision. Yet thousands of Chinese Bibles and tracts are imported every year, and the large majority of church leaders and native helpers still cling to their Chinese New Testaments in preference to the vernacular.

The Kuk-mun, or native alphabet, invented about 1450 A.D. is said to be one of the most perfect alphabets in existence. Its eleven vowels and fourteen consonants are always written syllabically, in groups of two, three or four letters. As compared with the Chinese, the chief merits of the native script are simplicity, ease of acquisition, great variety and precision of inflections, and natural order of words in the sentence. Its defects are, firstly, uncertainty as to the meaning of Sino-Korean words without the Chinese character; e.g. Shin may mean God, devil, shoe, faith, new, etc.—46 different Chinese characters represented by one syllable! In the case of new terms or unfamiliar expressions, it is always necessary to give the Chinese etymology. Secondly, the native custom of printing with large type in vertical columns and spacing syllables instead of words makes it difficult for the eye to catch a word at a glance—especially of eight or ten syllables in length—and gives a monotonous, unattractive appearance to the page. The native scholar complains of great difficulty in remembering what he reads in Kuk-mun. It does not catch the eye nor stick in the memory like Chinese characters. Hence the delight with which the better educated among the Christians hail the appearance of the Mixed Script edition of the Board's New Testament version, 20,000 copies of which have just been issued from the Fukuin Press, Yokohama. This is simply the Board's version with all the word-stems, except proper nouns, put in the [170 ] Chinese character, and all inflections, etc., in the native script, thus remedying the two chief defects of the other systems of writing; viz. indefiniteness of words in native script, and lack of endings in the Chinese. .

With Mixed Script editions of the Scriptures for readers of Chinese, and word-spaced varied type, attractively bound editions in the vernacular for the great mass of the people, the .Bible Societies are now well equipped for their great work of supplying all classes with the Word of God. In order to give a clear view of the various stages through which the work of Bible Translation has passed the following outline has been followed :-

I. EXTRA KOREAN

1. Ross in Manchuria, 1875-1889.

 2. Rijutei in Japan, 1883-1885.

II. INTRA KOREAN

1. Preparation, 1887-1893. (Individual and Committee work.)

2. Board Work

1. Over-organization, 1893-1896.

2. Simplification, 1897-1902.

3. Re-organization, 1902-1906.

1. EXTRA KOREAN.

1. The Ross Version. In 1875 the Revs. John Ross and John Macintyre of the U. P. Church of Scotland mission in Manchuria came into contact with Koreans on the border and began to study their language. Saw Sang Yun, the oldest convert in Korea, was baptized by Mr. Ross in Mukden and has been so prominently connected with Presbyterian Mission work in Seoul as to have won the unofficial title "Saw the evangelist."

Finding that an educated Korean could render the Chinese version of the Scriptures into vernacular Korean, Mr. Ross and his colleague, Rev. John Mcintyre, undertook the translation of the New Testament with this first draft as a basis. In 1879 the National Bible Society of Scotland agreed to refund past expenses and to provide type for a tentative edition of the Gospels of St. Luke and St. John “in order to see whether the translation was satisfactory." Three thousand of each of these [171] two gospels were published early in 1882. These books were in northwestern Korean; but with the help of a native recently arrived from Seoul an attempt was made to remove provincialisms, and to print 1000 copies of St. John "in the dialect of the capital—with but moderate success." At this point it was arranged that the B. F. B. S. should take over the work. Acts and revised St. Luke were printed in 1883, Matthew, Mark and revised John followed in 1884, and the whole New Testament seems to have been completed in 1889.

2. Rijutei's Versions. During 1882, a Korean named Ye Suchon (Rijutei in Japanese) while on a visit to Japan carne into contact with Christianity, and professed conversion. In 1883, at the instance of Rev. H. Loomis, Agent of the American Bible Society, Japan, he began to translate Mark from the Chinese. This gospel was published at Yokohama in 1885. Another edition of the Gospels and Acts in Chino-Korean (simply the Chinese with Korean ending indicated by certain arbitrary Chinese characters along side) was prepared by this man Rijutei and published by the B. F. B. S. in Yokohama in 1884.

By a comparison of dates it will appear that the Ross and Rijutei versions had a special part to play in the providence of God in the inauguration of mission work in Korea. The Ross editions of the various Gospels and Acts were sent across the border into north-western Korea and doubtless helped to prepare the soil for what has developed into the most fruitful work of grace in the whole field. This first Seed-sowing by colporteurs preceded the first arrival of missionaries by several years. Furthermore, when Messrs. Underwood and Appenzeller arrived in Japan en route to open mission work in Korea, they found Rijutei’s version of Mark, just published, ready to hand. In fact, they stepped ashore at Chemulpo with copies of this gospel in their hands.

Unfortunately however, these "Extra Korean versions" proved to be *extraordinary* Korean, in the literal sense of the word. That is, instead of approaching as near as possible to the colloquial so that all might understand, [172] these versions retained the stilted literary style of the Chinese, many passages and expressions being simply Chinese dressed in native script. It is due Mr. Ross to say that he made an effort to "remove all the Chinese expressions which had disfigured the first edition" but he was handicapped by having to work from the Chinese instead of the Korean side. When the attempt to correct the Ross version was made from the Korean side by the appointment of a committee of Seoul missionaries in 1889, they were handicapped and two years time practically thrown away by being definitely limited to corrections of spelling. The trouble was not with the spelling, but with the words themselves and the whole style of the book. Hence, after thus correcting Luke and Romans and republishing them in 1896, the task was abandoned and the Ross version laid on the shelf. But these extra Korean versions had filled an otherwise totally vacant place in the inauguration of mission work, and the names of Ross, McIntyre and Rijutei will be held in grateful remembrance by all Korean missionaries.

II. INTRA-KOREAN VERSJONS.

1. The Preliminary Stage of many committees and individual preparation; 1887-1893. First, as noted in the beginning of this article, a committee of two missionaries prepared and published a translation of Mark in the winter of '86-'87 before they had been on the field two years! This edition was republished at Seoul by the Bible Committee in 1893. Early in 1887, three Committees were organized: the Permanent Bible Committee, the Translating Committee, and the General Revising Committee, the personnel of each being the same four missionaries. In 1889, at the request of the B. F. B. R. a committee of two was appointed to correct the Ross Version, as noted above, Again, in June, 1890, the Permanent Bible Committee “Appointed a committee of two to prepare within two years from date a tentative edition of the whole New Testament.” Easier said than done! The Revs, H. G. Underwood and W. B. Scranton, M. D., entered upon their appointed task with great [173] enthusiasm; but before they could do more than lay plans and formulate rules, both were obliged to return to the United States on account of sickness in their families. Their places were taken by Revs. H. G. Appenzeller. and J. S. Gale. Mr. Appenzeller prepared a translation of Matthew and Mark; and Mr. Gale of John and Acts. In January 1892, a small edition of thirty copies of this Matthew was printed for the use of the Revising Committee and other “students of the Korean language interested in securing the best translation possible."

About this time Rev. M. C. Fenwick prepared an experimenta1 edition of John’s Gospel with Chinese and native script in parallel columns.

To sum up result: Despite changes of personnel and plans of work, lack of facilities, and manifold interruptions incidental to pioneer mission work, we find that individual versions of two thirds of the New Testament were ready for the Revising Committee to begin work upon at the close of this preliminary period. At this juncture, Mr. Alexander Kenmure visited Seoul as agent of the B. F. B. S.. Acting upon suggestions made by him the work was remodelled along the lines of Bible Translation in China. The Revising Committee was abolished, and a Board of Official Translators created.

2. Board Work. (I) Period of over-organization, 1893-1896. In May 1893, a revised constitution was adopted providing for Permanent Executive Bible Committee, to consist or two members from each Protestant evangelical mission. This committee had "charge of the translation, revision, publication and conservation of the text of the Holy Scriptures in the Korean language," with authority to select a Board of Official Translators. The Revs. H. G. Underwood, D.D., and Jas. S. Gale of the American Presbyterian Mission, Revs. H. G. Appenzeller and W. B. Scranton, M. D., of the American Methodist Episcopal Mission, and Rev . M. N. Trollope of the Church of England Mission, were elected members of the Board and took up the work *de novo*, Two years later, Rev. W. D. Reynolds, of the American Presbyterian Mission, South, was added to the Board. The first meeting of [174 ] the Board was held October 11, 18931 at Dr. Scranton's house and was organized with Dr. Underwood as chair man, and Dr. Scrantion, secretary. The plan of work adopted from China, while thorough and theoretically admirable, proved so cumbrous as to be well nigh unworkable. It was as follows:

The various books of Scripture haying been apportioned among the Translators, the individual translation of each was to be copied in every sixth column upon paper specially ruled for Board use, and then circulated. by the Secretary for criticism. After each member had recorded his suggested renderings in the column headed by his initial the original translator made a second version on the basis of this polyglot of individual renderings. Five copies of this second version were then to be made, one for each of the other members. After sufficient time had been allowed for each member to go over this copy jotting down criticisms. the Board met in consecutive sessions to discuss and vote upon the manuscript, verse by verse. The whole book had then to be recopied and verified. There were thus three stages in the preparation of the ''Tentative Edition" of the Board. (1) The individual translator's draft made with the aid of a native assistant; (2) The provisional version, a revision of No. (1) upon the basis of the written suggestions of the other members: (3) The Board's version, a joint revision of No. ( 2).

During this period of three years laborious effort to carry out a too elaborate plan of work, the Board met only 31 times, twenty of these meetings being taken up with joint revision of part of Matthew’s gospel. The rest of the time that could be devoted to translation work was taken up with the Epistles, eight or ten of which had reached the "provisional" stage and were ready for joint revision by the Board, at the close of this first period of its activity. Meantime the Permanent Executive Bible Committee feeling the necessity for supplying the missionaries and Korean Christians with such translations of the Scriptures as were available, published under the auspices of the three Bible Societies an [175] edition of 1500, each, of the Gospels and Acts in 1895; and a second edition of 5600 each in 1896.

None of those but Matthew had passed beyond the first stage of preparation, so that the Board consented to their publication with great reluctance. The edition was received with such favor, however, that the B. C. determined to print the remaining Books of the New Testament just as they were, whether in the initial or secondary stage of preparation; and in October '96 recommended "'that the Board now concentrate its attention upon the preparation of a regular Tentative Version of the Gospels and Acts, before going on with the rest of the New Testament." The Board accordingly laid plans to meet three times a week, and work steadily on together for as lengthy periods as other missionary .duties would allow.

2. Period of Simplification. of Methods and rapid publication; 1897-1901.

Having tested theoretical rules in actual practice for three years, the second stage of preparation was dropped from the Board's programme. The time already spent, however, in mutual criticism and revision of one another's work was not thrown away, inasmuch as it tended to produce greater uniformity of style and renderings, and established certain principles of translation for the guidance of each member in preparing the remaining Books for publication. These were published as follows: Colossians, I and II Peter in 1897; Romans to II Corinthians, Philippians, I Thessalonians to Titus, Hebrews, James, I John to Jude in 1898; and the remainder in 1900. The whole translation was based on the Greek text underlying the English R. V.

In addition to all this separate work, the Board held consecutive sessions three times a week the first half of 1897, five times a week in June and July, 1899; again in May 1899; throughout fall and winter of 1899; and in May 1900 by the revision of Romans completed the Board's Tentative Version of two thirds of the New Testament. ~

During 1900, an edition of 12,000 New Testaments [176] in large type was printed at the Methodist Press, Seoul, and a small type edition of 15,000 New Testaments and 10,000 Gospels and Acts at the Fukuin Press, Yokohama.

Quoting Mr. Kenmure's report to the Bible Committee.:

“A public thanksgiving service in recognition of the first translation of the New Testament in Korea was held on Sunday September 9, at 3:30 P. M. in the First M. E. Church, Seoul. The meeting was a great success. The chairman of the committee, Rev. S. A. Moffett, presided and was supported on the platform by the British and American Ministers, and the Agents of the American and the British and Foreign Bible Societies. The speakers were the chairman; the Rev. Henry Loomis, Agent of the American Bible Society; the Rev. H. G. Underwood, D. D., who spoke in Korean; the Hon. H. N. Allen, U. S. Minister, who in the name of the three Bible Societies presented specially bound New Testaments to the Translators and their native assistants, and the Rev. W. B. Scranton, M. D., who responded in English. The church was crowded to the door and all felt that a great inspiration had been received."

The demand for New Testament Scriptures having been thus supplied, the Board turned to the Old Testament. Nine Books had been assigned to various members; and December 3rd, 1900, the Board met for its winter session, and began work upon the Psalms, the first draft of which had been prepared by Dr. Underwood. In 1898 a selection from the Psalms had been prepared and published by Mr. A. A. Pieters, at that time in the employ of the American Bible Society.

Furloughs of four out of five members falling due, Board work was practically suspended for the larger part of two years. In May l901, the revision of Psalms was carried to Psalm 31. In April, 1902, three members prepared a transliteration of all the Scripture names, and revised I Corinthians to chapter 6. The exigencies of mission work necessitating Mr. Reynolds' presence in Mokpo, the other two members decided to join him there for another month's work upon Corinthians [177] before the rainy season. Dr. Gale arrived. on time and while waiting for Mr. Appenzeller, the 7th chapter of I Corinthians was translated. Mr. Appenzeller never came. Detained at first.by a mission engagement and again by bodily injuries inflicted by Japanese coolies, he finally boarded the S. S. Kumagawa for Mokpo, and went down with the ship in a collision just before midnight June 11, 1902. The following extract from the Board's Minute on the death of this beloved brother is surely in place: "As one of the pioneer missionaries in Korea, Mr. Appenzeller's name is associated with every branch of Christ's work, especially with that of the Board of Translators, of which he was an active member from its first organization. On a journey at the bidding of the Board, his busy life closed, and God called him home. We now mourn the loss of a much loved companion and fellow worker, and miss from our labours the sunshine and joy of his presence."

(3) Reorganization under New Constitution, concentration of effort, and continuous Board sessions; 1902-1906.

In 1902-03 a new constitution was prepared by the Bible Societies, and with certain changes was ratified by the various Missions, to take effect January 1st, 1904.

This constitution practically establishes a co-operative partnership between the various Missions and the three Bible Societies. The Missions furnish men for the Bible Committee, Board of Translators, native assistants and colporteurs, and an ever increasing Christian constituency to buy Bibles. The Bible Societies furnish an Agent, who acts also as Secretary and Treasurer of the Bible Committee: a Bible House, the salary of one translator and of a native assistant for each translator, defray translating expenses and supply funds for the publication and distribution of Scriptures. The Agent has the right to veto any proposed action of the Committee; and a majority of the Committee has the same power over the actions of the Agent; in both cases pending reference to the three Societies for final decision. "The members of the Board of Translators are *ex-officio* [178] advisory members of the Bible Committee,” and are expected to attend all meetings; they enjoy the privileges of the floor but have no vote.

Under the new constitution, a new era of continuous Board sessions and concentrated effort was introduced by the action of the Southern Presbyterian Mission in transferring Mr. Reynolds to Seoul in 1902 to give his whole time to Bible Translation. This was immediately followed by the action of the Northern Presbyterian Mission assigning Bible Translation as the chief work of Drs. Underwood and Gale, "no other work to be allowed to interfere with the work of the Board." Formerly two translators had lived at places remote from Seoul, and all the members were engaged in various forms of mission work, so that it had been found practically impossible to meet more than twice a year for a month or two in consecutive sessions. But each series of sessions added weight to the conviction that residence in Seoul and continuous sessions were the sine qua non of successful Board work.

The benefit of this concentration is apparent from the following summary :- From October 1902 to March 1906 these three members have held 555 sessions; completed the Board's Tentative Version of the New Testament and re-revised the first half of the book for the 1904 edition; revised this edition eliminating errors and still further unifying terms and renderings; secured a well nigh perfect typographic copy from the M. E. Press at Seoul (the Press was released from the contract at the request of the manager] in 1905; have again by subcommittee, run over this emended version, polishing it off a little more as copy for the M. E. Press of Tokyo; and proof-read this forthcoming "Authorized Edition" of the New Testament through II Corinthians.

Besides this laborious work upon the New Testament, the Board has prepared its Tentative Version of Genesis and Psalms, and is about to enter upon a revision of Dr. Gale's draft of Proverbs and I and II Samuel.

An account of the Board's present method of work may prove of interest. The task of preparing the first [179] draft in Korean of the various books is assigned by Board action to individual members. A copy. of several chapters written in every other column on paper especially prepared for this purpose is handed to each of the other members so that the portion for next day may be run over by each translator with his assistant, and any changes to be suggested jotted down in the blank columns. The Board meets daily (except Saturdays and Sundays) from 8:30 A. M. to 12:30. P: M:, and when engaged upon work that does not require private preparation: in the afternoon from 2 to 4.

The Secretary of the Board reads aloud, verse by verse; if unchallenged the translation becomes the Board's version; if changes are suggested (as is frequently the case) each is discussed with the help of the three or more Korean assistants, the original is carefully scrutinized, Lexicons and Commentaries consulted, Concordances referred to and translations into Chinese, Japanese, Latin, German, French and Modern Idiomatic English are compared. The Koreans express their opinion freely, but decisions are arrived at by majority vote of the foreign members of the Board. The Secretary records all changes in the blank columns, and each member does the same with his copy. The verse is then re-read by the Secretary as corrected. After several chapters have been thus worked out, the Secretary's copy is given to a skilled copyist to prepare two clear copies on a better quality of ruled paper, one copy with spaced columns to be preserved in the Board's bookcase, as the Board's Official Copy, and the other in close columns on one side of the sheet only for the printer. When these two copies are ready for verification, one is handed to each of the other two members to verify while the Secretary rapidly rereads his corrected first draft. A third member follows the original, and the Korean assistants follow the Chinese or Japanese versions and the first drafts as corrected by the members of the Board. In this way a strong effort is made to detect and correct all slips, omissions, etc., that may have been made by the copyist and to assure the printers copy being identical with the Board’s official copy. [180] Of the six members of the Board in 1896, only three remain on the Board in 1906: Messrs. Underwood, Gale and Reynolds. Mr. Trollope's "unofficial" connection with the Board ceased in 1899. Dr. Scranton's prolonged stay in America severed his connection with the Board. After his return to the field, he was re-elected in 1905 but after one week was called away by mission duties and finding it impracticable to resume regular work resigned from the Board. Mr. Appenzeller's "call up higher" in 1902 has been narrated above. Rev. G. H. Jones, who was elected to fill Mr. Appenzeller's place in the fall of 1902, served as Secretary of the Board for six months and then returned to America. Four others, namely, Messrs. Moffett, Hardie, Noble and Grierson, have been elected at various times, but declined to give up their work and move to Seoul.

With a new Constitution, a new Agent, a new Authorized Edition of the New Testament and renewed zeal on the part of the three old(?) members of the Board the future of Bible Translation in Korea is bright with promise of a complete Bible at no very distant day.

(signed) W. D REYNOLDS, JR.,

Secretary.

A Foolish Tale.

Once upon a time there was an old country woman who had a son and a daughter. She loved them very much, and they obeyed their old mother as well as they could. When the daughter was twenty-one years old she married a husband from a long distance. One day the mother suddenly fell sick with longing for her daughter; so she left her home to visit her, carrying a wooden dish filled with some pieces of cake on her head. On the way there were many mountains which she had to pass. On the first day of her journeying as she was passing over a mountain road, she met a tiger, who came suddenly upon her and said, “Well, woman, where [181] are you going ?" “I am going to my daughter's house,” answered the woman. "Then what is there in the dish on your head?'' asked the tiger. "There are some pieces of cake to give to my daughter's children, as it is my first visit to my daughter and it is the New Year," answered the old woman. "We1l,” said the tiger, ''if you will give me a single piece of that cake, I will not take you for my meal. Since I am very hungry and thirsty and frozen from cold, you had better decide as soon as you can, as your life belongs to me at this moment, whether I shall save your life or not." On hearing this she was very much frightened and directly gave him a piece, in order to save her life.

Thereupon she started again on her journey, but alas, as she reached another mountain, there was the same tiger, and acting just as before, another piece of cake was taken away. In this cunning way the whole cake was entirely given to the tiger and at last even her clothes and her very limbs were sacrificed to the brute .

After a few days, this tiger put on the woman’s clothes and went to the daughter's house, in the bright moonlight calling out in this way, "Daughter, daughter, open the gate." The daughter on hearing this was much alarmed and wondered, thinking the voice was not that of her mother. Accordingly she went to the gate, looking out through a crevice, and saw the tiger standing still outside, in clothes pretending to he her mother.

She was astounded and without saying a word climbed up a spruce tree in the compound of her house. Still the tiger kept calling out to open the gate, but no one came to open. At last the tiger's throat was swol1en out, and he broke open the gate with his great thick feet, and entering he sought the girl and her husband but they had already escaped and no one was there. The tiger now searched everywhere for the inmates. Although he walked around the house no one appeared. At length he reached a well in the compound. and looking in saw the images of two persons.

The tiger at once said, "I will devour you after pulling you out with the water bucket." The two in the tree [182] heard him and laughed heartily, in this way "aha, aha." As soon as the sound of laughter was heard the tiger looked up and saw the two people in the tree. He now went under the tree with a glad heart, and asked in a low voice, "How did you get there?" "Well, I managed by oiling the trunk," cheated the girl. Now the tiger had learned how to climb. He at once got some oil and painted the trunk. After that he tried very hard to climb, but the oil hindered him so that if he climbed five steps, ten must be slipped down. So the tiger went again to the two persons and said in a most pitiful manner, "Please tell me the truth, don't cheat me." This time they were obliged to tell the exact truth, and said, "We have accomplished this by cutting the trunk step by step." The tiger did so and in a moment would have been at their side. They could not bear his nearness, and did not know what to do. At last they called out in a loud voice, "God of Heaven, please save us from death. If you love us please send down two strong ropes, and if you hate us send down two rotten ones." But God helped them, and sent down two strong ropes, and so they went up to Heaven each by one rope.

After that the. tiger imitated what they had said, but God hated him and sent down a rotten rope. The tiger in trying to climb by this was thrown down in the barley corn field, in the middle of the way and was killed.

In the end: of the two people who reached the heavens, the female became the moon, and the male the sun. It is said for this reason the sun in always shining in the day time, and the moon is bright at night.

Ko Piung Ik

**The Tiger and the Babies**.

Far to the North, in the Province of Ham Hung, not far from the borders of Russia, among the mountains where the woods are stately, solemn and lonely was a little cluster of houses, too small to be called a village, on [183] the edge of the forest, where a few wood cutters and hunters lived. About a half mile further on right in among the trees was the hut of a poor widow who lived there alone with her two little children, Macktagi a boy of five and Kanana a girl of three.

Her husband bad been killed while cutting down a great tree which fell upon him and crushed him, but tho she was only a woman there alone she was used to the great forest and liked it. She never thought of being afraid. Yes, there were tigers prowling around them, especially in winter but the house was surrounded by a high stockade of heavy timbers, each one sharply pointed at the top, and as long as one was watchful in going out and kept the gate well barred when in, there was really no danger—none. So the widow Han felt no fear, as I have said, and she liked the home in the woods. Not that she ever stopped to admire the magnificent trees, that lifted their stately forms against the sky, or to think how sweet their balsamy odor; or how restful the divine silence, or what wonderful lights and shadows the moon light made stealing down through the trees upon the snow or what lovely green lights filtered through the leaves at noon on a summer day. O, none of these things were especially noted by her, she only thought it was all very good, just as the birds and insects did. She never bad learned to really think at all; hardly more than the wild things that lived all round. Like them she busied herself getting food for herself and her young, and in providing the means to keep warm through the long cold winters, and that was all. Still, now and then there was a wedding or a funeral, or a New Year's feast somewhere among the little hamlets, where she met old friends and relatives, and had as much as she could eat and drink, which was always an event to be long remembered.

Now, one day at the time this story commences, she had been invited to a feast at the house of a rich friend thirty *li* (ten miles) away, and they promised to pay her well too if she got there in time to help make the kuksu and the dock and assist in the preparations generally. This was too far for the children to go, and besides she [184] would be obliged to be away over night, so what did she do but lock them up in the puok or kitchen with plenty of millet for their supper, and promising to be back in the morning in time to give them their breakfast went off with all imaginable serenity. The children cried very loudly indeed, of course, as long as their mother was within ear shot, in spite of her making repeated little sallies back, threatening to beat them, or with bribes of cake and goodies from the feast. But they had no mind to be left behind when there was a kukiung and a feast like that on; so they used their lungs all they knew, tho to no effect, off she went in that hard hearted way mothers have sometimes. When they found their bawling was of no use, why of course they stopped at once and proceeded to eat all the food that had been left for them and then to fall sound asleep.

The Korean puok usually has one door which opens directly outside the compound to the road or field, and that was the case here; in fact it was the only door that led outside the stockade. It was a very strong one and heavily barred. At the bottom was a small opening such as all Korean gates have, barely large enough to allow the dog to pass back and forth without giving any one trouble to open and shut it for him.

Now what happened was this. When night had fallen, and it was very dark in the forest, so dark you couldn't, see your hand before your face—but he could—somebody came stealing along never making the least little sound, on the look out for a supper. He looked here and he looked there, but nothing could he find till at last be spied the cottage. "Oho," says he, “I remember this lair well enough, the she human Han lives here, with two fat toothsome young ones. Her mate was killed wood cutting, and serve him right too. He shot my mother when I was a baby. Now if I can get in there I shall feed well for there's no man left to protect them!''

This he said, little knowing that the stout widow could use a gun .as well as the next one, or that now two children were there all alone. [185 ]

The prowler was no other than a great lithe powerful tiger with eyes like a policeman's dark lantern, horrible great teeth and cruel claws, too dreadful to think of and much too harrowing to describe. He went very carefully around the place hunting with the skill of his kind, sharpened by the stings of an angry appetite, for some way of entering the enclosure. But the house was solidly built of heavy logs and so was the stockade as I have said, and this was much too high to be scaled, for it was built purposely to keep out such villains as he. Noiselessly, with every keen sense on the alert, he prowled about trying the strength of the barrier here and there, but all to no purpose. Next he directed his attention to the gate, but it was very strong as he had expected, and well fastened as he had hoped it might chance not to be, and he could do nothing with it. At length his eyes fell on the dog's passage way below and by lying down very flat he was able to peer through.

What he saw drove him quite frantic, two children all alone, fast asleep, the mother evidently away.

Now, no tiger in his right mind would ever think of trying to force himself through a dog hole, that is why I said he was demented. With those children so near his wits took flight, and with insane energy he began squirming prodding and pushing to get his great head through the hole. How he ever managed it I don't know, but at length a sinister thing happened, *his head actually slipped through the aperture!*

"So far so good," says be, but lo and behold you, when he tried to bring the rest of his body after, it wouldn't and couldn't come, and there milord stuck pinioned around the neck as securely as if he were in a trap made for the purpose, for when with all his scratching, wiggling, pulling, pushing, struggling, he found he could not get in, he began to think he had better get out.

But, woe worth the day! he found to his horror he could no more get out than in, the thick fur on his pate dragged the wrong way in his attempt to back out, formed a wedge which made it so much harder, and by what ever unlucky fate he had contrived to pass his head [186] through that ill omened hole, he certainly could not get it out. As we all know quite well, it is one thing to get oneself into a ticklish situation, but quite another to withdraw. There always seems to be some evil genius at hand to help men and beasts on in the former case, but they never seem to feel the least responsibility in the latter. So there he was, in pretty predicament, quite to the hand of the first boy with a nat (sickle), who came along, as he knew only too well. It was quite too horrible, his tigerish hair stood on end while he renewed his frantic efforts, now with blood curdling snarls and long howls, that made the distant cottagers look well to their fastenings, and draw their children closer under the well padded quilts. But if they were frightened, what do you suppose was the state of mind of the two poor little mites locked up in the kitchen with that horrible head and those awful eyes, and those yells paralyzing the very air poured forth into their ears. Of course they woke up at the first and huddled away into the furthest corner clutching each other convulsively, their poor little eyes dilating with terror, their hair standing on end while beads of cold sweat rolled down their faces.

At first it was too dark to see, but hearing was more than enough and soon when they became more accustomed to the darkness, they beheld those terrific EYES. My, it was awful! One wonders why they didn't go stark staring mad on the spot. So they would had they been Americans, but as they belonged to a slower race and lived in the land of Morning Calm, they were on1y very much afraid. At length however, Macktagi began to grasp the situation and to realize that his cruel enemy was fast. So like the brave little man that he was he began to think what be could do, to defend his little sister and himself. It was a question whether at any moment the brute might be in the room or even pull down the gate with his frantic struggles. So he looked around and espied a great heavy log of wood. It was almost more than he could lift, but terror lends strange energy, and seizing it he staggered with it close to the snapping red jaws and brought it down with such force that the [187] beast was instantly killed. I am aware that it may be hinted by the sceptical that at this point the story verges too much upon the improbable. I am too modest to vouch for its truth, but it must be remembered that this is not history but folklore, that things even more remarkable have really happened, and besides if you come to such stories as these in a scoffing frame of mind. you had far better let them alone and go read the British Encyclopaedia or Gray's Anatomy or any other dry old compendium of facts and be satisfied.

But to continue, there lay "Horangie" quite still, and when Macktagi's mother came hurrying home in the morning there he was, and of course she thought he had eaten her children and was lying there waiting to pounce on her. You see she didn't go near, as I said before, she wasn't one of the thinking kind, and now fright drove what few wits she had away and without waiting to see the real situation, without realty knowing what she was about, instead of going on to her neighbors near at hand, what must she do but run away as fast as her legs would carry her, back through the woods to her friends of the feast. The hours of day wore on and the children soon grew terribly hungry, and from fretting and sniffling Kanana went to crying and screaming. Good little Macktagi tried to comfort and quiet her, and at last he added his shouts hoping to make somebody hear and come to their help. .

At length some of their neighbors happened to wander their way in their faggot gathering, and hearing their noise came hurrying up. When they saw the tiger there was excitement truly. They at first didn’t come very near or see how he was penned in, but after a little when the children told them he was dead and how hungry they were, they came and broke open the door and released the poor little prisoners whom they took home and fed well.

The tiger was skinned, his claws and teeth were sold as ornaments, his bones for medicine, and his skin for a great man's sedan chair, and with all the money which these brought the family lived for a long time, so what [188] looked so evil at first turned out to be a great good fortune. The mother came back with trained hunters to kill the beast who she supposed had eaten her children, and who can describe her joy when she found them safe and sound instead of black Sorrow sitting. at her door. As for brave little Macktagi, why there never was such a boy—except yours and mine.

L.H.U.

**Correspondence.**

To the Editor, KOREA REVIEW, Dear Sir:

Wishing to verify the statement appearing in the REVIEW sometime ago, that what is common1y known as "brass ware" is in reality bronze. I have been unable to find that tin enters at all into the composition of this ware as made.in these parts, or that copper is exported from the port. This seems to indicate that practice is different in different sections.

Yours truly,

W. E. -SMITH.

The Editor of the REVIEW regrets extremely that previous numbers of the REVIEW on this point seem not to have been clear.

The contention at that time was that there are two distinct amalgams in use here. One known as *note* metal (놋쇠), and the other *choosuck* (주석). The former is a bronze and the latter brass. Specimens of these two distinct amalgams can be found in almost every city in Korea, and a comparison will show the difference both in sound and color. The former is that commonly used for table ware, etc.

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To the Editor KOREA REVIEW. Dear Sir:

Would it be asking too much of you to inform me whether or not the mutang's practice of throwing a rooster or two down a mine shaft shortly after, two to [189] ten days perhaps after accident—a violent death within the mine—is of recent or ancient introduction? I have never read Hulbert 's "History of Korea" in its entirety, and I am unable by its index to discover anything touching this subject, so bring my query to you for solution. If you can cite me to any thing in the above work, or any other bearing upon sacrifice of chickens—perhaps always the male or cocks—I shall be greatly obliged.

Enclosed stamp for reply.

Yours very truly.

A. E. DEARDORFF.

c/o O. C. M. Co.

THE EDITOR'S REPLY.

DEAR SIR.

Your communication to the KOREA REVIEW has been duly received, and I regret to say, that I know of no book that will adequately explain any of these practices, nor do I think that Hulbert's "History of Korea" will solve the problem.

The custom you speak of is, I am told, quite common in all mining sections, and carries with it the idea of vicarious suffering so common in all Korean mutang practices. The idea being to appease the demon or deity that has already taken a life, by taking the life of another living creature. The object of throwing more than one is the inability to determine how many are needed to satisfy the demands of the demon or deity.

In regard to whether it is customary to use the male or female chicken, we have ascertained, that while in ancestral worship either male or female are to be used at pleasure, in all mutang practices which are always with a view of appeasing a demon or deity, the cock or rooster is used.

Regretting I am unable to tell you where you will find the subject more exhaustively treated, '-J

Yours truly, EDITOR KOREA REVIEW

N. B. We also trust that any readers of the REVIE\V having any information on these points will send it to us under "Correspondence . [190 ]

**Editorial Comment** .

The Japanese owe a deep debt of gratitude to George Kennan for attempting to prove to the people of America that Korea is so thoroughly contemptible that even the destruction of her nationality is a matter of no consequence. But Mr. Kennan was himself befooled, as may be clearly seen by a quotation from the first of his articles in the *Outlook* dated October 7, 1905. He says there:

“As a result of this agreement (February 1904) Japan is now bound to work for the regeneration of Korea through and by means of the existing Korean Government, or at least through and by means of the Korean Emperor and his subordinates." The sequel shows whether Mr. Kennan was or was not deceived in his belief that the Japanese would do what they were bound to do or whether he simply acted as a cat's paw to draw the chestnuts out of the fire of indignation which would have flamed up in America had the facts of the case been presented in their true proportion. Mr. Kennan was right in saying that Japan was bound to preserve the independence of Korea. No sophistry could have evaded that fact, which was established indisputably by the agreement of February 1904. Thus it was that in order to establish the new regime it was absolutely necessary to secure the consent of the Korean Government to a protectorate. The means used to this end and the arguments put forward are of the same quality as those which secured the acquittal of Viscount Miura of the murder of the queen in 1895. But be that as it may the thing is done and the pertinent question now arises as to what effect this method of keeping faith with Korea will have upon Japan’s ambition to play a leading part in the opening of China. As compared with Japan, China is practically as weak from the military and naval standpoint as Korea, but the Chinese are keenly observant people, at least those of them who have the direction of affairs. To suppose that they are not watching Japan [191] at every point and studying her to learn what may be expected in China would be to underrate the shrewdness and the prevision of the Chinese. Yuan Shei Kei, the most powerful man in China today, has been in Korea himself and he knows how to estimate to a feather's weight the amount of "acquiescence" actually given by the Korean Government to the so called treaty of November last. In other words the Chinese cannot be fooled. There is no Chinese Kennan who can pull the wool over the eyes of Yuan Shei Kei. Is it not axiomatic, therefore. that however much leaning China may appear to have toward Japan the methods of the latter in securing control of Korea will inevitably prove a warning of the most sinister kind.

Of course it all hinges upon the question whether Korea genuinely acquiesced in the submergence of her independence last November—well, candidly, we do not believe she acted voluntarily in that matter. We are willing to give Japan the benefit of every doubt but no sane man can examine the proved facts in the case and then hesitate for a moment in affirming that it was wholly and totally involuntary except so far as intimidation swayed the wills of the principal actors on the Korean side.

Now when we look at this episode from the standpoint of pure reason and denuded of all prejudice it is in explicable that anyone should voice the opinion that this was the logical outcome of the agreement of 1904—that the former agreement was only the natural preparation for this one. There is no logic that can make a categorical promise to preserve the independence of Korea protactic of the impairment of that independence. It appears to us that it is a great pity that Japan could not have exercised sufficient self control to make Korea a living object-lesson of the enlightened handling of an alien people and thus to have commended herself to China as being possessed of a modicum of that altruism which makes England a true friend of the fellahin of Egypt, and which made America, in spite of all her mistakes, pour out millions upon millions for the betterment of the [192] people of the Philippines. We have always held that Japan's most valuable asset in Korea is the good will of the people. With it she could do anything; without it . . .well, time alone will tell.

Let us be honest with ourselves and acknowledge that Japan's need of having the foreign Legations removed from Seoul was pure fiction. The destiny of the peninsula lay absolutely in Japan's hands and no intrigue on the part of Russia or anyone else could have thwarted her plans after the signing of the treaty of Portsmouth. Korea would have been glad to turn her back on the Muscovite had she been tangibly assured of proper and fair treatment by Japan.

There is another bubble that needs pricking. It has been said that it was open to Korea to make frank and dignified appeal to the powers for the preservation of her independence. No more ludicrous statement bas been made in connection with this event. Had not Japan guaranteed the independence of Korea in unequivocal terms? What then but incredulous laughter would Korea have heard in answer to such a protest, before Japan had committed any overt act? Not a single power could have taken up the matter, in view of the agreement of February 1904. The only thing left for Korea to do, as she saw her end approach, was to send to one or more of her supposed friends and implore them in view of the threatened event, to be prepared to use their friendly offices in behalf of the continued national life of the Korean people. The very circumstances of the case barred it from the field of formal diplomatic action through ordinary official channels. Let us suppose the Emperor and the Foreign Minister had prepared such a formal protest. It would have had to pass through the hand of the Foreign Adviser, according to the rules of ordinary diplomatic procedure. The treaty of February 1904 guaranteed on Korea's part that she would consult Japan in regard to all important matters; but here was a matter of protest against the Japanese themselves. Now the right of appeal against injustice is an inalienable right. One might as well say that an abused wife [193] has no right to appeal to a court for defence against her husband whom she has promised to obey as to say that Korea had no right to appeal to a friendly power against oppression. If, then, the ordinary avenue of diplomatic action, the Foreign Office, was in the hands of Japan no such appeal could have been gotten through unmutilated. A threatened party seldom asks his threatened for the means whereby to ward off the blow. The only thing left was to intimate privately to certain supposed friends the danger which impended and bespeak their aid to prevent the falling of the blow. And. furthermore there was in this act no lack of dignity except as defencelessness is itself an offence. The tortoise, the most honored of oriental creatures, has no refuge but its shell. It is a rule with a certain class of lawyers if they cannot break down the evidence of a witness to discredit him before the jury by holding him up to ridicule. A case of this kind recently had a peculiar ending. An automobile had killed a child, and the main witness for the prosecution was a woman who saw the event. The lawyer for the defence could do nothing with her and finally said: . "How fast was the machine going ?" "Over twenty miles an hour." "Are you sure it was not going thirty?'' “No, it may have been." "Madam, on your oath, will you dare affirm that it was not going forty?" "Oh, no indeed!' "May it not have been going fifty?" "Well, yes, it may.” The lawyer leaned forward with triumph in his eye, the jury was breathless. He fixed her with his eagle glance, "Madam an oath is a sacred thing, are you not sure that automobile was going sixty miles an hour?" She looked him in the face, tapped the rail with gloved finger, smiled sweetly and said "Don't you think, Mr. Keen, that this little joke has gone far enough?" Well, we fancy this other little joke about it being beneath the dignity of an Emperor to protest secretly against the denationalization of his people has also gone not only far enough but altogether too far.

It is said on all sides, why talk about the matter; it is all over and finished; talking about it can do no good. Well, the time will come when the history of this as of all [194] other important events must be written. It is not inappropriate that men of the present day put themselves on record and that different aspects of the event be set down in black and white. There is presumably a Korean side to the question as well as a Japanese; for Mr. Kennan, even, might have surmised that twelve or thirteen million people are saved from contempt by their very numbers. It is the same with China but in greater degree. One only has to read the accounts of such men as Dr. Arthur Smith to learn that there is no land that can beat China in the field of official corruption. Judged by the very tests that Mr. Kennan brings to bear the Koreans are no more contemptible than the Chinese, as a whole, but the enormous bulk of China and her almost terrifying political significance shut men's mouths as to the social qualities whose caricature would earn her as great contempt as Korea has suffered.

Now, on account of the almost irremediable damage done by Mr. Kennan's special pleading we propose to take up his statements and his method of statement and the qualifications he possessed for posing as an authority on Korean matters and discuss them in a dispassionate manner. If what he says is true it would be folly for anyone to attempt anything for the Korean people and it would be a waste of time on the part of Japan to try to elevate them. In other words Mr. Kennan overshot his mark and proved altogether too much. This we shall attempt to show. The public will have to be the judges as to whether the point is proved; but proved or not, it shall not be said that George Kennan's borrowed caricatures stand without question or rebuke as the authoritative picture of the Korean people.

H.B. H .

[195] **News Calendar.**

On hearing of the recent disaster in San Francisco, the Koreans of this city have been active in raising funds for the relief of their unfortunate compatriots. In this connection a committee formed by a number of the leading citizens of Seoul have put forth their energy and money. In the northern section of Seoul, the “Korea Daily News" has done much toward this by allowing the use of one of its office rooms for the receiving of this fund, and all its employees are using their efforts toward raising this fund.

The Tai Han Kurakbu or the Korea Club at its last meeting of the Board of Councillors decided also to raise funds for the relief of the distressed Koreans in San Francisco.

We are told that General Min Young Whui has given Y5,000.00 toward the Relief Fund for the Koreans that have met with the recent disaster in San Francisco.

A rumor states that, by a request from the Resident General, the President of the Cabinet asked His Majesty to hand all documents relating to treaties with foreign powers to the Residency General. His Majesty has declined to accede to this.

Sometime ago it was reported that the Kamni of Fusan sent an official communication to the Home Office stating that the Japanese fishermen were oppressing the natives at that place. It is now further stated that the Residency General has asked the Korean Government to order the said Kanmi to surrender his office building for the erection of a Japanese hospital which a certain Japanese desires to build.

It is also stated that the Japanese are going into cotton planting in the Province of Chulla, but the natives are complaining much, that the Japanese are forcing them to give up their lands for very little or almost no compensation.

The friends of Mr. Nam Chung Kiu will be glad to congratulate him on his promotion to the second rank.

On the 28th ult, the Ja Kang Hoi or the Society of Self Help held it first regular public meeting in the building which used to be the office of the silk merchants guild. Stirring and patriotic speeches were made by its founder Yun Hio Chung, the Advisor of the Society, Mr. Ogaki, Messrs. Chang Jee Yun and Chung Oon Pok, and President Yun Chi Ho. Mr. Ogaki spoke on national individuality, and. also urged the people to not stir themselves up at the present moment when it would be utterly detrimental to their own interests, but to submit and be patient to the new regime and the new treaty. While many may believe that this is the wisest course to be adopted, it does not seem necessary at the present moment, as it has been our experience to find [196 ] the Korean people always patient and submissive under all circumstances.

On the 29th ult, a few of the leading educational promoters met at the Government Medical College and organised a Society for the Diffusion of Knowledge. Quite a number of the former and present prominent and high officials have pledged their earnest support, and so far the Society is formed of all those interested in education in this land. People that have been educated abroad and in Japan show a willingness to do all that they can to promote the aims set forth by the Society. The first undertaking of the Society will be in the line of translation and compilation of text books; and according to the growth of the financial strength of the Society, publication of general literature, establishing of normal schools, and promotion of education. in general will be the aim of the Society. However, this society realises that Rome was not built in a day. and will not accomplish these things within a month or a year and stop; but are determined to make a small beginning for great ends. As to finances of the Society, there seems to be a fair chance of obtaining a loan to begin with, but the future and real foundation of the Society will be laid out by a number of shares for each member of the Society. The Society has been formed with H. E. Kim Chong Han as its President, Hon. Yun Chi Ho as Vice-president, Mr. Nam Chang Hui as its General Secretary, and there is a Board of Directors of fifteen competent and level headed persons who shall discuss and manage its general working. Besides these there will be a Board of Trustees, a Financial Committee and a reliable Treasurer, and sub-committees who undertake and oversee the work of the translation and compilation department. This seems to be the best and most stable beginning ever yet made by Koreans along this line, and we hope that they will meet with total success, in the end.

A census of the Japanese living in Korea was recently taken, and the following are the figures given:

Seoul 11,491.

Chemulpo 13,013.

Pyeng Yang 5,662.

Chinnampo 2.922.

Euichew 1,137.

Sung Jin 273.

Wonsan 3,257

Taiku 1,671.

Fusan 17,785.

Masan-po 1,826.

Koon San 2,683.

Mokpo 1,786.

 Total 6o,470.

The 1st. instant being Buddha's birthday, the natives marked the [197] occasion as usual. People from the near counties had come to visit their relatives in Seoul, and those of the City were nearly all out in their best clothes, few lanterns were seen in the evening. However, both Koreans and Foreigners have remarked that this holiday is being less and less observed as each year goes by. Ten years ago there would be feasting and drinking in nearly every house, the occasion would be considered no less important than the other holidays.

The President of the Cabinet, Pak Che Sun, now holds also the portfolio of the Department of Law as Acting Minister. This may be due to the fact that the Minister Mr. Yi Ha Young is unable to come in to his official duties on account of his brother being seriously ill.

We are told that His Majesty, the Emperor, has given Yen 2,000.00 to the Korean Chamber of Commerce.

Mr. Hagiwara has been appointed Japanese Consul-General at Mukden.

We note the following from the *Korea Daily News*:

The Japanese seem to be very jealous of the foreign missionaries in Korea and as an example of their ideas the following, which we take from the *Japan Gazette*, is interesting, if vague:--

“A Japanese paper in Seoul reports that the Korean Government and the Japanese Residency- General are very much exercised about. the misguided conduct of foreign missionaries in the Peninsula, and are considering certain steps fur the correction of their doings. Probably the cases of some of the ‘principally undesired' missionaries will be referred to their home Government for their disposal."

The Ja Kang Hoi has also appointed a committee of five to raise a subscription for the relief of the distressed Koreans San Francisco.

His Majesty has decorated Dr. O. R. Avison with the order of Tai Kuk in recognition of his long services in Korea for the uplifting of the people. His many friends will doubtless be glad to hear this.

A rumor states that Marquis Ito telegraphed for the obtaining of a pardon and recall of Ye Chun Young and other refugees now residing in Japan. On the receipt of this telegram the President of the Cabinet asked His Majesty for such a decree of pardon as would be required for their return, but His Majesty has refused to grant this.

H. E. Ju Suk Miun the governor of South Choong Chung Province has been replaced on account of the death of his mother .

For the establishment of an Agricultural Plant or an Experimental Farm near Taiku, the survey of land and marking of area having been accomplished, Kwan Choong Hiun Minister of the Department of Agriculture and Industry, Ye Wan Yong Minister of Education, the Director General of the Residency General Mr. Taurahaya, and other officials had intended to go down to Taiku and examine the location, but they have been delayed on account of their supervision being required at the [198] same time outside the East Gate where reparation of stone work at the Imperial Tombs is now being carried on. But as soon as they are able: to leave the latter work, they will go down to Taiku as planned.

 It appears that on the 28th of last month two Japanese named respectively, Sokei and Koto, went to a place in Kunwi District with the ostensible object of buying some land there. At 11 o'clock in the morning Koto quarrelled with a Korean and shot him to death. He ran away, but was followed by some Koreans who caught him but released him again after depriving him of his weapons and a sum of over Y 300.00—Korea Daily News.

The new school called the Po Miung School which aims to ultimately become a high grade Agricultural College has been established on the 1st instant in Jahagol of this city. H. E. Kim Chong Han bas been elected president of the School, and many wealthy people of Seoul have liberally subscribed to its support. Mr. Kim Tong Won, a graduate of the Agricultural University at Tokio is having charge of the management of the institution.

On account of the projected remarriage of the Crown Prince, although the real consort has already been selected, the inheritant custom of the land has to be observed; that is, before the marriage of His Imperial Highness none of the higher class are allowed to have any public weddings. The remissness of this has been the cause of the Governors of Kiung Kui, Choong Chung, Chulla and Kiung Sang being severely reprimanded officially.

The Department of Home Affairs and the Police Department are now taking the census of this City, and will do the same throughout the whole land. We trust that this task will be better accomplished than heretofore.

We learn from our local contemporaries that the Department of Agriculture and Industry has, by advice received from the Residency General, proposed to the Cabinet that a sum of Yen 11,000 be set aside yearly for salaries and house rent for three Japanese that are to be employed in the Government Agricultural and Industrial College. One of them is to get a salary of Y 350 per mensum and for house allowance Y 8o, a second is to get Y 300 per mensum and for house rent Y 50 and the third one is to get Y 100 per month and a house allowance of Y 30. Whether they will be worth that much *to Korea—*this will be judged by others when these men have fairly entered upon their respective duties.

H. I. M. Prince Eui Wha and suite who were officially sent by His Majesty to attend the Military Review at Tokio are still in Japan. They are being royally entertained by the Japanese Imperial Household as well as other nobility in Tokio. His .Highness was decorated by the Emperor of Japan with the Grand Cordon of the Rising Sun; the members of his suite also receiving minor decorations. On the 4th inst. His Highness gave a dinner party at his hotel where Marquis [199] Ito, the Cabinet Ministers and some fifty other people were the participants.

At the much talked of Tokio Military Review, Marquis Ito wore his new uniform of the Residency-General.

H. I. H. Prince Eui Wha and his suite are expected to be back in Seoul by the 13th instant. They left Tokio, on the 5th inst.

The Spring Season of the Seoul Union Lawn Tennis was opened on Tuesday, the 1st instant. and tea was served by Mrs. Cockburn from 4 to 6 P. M.

It was decided recently that the salary of the Cabinet Ministers should be increased with an extra allowance of Y 250 each, and that the other officials should also have their salaries increased. A later report states that these officials have decided to return this allowance to the Korean Treasury, as the latter is at the present moment much in need of funds. This later report has not yet been confirmed. However. we are assured that the matter of increasing the salary of the other officials has been *laid on the table* indefinitely.

According to our local contemporaries, Marquis Ito has wired that he will leave Tokio for Korea on the 20tb instant. It is further stated by some, that H.I.H. Prince Eui Wha will also wait and return at the same time.

Hon. Min Young Chan, Ex-Minister to Paris and brother of the late General Min Young Whan, and KimYon Chan (not Kim Yun Chang, the Ex-Chargé to Washington), the Ex-Consul General and Secretary of the Legation at Paris, are now in Shanghai and are expected to arrive in Seoul within a short time ,

Hon. Min Chul Hoon, Ex-Minister to Berlin, is now also in Shanghai on his way back to his home.

We are told that M. Piacon, formerly Chargé at Pekin will come here as Consul General.

At a recent meeting held by the leading Japanese medical authorities in Seoul, it was decided to introduce the laws of vaccination to the Koreans, and if it is true some 5,000 children will undergo the operation within the next month.-Seoul Press.

We are told that Mr. Kato's contract as Advisor to the Imperial Household Department has been renewed.

Mr. D. W. Stevens who is now Advisor of the Bureau of Foreign Affairs in the State Council will shortly be employed by the Residency General. Whether he will still retain the former office and do the work of the Residency-General or simply go over as an employe to the latter, remains to be seen.

H.E. Shim Sang Hoon who has so long been in court unjustly has now been released, as they were unable to produce any evidence against him in regard to having a connection with the attempted assassination of Ye Keun Taik. No right minded person would suppose for a moment that [200] such a person as H. E. Shim would even think of getting himself involved in any such underhanded 'policy.'

Mr. Ye Ha Young has lost his brother by death, and he now is seriously ill himself and unable to attend to his official duties. For this reason he recently sent in a memorial to His Majesty for release from his office as Minister of Law. His Majesty has simply granted him a short leave on account of sickness.

On the 3rd instant at 4:00 P. M. Mr. Schiff the New York banker arrived in Seoul, and is now being entertained at the U. S. Consulate. On the 5th instant His Majesty ordered a garden party to be held in his honor at the East Palace, and on the same evening Mr. Megata gave a party to the honored guest. Mr. Schiff is just from a tour of the East, has been in Pekin and Tokio, and was received in audience at both of these places. He has also been promised audience by His Majesty.

H. E. Kim Ka Chin, President of the Privy Council. will probably be sent to South Choong Chung Province as Governor to replace Hon. Ju Suk Miun.

In response to a representation made by the Residency-General in regard to aliens having right to hold landed property in this land and a special case in dispute having now risen in the neighborhood of Pyeng Yang City, the Department of Home Affairs has sent down an official communication to the Kamni of Pyeng Yang, telling him that only with treaty stipulation should he consider the local Resident's demands.

Hon. Yun Chi Ho has been appointed Superintendent of the Korean Students in Japan. Mr. Yun replaces Mr. Han Chi Yu, formerly Secretary of the Korean Legation in Tokyo. It is not known whether Mr. Yun will accept his new post. However, there is a rumor that the Government is trying to get rid of Hon. Yun 's presence in Seoul, for fear that his Presidency of the Ja Kang Hoi may turn out to be a duplicate of the old Independence Club, which used to give the Government Officials so much trouble.