

THE KOREA REVIEW

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Homer B. Hulbert A. M., F. R. G. S..
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THE KOREA REVIEW

JANUARY 1902.

The status of Woman in Korea.

(SECOND PAPER.)

In a former paper we discussed briefly the question of the seclusion of woman. We now come to the second division of our subject, namely, the occupations open to women in Korea. And before attempting to enumerate them we should observe in a general way that the chief occupation of the Korean woman, whether of the high or low class, is motherhood. Like the ancient Hebrew woman, she says "Give me children or I die." This springs from the instinct for self-preservation. The Confucian code renders male offspring a *sine qua non* of a successful life and a woman who brings her husband no children is doubly discredited. There is no more valid cause for divorce in Korea than barrenness. There are no "old maids" in this country. It becomes a matter of public scandal if a girl passes her eighteenth or twentieth year without settling in a home. Of course in the case of cripples or incompetents it is a little difficult to arrange, but many a young man takes his bride home only to find that she is a deaf mute or cross-eyed or humpbacked, or partially paralyzed. This is a triumph for the old woman, the professional go-between, who "works off" these unmarketable goods without the groom or his family knowing anything about the deformity until too late. But the balance is even as between the brides and the grooms, for a nice girl as often finds herself tied to a drunkard or a case of *non compos mentis*. The Korean woman's main business then is wifedom and motherhood, but even so [page 2] there are many opportunities for her to help along the family finances and supplement the wages of a husband who is too often shiftless and dependent, or worse.

Remembering that there are three social grades in Korea, the high, the middle and the low, our first question is: What occupations are open to women of the upper class, who from necessity or inclination desire to earn an honest penny?

Strange as it may seem, the only kind of a shop such a woman can keep is a wine-shop. Of course she never appears in person but if her house is properly situated she can turn a portion of it into a wine shop where customers will be served by a "clerk" or bar-maid, perhaps the lady's slave or other servant. No lady will ever sell cloth or vegetables or fruit or anything, in fact, except wine. Silk culture is a very common industry in which ladies take a prominent part if they are living in the country. The care of the eggs, the feeding of the worms, the manipulation of the cocoons and the spinning of the silk are methods by which the wife of the gentleman farmer passes many pleasant hours and adds materially to the finances of the household.

As in China so in Korea it used to be customary for the king to come out one day in the year and go through the form of plowing thus indicating the high regard in which agriculture is held. At the same time the queen used to come out and gather mulberry leaves with her own hand and feed the silk-worms, to indicate that this is one of woman's highest forms of industry. And, as might be expected, weaving, sewing and embroidery are forms of labor common to the highest ladies, though the best embroidery is not done by them.

Many Korean ladies of restricted means act as tutors to the daughters of their more fortunate sisters. They teach the Chinese character and literature, letter-writing, burial customs, music, house-keeping, hygiene, the care of infants, obstetrics, various ceremonies, religion, fiction, needlework, embroidery and other things which the little girl should learn. All these forms of useful learning are taught by lady teachers quite commonly in the home of the well-to-do gentleman. Of course the teacher is not seen by the gentleman of the house.

In the country the tending of bees falls to the lot of the lady of the house and it is not beneath her dignity, however high her [page 3] position may be. She may also help in the care of fruit trees but especially of the jujube tree. Nor is it considered lowering for her to engage in the making of straw shoes. It seems a little singular that the Korean lady should be able to make the commonest and lowest kind of footwear when it would be entirely beneath her dignity to make the better kinds of shoes, such for instance as those which her husband would wear in town.

In Korea there are many blind people and not a few of them make a living as exorcists. If an inmate of a house is sick someone will run for a blind exorcist who will come and drive out the evil spirit which causes the disease. But men are not the only ones who ply this curious trade. Any Korean blind woman, no matter what her rank, can become an exorcist. A lady exorcist, as might be expected, is in demand among the upper classes almost exclusively.

Korea is the fortune-teller's paradise. Superstition is so prevalent that scarcely any undertaking is begun without first consulting the fortune-teller. Fully as much of this is done among the upper classes as among the lower, for the former can better afford the luxury. Indigent ladies do not hesitate to enter the ranks of the fortune-tellers. It is an easy, graceful, lucrative form of labor and carries with it an element of adventure which probably appeals strongly to some natures.

But a higher form of labor to which the Korean lady is eligible is that of the physician. Most of the forms of labor enumerated above are open to women of the middle class as well as to ladies but no Korean woman can be a physician except she belong to the highest class. The science of medicine, or I might better say, perhaps, a science of medicine, has received great attention from Koreans for many centuries. The Korean pharmacopoea has been celebrated

even in China; and it cannot be denied that it contains certain crude drugs which are often effective. But however this may be, Korea has many native lady physicians who administer their extract of centipede or tincture of bear's gall (which are not, by the way, among the effective remedies above referred to) or decoction of crow's foot or whatever else the symptoms of the patient seem to demand. They are said to be very skillful at acupuncture which together with the application of the moxa forms [page 4] the extent of Korean surgery. The Korean lady doctor is used more especially in obstetric cases where the Korean patient could not possibly be attended by a male physician. A rather good story is told of a certain queen who was taken ill. Unfortunately no lady physician could be found, and the distinguished patient grew rapidly worse. Male physicians were at hand but of course they could not see the patient. Suddenly there appeared at the palace gate a venerable man who said that he could prescribe for the queen. When asked how he could diagnose the case without seeing the patient he said "Tie a string around her wrist and pass it through a hole in the partition." It was done and the old man, holding the end of the string, described her symptoms exactly and wrote out a prescription which quickly brought her round. Compared with this, Marconi's recent triumph in wireless telegraphy seems—but how did we come to digress like this? Let us get back to our subject.

In time of war Korean ladies formerly made themselves useful by constructing bows and arrows. There was a special kind of bow, only fifteen inches long, which would throw an iron arrow, like a needle, with great force. Women themselves sometimes helped to "man" the city walls and would make effective use of these little bows.

Large quantities of hemp are grown in Korea and a coarse kind of linen is extremely common. The Korean lady is privileged to take a hand in the preparation of the hemp and the making of the linen.

In different parts of the country special customs prevail, as in Ham-gyŭng Province where ladies often engage in the making of horse-hair switches with which elderly gentleman supplement their thinning locks in making up that most honored sign of Korean citizenship, the top-knot.

We must now pass on to occupations that are open to Korean women of the middle class. As might be supposed, a descent in the social grade widens the field of the Korean woman's work. The middle class woman can engage in all the occupations of her higher sister except those of the physician and the teacher of Chinese literature, but besides these there are many other openings for her.

She may be the proprietress of any kind of a shop, [page 5] although she will not appear in person. She can "take in washing" which means, in Korea, carrying it to the nearest brook or well-curb where the water she uses speedily finds its way back into the well. She can act as cook in some well-to-do family; she can tend the fowls and the pigs, as farm wives do at home, and thereby earn her own pin money. Concubines are procured exclusively from this middle class. Many middle class women are comb-makers, head-band makers and tobacco pouch makers. They are allowed certain fishing rights as well, though they are restricted to the taking of clams, cuttle fish and beche de mer. The women on the island of Quelpart held, until lately, a peculiar position in this matter of fishing. The men stayed at home while the women waded out into the sea and gathered clams and pearl oysters. As the women were always nude there was a strict law that men must stay indoors during the fishing hours. So these modern Godivas were the bread winners and, as such, claimed exceptional privileges. It is said that the island of Quelpart bade fair to become a genuine gynecocracy. But it was all changed when Japanese fishermen appeared and began to fish off that island. The women's occupation was gone and the men had to go to work again.

Another important field of labor that is monopolized by women of the middle class is that of wet-nurse. Women of the upper class often act in this capacity but as a matter of friendship—not for pay. Buddhist nuns all come from the middle class but it is considered a great drop in the social scale. That peculiar class of women called na-in or palace women are all of the middle class. They are in some sense the hand-maidens of the queen. They engage in embroidery and other fancy work under the eye of Her Majesty. Foreigners often suppose that this position is a disgraceful one but these palace women are entirely respectable members of society and any delinquency on their part is severely dealt with.

Many women of the middle class are innkeepers. Travel on Korean roads is so slow that inns are very numerous and women of the middle class very frequently find this a successful means of livelihood. The hostess has little trouble about keeping the accounts. All she has to do is to watch [page 6] the rice bowls and the bean bag; for food and fodder are the only things charged for in a Korean inn. Sleeping room and stable room are thrown in gratis. If the hostess had to keep an eye on these things as well it would be impossible for her to preserve any semblance of seclusion.

The making of shoes and of fish nets also devolves upon women of this class. Ladies of the upper class can make straw shoes only but middle class women can make any kind.

Of all these occupations of middle class women there are only two in which low class women cannot engage, namely that of palace-women and tobacco-pouch makers.

We now come to the lowest class of all. While middle class women are thoroughly respectable, women of the low class are looked upon as entirely outside the social pale. They have practically no rights at all and are at the mercy of any one into whose hands they fall.

There are first those unfortunates called dancing-girls. The northern province of Pyŭng-an takes the lead in supplying women to fill the ranks of this degraded class. The girls are taken when very young and trained to their profession. These women are never veiled and go about as freely as men. In the Korean view they are unsexed and are social outcasts. They are not necessarily women of bad character and many are the stories illustrative of their kindness, charity and patriotism. And yet, if the estimate of their own countrymen can be accepted, such goodness is the very rare exception. In early days there were no dancing-girls, but boys performed the duties of this profession. In course of time, however, a gradual weakening of the moral tone of the people let in this unspeakable evil. The dancing-girl is a protegé

of the government; in fact, the whole clan are supported out of government funds and are supposed to perform only at public functions. They do not by any means constitute that branch of society which in western countries goes by the euphemistic name *demi monde*. The dancing-girl usually closes her public career by becoming the concubine of some wealthy gentleman.

As in Ancient Greece the *heterai* had greater opportunities for education than respectable women had, so in Korea the greater freedom of the dancing-girl gives her an opportunity [page 7] to acquire a culture which makes her intellectually far more companionable than her more secluded but more reputable sisters. This of course is a great injustice. There is a very wide distinction made between dancing-girls and courtezans, of which latter Korea has its full share.

There are also female jugglers, tumblers, contortionists and professional story-tellers. Their occupation describes them. The mudang or sorceress is much in evidence in Korea. She is the lowest of the low; for besides an entire lack of character she is supposed to have commerce with the evil spirits. The p'an-su or blind exorcist is the enemy of the evil spirits and, by a superior power, drives them away. But the mudang is supposed to secure their departure through friendly intercession. This of course determines her unenviable position and few women in Korea are more depraved than the mudang.

The female slave is very common in Korea. She may have been born a slave or she may have been made one as a punishment or she may have sold herself into slavery in order to help some relative or to liquidate the claims of an importunate creditor or she may have been made a slave because of her husband's crime. The condition of the slave is rather better than that of many of the poor people of Korea for she is sure of food and shelter, which is more than many can say. As a rule the slave is treated fairly well and does not particularly excite our pity. She will be seen carrying water home from the well and not only will her face be uncovered but there is usually an hiatus between her very short jacket and her waistband which leaves the breasts entirely exposed.

The professional go-between who acts in the capacity of a matrimonial bureau is one the peculiar excrescences on the body politic of Korea. It is her business to find brides for the bachelors and husbands for the maidens. Her services are not absolutely necessary, for the parents or relatives of the eligible young man or woman are usually able to arrange an alliance; but there are many cases where the services of the go-between are of value. If an undesirable young man or woman fears that he or she will not draw a prize in the matrimonial lottery the chung-ma is called in, and it is made [page 8] worth her while to find an acceptable partner for her client. So it comes about that she is always well worth watching and her description of a prospective bride or groom should be verified if possible by ocular evidence. A case has just come under my notice where a nice girl was provided with a husband by a *Chung-ma*. The girl's relatives went to see the prospective groom and found him handsomely dressed and living in a fine house, but when the wedding ceremony was over he took her home to a wretched house where his father and mother and a large family lived huddled together like rabbits in a hole. The deception was a most cruel one, for the girl had been accustomed to a life of comparative luxury.

Occasionally these go-betweens are brought to justice for these felonious acts but generally the girl would rather suffer in silence than have the matter made a public scandal.

Besides these members of the low class we also have those women who are professional attendants at the wedding parade and with huge piles of false hair on top of their heads follow unveiled in the nuptial procession. Besides these there is only one class to mention. These are the women butchers at the Confucian School at Seoul. At no other place can women act as butchers, but these women are supposed to be descended from a wild tribe which swore allegiance to Korea and some of whose members were given this position as an hereditary one. It is said that, contrary to the usual order of things, these people get their upper teeth before the lower ones. This I have not verified, nor is it of any consequence.

The foregoing is not a complete list of all the occupations open to the Korean woman but the most important ones will be found here.

(To be continued).

A Beggar's Wages.

He was no beggar at first, nor need he ever have been one; but when the monk met him in front of his father's house and, pointing a bony finger at him, said "you will be a [page 9] beggar when you are fifteen years old" it simply frightened him into being one. I've forgotten his name but we can call him Palyungi, which name will do as well as any. He was twelve and the only son of wealthy parents. How the snuffling monk knew that he was going to be a beggar is more than I can say but perhaps he envied the boy his good prospects and was sharp enough to have learned that you can frighten some folks into doing most anything by just telling them that they are destined to do it.

Palyungi was a sensitive lad and he never thought of doubting the monk's word. He reasoned that if he stayed at home and became a beggar it would mean that his parents also would be reduced to want, while if he went away and became a sort of vicarious beggar it might save them.

How he induced his parents to let him go is not told but sure it is that one day he set out without a single cash in his pouch, not knowing whether he would ever see his father's home again. He wandered southward across the Han through Ch'ung-ch'ung Province; across the lofty Cho Ry'ung or Bird Pass begging his way from house to house. So

sensitive was he that he hardly dared sleep under any man's roof for fear his evil fortune would be communicated to it. His clothes were in rags and he was growing thinner and thinner, eating sometimes of the chaff and beans which the horses left in the corners of their eating troughs, sometimes dining with the pigs.

At last one night he was limping along the road toward a village, when his courage gave out and he sunk in a heap beside the road and gave up the struggle. He fell into a light, troubled sleep from which he was awakened by the sound of a galloping horse. It was now almost dark, but rising to his knees he saw a horse come pounding down the road with halter trailing and no owner in sight. On the horse's back were two small but apparently heavy boxes. As the horse passed him he seized the trailing halter and speedily brought the animal to a stand-still. These heavy boxes, what could they contain but money. For a moment the temptation was strong but the next moment he gave a laugh as much as to say "I'm not fifteen yet, what good would the money do me if I am to be a beggar anyway?" So he tied [page 10] the horse to a tree out of sight of the road and walked along in the direction from which the horse had come. He had not gone a mile before out of the darkness appeared a man evidently suffering from great excitement and running as fast as he could go. He fairly ran into Palyungi's arms. His first word was "Have you seen my horse? I am undone if I cannot find him. He was loaded with the government tax from my district and if it is lost my head will be taken off and all my family reduced to poverty." The boy asked him the color of the horse and other particulars and, when sure that this was the owner of the horse he had caught, led him to the spot where he had tied it. The owner was so delighted that he fell to crying, and opening one of the boxes took out a silver bar and tried to make the boy accept it, but he would not. After urging him in vain the man went on his way with the horse and the treasure.

So Palyungi's wanderings continued for two years more. He slept under no man's roof for fear of bringing it evil fortune but made his bed in the stable or under a pile of straw or in any nook or corner he could find.

At last fortune led him to the village of Yang-jil late in the autumn when the frosts of winter were coming on. Someone invited him in to spend the night but he refused as usual telling them that he might bring bad luck. As he turned away someone said:--

"There is a fine house up the valley among the hills and no one lives there. It is said to be haunted. Every person that lived there was killed by the *tokgabis*. Why don't you go and stop there?"

Palyungi thought it over. Here was a chance to sleep in a house without injuring anyone. He accepted the proposal and after obtaining precise directions as to the position of the house started out in great spirits. The *tokgabis* surely would not have any interest in injuring him. At last among the trees he spied the tile roof of a fine mansion. He entered the gate. All was silent. The open windows gaped at him. The silence was depressing, but Palyungi entered bravely. It was now nearly dark and everything was gloomy and indistinct, but the boy groped about till he found a cozy corner, and after munching a handful of broiled rice that he had [page 11] brought in his sleeve rolled up in paper, he lay down and went to sleep, oblivious of ghosts and goblins.

It might have been midnight or later when he started up, as wide awake as ever in his life. There was no apparent cause for this and yet he felt in the darkness about him an influence that was new to his experience. As he sat listening in the dark he heard a little rustling sound and something soft and light brushed across his face like the wing of a butterfly.

This was too much. He was willing to meet the *tokgabis* in the light but it was unfair to attack him in the dark. So he felt about in his pouch till he found his steel and tinder and struck a spark. This he applied to some little resinous splinters which he had brought for the purpose and immediately a tiny flame sprang up. Holding this above his head he peered about him into the darkness. He was in a large room or hall and the beams and rafters above him were concealed by a panelled ceiling across which rainbow colored dragons were chasing each other. Out toward the middle of the room he saw two long snake-like things hanging down from a hole in the ceiling. He shrank back in dismay for this was worse than *tokgabis* but lighting some more of his sticks he soon perceived that these two things were not serpents but rope ends moving in the breeze. It was the frayed end of one of these that had brushed across his face in the dark.

Now this was a very curious sight and Palyungi was eager to learn what connection these ropes had with the tragedies that had been enacted in this house. So he boldly grasped one of the ropes and gave it a violent jerk. Down it came, accompanied by a clang like that of iron. On the end of it hung an enormous key. Well, of course a key always suggests a money box and a money box always suggests a miser, and misers in Korea are the special victims of *tokgabis* so putting two and two together Palyungi thought it would be worthwhile looking about a bit. Now, misers in Korea do not go and dig a hole in the ground and bury their money, perhaps because they are too lazy to dig it up every time they want to count it, but they often put it in a box and hide it among the beams above a ceiling. So Palyungi hunted about till he found an old ladder and then crawling up through [page 12] the hole in the ceiling was rewarded by finding a small but very heavy box tucked away among the rafters. He gave it a push with his foot and sent it crashing down through the flimsy ceiling to the floor below. The key fitted, of course, and he found himself the possessor of a pile of silver bars, enough to make him enormously wealthy. There were at least four thousand dollars' worth—good wages for four years of begging! How would he ever be able to spend all that money?

It was now growing light and shouldering his treasure trove he trudged down the valley toward the village. Before he entered it he hid his box under an overhanging bank. He then went into one of the houses and begged for something to eat at the kitchen door. The wench in charge bade him come in and warm his toes at the fire. It seems that it was a feast day at that house and as the boy sat there in the kitchen on the dirt floor he heard the host in the neighboring room telling his guests a remarkable adventure he had once had. He was carrying the government tax up to Seoul when the horse ran away and all would have been lost had not a beggar boy caught the horse and restored it to him. Palyungi pricked up his ears at this. It sounded familiar. The man concluded by saying:

“Ever since that I have been seeking for that boy and I have laid aside for him one third of all my income since that day, but I cannot find him.”

Palyungi knowing that he would not now be dependent upon the man’s bounty opened the door of the room and made himself known. The gentleman clasped him in his arms and fell to crying, he was so glad. After a time he told the boy that he had been provided for and should never need money again, but Palyungi smiled and said:

“I shall not need your money for I have three times as much as your whole property is worth.”

He then led them to the place where he had hid the box and disclosed to their amazed eyes the treasure it contained. He was now sixteen years old and the prophecy had been fulfilled. So he went up to Seoul on his own donkey like a gentleman and found that his father and mother had suffered no calamity through him.

[page 13] He married the daughter of the man whom he had befriended and the last heard of him was that he was holding the portfolio of Minister of Ceremonies—a position which his period of mendicancy had eminently fitted him to enjoy if not to fill.

Notes on Southern Korea.

Ma-han

Anything that bears upon the condition of southern Korea in ancient times and that helps to throw light upon that complicated question, the composition of the Korean people, must be of interest to all Who wish to gain an intimate knowledge of Korea as she is.

I have lately come across a work entitled *Sak-eun-chip* (索隱集) or “The Works of Sak-eun.” This Sak-eun is not the man’s name but his nom de plume and I have not as yet been able to identify him nor to determine the date at which he wrote. What he says, however, is so striking that it is worth preserving for future reference. He says, in effect:

Anciently in south-western Korea there were three tribes or communities called respectively Wül-la-gol (越羅骨), Sammu-hol (森茂忽) and Ku-ri-ch’ul-myō (xxxx). In course of time I-yang (xx) the chief of Wül-la-gol, succeeded in uniting them under one government including fifty-four villages. This kingdom, if it may be so called, was bounded on the north by Chosūn; on the east by Māk (x) and Pyön-han (xx); on the south by Im-na (xx) and on the west by the Yellow Sea. When Ki-jun fled south from Chosūn he came to Keum-ma-gun (xxx) which was in Wul-la-gol. The fiftyfour towns, which had already been united by I-yang, bowed to Ki-jun and he became the king. The country was called Ma-han, not (xx) but (xx), the *ma* meaning not “horse” but “to soothe,” to quiet,” which to Ki-jun may have meant “to civilize.”

We will notice that among the three tribes which I-yang [page 14] united one was called Sam-mu-hol (xxx). Now this last character hol is the same as in the word Mi-ch’u-hol (xx x) the ancient name of Chemulpo, and supposed to be a northern name. At least it helps to prove that the word *hol* was a native word meaning town or village or settlement. If this Sam-mu-hol was the most northerly of the three tribes then it may be that it was of northern origin while the others were of southern origin. In so far as it goes it is against the theory of a southern origin for southern Koreans in ancient times. We find here also that the fifty-four towns which comprised Ma-han were connected under one government before the arrival of Ki-jun. We have mention of that interesting tribe called Im-na in the extreme south which gives us one more kingdom or tribe whose name ends in na (x) which I believe to have been the base of the modern word *na-ra* or “kingdom.” Of course in these names the Chinese characters are used merely to transliterate and the *meanings* of the characters have no significance.

We should much like to know what I-yang called his united kingdom but that we are not told. He may have called it Ma-han himself, before Ki-jun came, but we have nothing definite about it.

This statement also helps us to locate the boundaries of Ma-han which seem to have been in the vicinity of the Han River in the North and to have followed pretty closely the eastern line of the present Ch’üng-ch’ung and Chül-la Provinces, but keeping probably to the west of the southern branch of the Han River, as far as this goes.

Chin-han.

This work gives a very different account of the origin of Chin-han from the generally accepted one which affirms that Chinese refugees came to Ma-han and were sent by the Ma-han authorities to the eastern part of the peninsula. The book under review gives many more particulars of this Chinese immigration and it is here that its chief value is found. The account is as follows:

Anciently the people in south-east Korea lived along the shore in the valleys. There were two communities named [page 15] Myüŋ-go-heul (xxx) and Hō-ga-whal (xxx) they lived by fishing and hunting, though they also cultivated the ground a little. During the ancient Chosūn dynasty in the sixteenth year of Kyong-sun, the twenty-third year of Hyön-wang (x x) of the Chu (x) kingdom in China, corresponding to 346 B. C. a wild chieftain from the far north beside the Heuk-yong River (xx) came and did obeisance to the king of Chosūn. For this he was driven out of his tribe and came to Chosūn. His name was Ang-ni Ko-han-gil. With a few companions he wandered southward into what is now Kyöŋ-

sang Province until he reached Hō-ga-whal. The people received him well and gave him a place to live in what was called O-ch'ūn (xx) now the town of Yūn-il. Being superior to the Hō-gawhal people in intelligence he soon gained an ascendancy among them and the two communities broadened out into six, with him at their head.

The years sped on until the time of king A-wang of Chosūn and his seventh year, the thirty-second year of Chin-euiwang (xxx), 215 B.C. The kingdom of Yūn (x) in northern China had been overcome by Chin-si-wang and he compelled the people to build the Great Wall. A considerable portion of the Yun people were walled out. This displeased them much. One of the Yun men who was a superintendent of the work of building the wall decided that he would run away rather than submit to this. His name was Chin-hon (xx) He with 60,000 followers sailed from the vicinity of Shan-hai-gwan and came to Korea where they landed at the mouth of the Pāk River (xx) which is now called the Pākma River or (xxx). It is the town of Pu-yū in Ch'ungchūng Province. They could not understand the speech of the people there, but they had the good luck to meet a man who knew their tongue. He said his name was Chin-hun (xx) and that he had been driven to Korea by a storm seven years before. He was from the Chu (x) kingdom. He advised the immigrants to go eastward where they would find a pleasant place to settle. He offered to guide them. They went eastward crossing the mountain range at Cho-ryung or Bird Pass, the most celebrated mountain pass in Korea. They were the ones to discover and use it first. Arriving at the six settlements or communities above described they entered one of them [page 16] named Yūn-ch'ūn Yang-san (xxxx) of which one Kol-gari (xxx) was chief. They were given a place to live to the east of this place and after two years they were comfortably settled. It was not long before Chin-hun had obtained control of the whole neighborhood and the six communities all recognized him as leader. The added numbers raised the number of the towns to twelve. After Chin-hun died it was not long before Ma-han gained control of all this section of the country by conquest, after getting control of Pyōn-han (xx). It was at this time that the name Chin-han began to be used. Ma-han governed Pyōn-han by sending a Chin-han man Chinwan, (xx) the Son of Chin-hun as governor and he governed Chin-han by placing there as governor a Pyōn-han chief named Ang-nong-gon (xxx). Pyōn-han had received that name from Ma-han.

In the second year of the Ma-han king Wūn-wang (xx) the first year of the Han emperor Sun-je (xx) B.C. 57. in the fourth moon of the year a Chin-han man of Yūn-ch'ūn Yang-san named Kol-ga-hol (xxx) a descendant of Kol-gari had a son named Hyūk-kū-se and he was made king of a new kingdom called Sū-ra-būl, afterwards called Sil-la. A legend about it states that Kol-ga-hol formed a liaison with a fox on Nang-san (xx) which had assumed the shape of a woman. The fruit of this union was a child which Kol-ga-hol wanted to get rid of; so he cut a large gourd in two, hollowed out the center placed the child inside, and threw it away. Some one found it and thus the story of the egg originated.

Such is the account given by Sak-eun and it differs so radically in some respects from the other accounts that it is worth studying. We should notice that according to this account (1) The Chinese immigrants came long before the founding of Ma-han, as indeed they must if they came at the time of the building of the Great Wall. (2) That they discovered Cho-ryūng or "Bird Paws" (3) That since they came 215 B.C. and Ma-han was founded in 193 B.C. the conquest of Chinhan by Ma-han might very well have occurred in the time of Chin-hun's son. The dates agree remarkably well, (4) That both Chin-han and Pyōn-han were so named by Ma-han, the *han* being apparently a generic word while the Chin and the Pyon were suggested by local conditions, Chin being the [page 17] family name of so many of the rulers of the former and Pyon being a sound that enters so largely into the names of the different communities of the latter.

Pyōn-han.

At first there were four communities on the west bank of the Nak-tong River in Southern Korea. They were called Sūl-gol-t'a (***) Ka-gal-Ung-jin (****) Ch'ūl-wulch'ul-jin (****) and Hal-ga (**). They spoke the same language and were practically one. They had no calendar. The wisest among them became the leaders, a sort of patriarchal government. In ancient times a part of the Whang-i (**) tribe, one of the nine wild tribes that inhabited northern Korea before Ki-ja's time, came southward and overcame these four communities and made twelve towns in all. Later they became subject to Ma-han. At the time of the Ma-han invasion the chief of this district was Ang-nonggōn (***). He surrendered to Ma-han and was sent as governor to Chin-han. The land was bounded on the north by Māk (*) on the east by Chin-han on the south by the sea and on the west by Ma-han. Ma-han named it Pyōn-han. This ends the few notes that are given about Pyōn-han. They bear evidence to the existence of an original southern stock and mention, as few other accounts do, their dealings with the north. The invasion of the Whang-i tribe if it actually occurred must have been at an extremely early date, at least 1000 B.C.

Odds and Ends.

A Cuttle-fish story.

Everyone should know that the octopus or cuttle-fish can be captured only by unmarried girls. The fish will fly the presence of a man or a married woman but in the presence of young girls they are quite tame. Such at least is the Korean notion. One time there was a wedding in a fishing village and the bridegroom had taken his bride home and they were seated in their room. It is the custom for the bride to be very quiet and not say a [page 18] word or lift her eyes for

several days after the ceremony. So the bride sat silent and demure before her liege lord. The house stood just beside the sea and a full moon was just rising over the eastern waters. A shadow appeared on the paper door. It looked like the shaven head of a monk. Suddenly the girl rose to her feet dashed at the door and ran down to the beach and threw her arms about something which the husband took to be the monk. After a time the bride returned and before she could explain her action the husband upbraided her for her immodest action and declared he would not live with her. She silently departed to her father's house, but the next day the old woman who acted as go-between came to the angry groom and said that the girl had only run out to catch an octopus which had raised its round head and the moon casting its shadow against the door made it look like the shaven head of a monk. The girl caught the octopus but was ashamed to say anything when her husband charged her with evil conduct. So the quarrel was made up.

The Hanging Stone

In Sun-heng, Kyŭng-sang Province there is a monastery called Pu-sŭk Sa or "The Monastery of the Hanging Stone". It stands half way between Tă-Băk San (***) and So-băk San (** *). It is a very ancient monastery. Behind it is a great boulder on the top of which stands another stone like a roof, but a peculiarity of this upper stone is that there is everywhere a space between it and the under stone so that a rope can be readily passed between them! This rivals the rock in the Mosque of Omar, in Jerusalem, which is supposed to hang between heaven and earth.

Good Old Age

At this same monastery there is a curious stalk of bamboo. In the days of Silla a great sage, Eui Sang, after reaching the summit of goodness at this monastery went to India and visited the Chŭn-ch'uk Monastery, (***) the most celebrated in the world. When he came back he brought a bamboo staff and planting it beside the door of his room at Pu-sŭk Monastery he said, "When I am gone this staff will put forth leaves and when it dies you may know that I am dead." He started away and immediately the bamboo put forth shoots, and to the present day it has not withered. In the days of Prince Kwang-ha [page 19] about the middle of the seventeenth century an audacious governor cut it down, saying that he would make himself a walking stick of it. But immediately two shoots sprang up from the stump and attained the original height of the plant. It is called the Pi-sun-wha (***) or "The flower of the Spirit flown."

A Hunter's Mistake

He was a great hunter. If a cash piece were hung at a distance of ten paces he could put his arrow head into the hole in the cash without moving the coin. One day as he sat at his door three geese flew by high in air. One of the bystanders said "You cannot bring down all those geese at one shot". He seized his bow and shot as the ancient mariner shot the albatross. The three geese came floundering to the ground. That night the hunter dreamed that three fine boys came to him and said "We are going to come and live at your house." Sure enough, that winter his wife presented him with boy triplets. He was inordinately proud of them. They grew up strong and handsome but on their tenth birthday they all fell ill with the small-pox and a few days later at the same hour died. The old man was inconsolable. He wrapped the bodies in straw and tied them as is customary to the branch of a tree on the mountain side to let the evil humors of the disease dry up before burying them; so that when buried the bodies would easily decay. Then in his grief he took to drink and would go about half drunk bewailing his loss. One night a crony of his in his tipsy ramblings stumbled along the mountain side and fell asleep right under where these three bodies hung tied to the tree. Late at night he woke and the moon shone down upon him between the bodies. It was a gruesome sight. Just then the sound of a wailing cry came up from the village below where the sorrow-stricken father staggering homeward gave vent to his grief. The man listened. A murmuring sound came from overhead. Was one of the corpses speaking? Listen! "Brothers, we have our revenge on the wicked hunter. Hear his wailing cry. His life is wrecked. As we flew through the sky, three happy geese, he laid us low at one wanton stroke, but now we are even with him. Sleep in quiet, brothers, our work is done". The next day when the hunter heard of this he broke his [page 20] good bow across his knee and never shot another arrow.

The Donkey Maker

When the celebrated Chŏng Mong-ju, the last of the Koryŭ statesmen, was a young man he went up to the capital to attend the national examinations but did not succeed in passing. On his way home in company with six young fellow-travellers he entered the outskirts of Ma-jŭn in Kyŭng-geui Province. They were all very hungry and seeing an old woman sitting beside the road selling bean "bread" they eagerly purchased a piece to stay their hunger till they should reach their inn and get a good meal. Chŏng Mong-ju never did things in a hurry. He always preferred to wait and see how things turned out before experimenting. He noticed that the old woman did not give them the bread that was in the tray before her but reached around and produced another batch of bread from which she cut generous portions and gave to his companions. They ate it with great gusto, but before they had finished they began to act very curiously, wagging

their heads and acting altogether like crazy men. Chöng saw that something was wrong. He suspected that the bread had been medicated in some way. Looking intently at the old woman he perceived that her face wore a very curious, unhuman look. Going close to her he said: "You must eat a piece of this bread yourself or I shall strike you dead on the spot". There was no escape and Chöng evidently meant what he said; so she had to take a piece and eat it. The effect was the same as on his companions. She began to go wild like them. Turning he was amazed to find that his six fellow-travellers had all turned into donkeys. He leaped toward the drivelling old woman and said fiercely: "Tell me the antidote instantly or I will throttle you". The old woman had just sense enough left to point to the other bread and say "That will cure them", before she too was transformed into a donkey. Chöng put a straw rope through her mouth and mounting drove furiously up the hill, lashing the donkey with all his might. It did not take long to tire her out. When she was exhausted, Chöng dismounted and facing the animal said: "I charge you to assume your original and proper shape."

[page 21] The poor broken donkey began to wag her head this way and that and soon her form began to change to that of a white fox. Before the transformation was complete Chöng seized a club and with one blow crushed the animal's skull. This done, he hurried back to his six unfortunate companions and fed them with the bread which the old woman had said was the antidote. A few minutes later they had all turned back into men. That night these six young men all dreamed the same thing, namely, that an old man met Chöng Mong-ju on the road and charged him with having killed his wife, and struck him on the head so that the blood flowed down on his shoulder. In the morning, strange to relate, it was found that there was a wound on the young man's temple. The dreams proved prophetic, for when at last Chöng Mong-ju met his death at the hand of an assassin on Sön Chuk bridge in Song-do the blow that felled him was delivered on that very spot on his head.

Question and Answer.

(1) *Question*, What is the original significance of the Chang-ot (장옷) with which Korean women cover their faces on the street?

Answer. This custom came from China about 450 years ago. It was in common use among the women of the Ming Empire. At that time and for many years after, the *turumagi* or outer coat was not worn by respectable Korean women and the *chang-ot* was made to serve two purposes, first that of a head cover and second that of cloak. The sleeves were added to make it look like a coat. The story that the sleeves were put on in order that when men were called away to war their wives might give them these cloaks to wear as coats is entirely mythical. The *chang-ot* is so named because it was first used by women in going to "market." The country fairs or markets are called *chang* and so these garments are "market clothes." That the custom came from China is shown by the fact that a common name for *chang-ot* is *Tang-eui* or (**). [page 22] And, by the way, the use of this character shows that those things in Korea named *tang*, as *tang-p'an*, *tang-sok*, *tang-je*, *tang-na-gwi*, *tang-yo-ka*, *tang-sü* etc. did not necessarily come into Korea at the time of the Tang Empire in China. In fact this *tang* is a general name for China, used ever since the time of the great Che-yo To-tang-si (****). The *sseul-ch'ima* of Song-do is practically the same as the Seoul *chang-ot*, but it has no sleeves. In P'yüng-yang instead of these the women wear enormous bell shaped hats that come down so that the face is practically hidden. This hat is called the *sa-kat* because made of *sa* a kind of reed, and is said to have come down from the time of Ki-ja, 1122 B.C.

(2) *Question*, Why do palace women and attendants at weddings wear so much hair?

Answer, It is said that a certain princess living in Songdo during the last dynasty had a deformity of some kind on her head, and to cover it she put on a large amount of hair. And this set the custom; just as the deformity of a certain queen in the west gave rise to the reprehensible habit of wearing bustles. Another explanation is, that, in carrying boxes on the head at weddings, instead of using a cloth pad to protect the head, it came to be considered good form to use a pad of false hair.

(3) *Question*. The other day I saw two men bowing to the ground before each other in the muddy street; what might be the occasion of this?

Answer, When a man's father dies he goes into deep mourning and is not supposed to see or visit his acquaintances for a hundred days. After that when he meets a friend for the first time both of them bow to the ground, the friend in honor of the dead man and the mourner in reply to the low salute of the friend. But this is not often seen in Seoul for the custom is mostly confined to Kang-wün Province. The men who were seen bowing thus were probably from that province.

If a slave has been manumitted for any reason and after a long interval should happen to meet his former master he will bow to the very ground, but of course the master will not bow. In the case above cited both men bowed, so the explanation must be that given above.

[page 23] Editorial Comment.

In the Kobe Chronicle for Dec. 18th the editor comments on what he is pleased to call our ignorance of political economy in that we affirmed that the embargo on the export of rice from Korea was injurious to the country. We would like to call his attention to the fact that political economy is not an exact science like mathematics and, unfortunately for his contention, the book knowledge of political economy which he quotes so glibly was made for enlightened countries where there are good facilities for transportation, where the people have easy access to foreign markets and where the general intelligence of the people makes it possible to take advantage of foreign markets. Those so-called laws are not universally applicable. Let us take for instance an inland town in Korea where there is enough rice to feed the local population. The local magistrate forbids Korean agents of the rice merchants in Seoul from buying up this rice but when a Japanese agent arrives, who has no treaty right whatever to buy a grain of rice in the interior, the magistrate cannot control him. He buys the rice, transports it to the neighboring river and floats it down to the sea at little or no cost. The Koreans have the money but they have no rice. They cannot eat money. The editor of the Kobe Chronicle says that with their money they can send away and import rice and be as well off as if they had not sold. If this is not ludicrously untrue on the very face of it, it will not take long to show that it is. Even if the Koreans knew where to buy, which they do not, and had agents who knew how to buy, which they have not, and foreign rice were pleasing to the Korean taste, which it is not, even then it would cost the Koreans much more; for their middle men must be paid and instead of floating the rice downstream at practically no expense it has to be laboriously towed up stream to its destination. Our book-learned cotemporary is perhaps laboring under the idea that Korea is a thoroughly developed country, covered with a network of railroads which make the cost of transportation equal in either direction. We would [page 24] suggest that the editor of the Kobe Chronicle examine into the condition of affairs in Korea and lay his book on the shelf a while before criticizing the statement that the embargo on the export of rice from Korea was a prime necessity. One might as well talk about the margin of cultivation among the Esquimaux or the balance of trade between the Apache and Ute Indians as to talk about applying the canons of political economy, as developed in Europe, to the primitive conditions of Korean rural society.

Correspondence.

The Presbyterian Church of Manchuria.

Liaoyang, Manchuria.

Dec. 15th 1901, To the Editor of The Korea Review

Dear Sir,

At a meeting of the Presbytery of Manchuria held at Newchwang last month, --the first since the Boxer persecution, --the elder Wang Cheng Ao of Liaoyang made a statement to the court of the circumstances under which he and other Christians fled to Korea last year, and of the most brotherly way in which they had been entertained by the Korean Christians and by the missionaries all along their line of flight from the Yalu to Chemulpo. His account was received with feelings of profound gratitude to God for the way in which He had raised up friends for His people when scattered abroad in their day of adversity. I was thereupon instructed, in the name of the Church of Manchuria, to convey heartfelt thanks to all concerned for the ungrudging hospitality thus shown, and for the spirit of courtesy and brotherliness that was willing to receive those who were in bonds as bound with them. The Lord reward them in that day when before all nations He will recall how once, when He came to them as a stranger, they took Him in! [page 25] May I rely upon your kind aid in conveying, in the widest way you know how, this expression of gratitude from The Presbyterian Church of Manchuria to the Church in Korea.

I am,

Your obedient servant,

George Douglas, Moderator of Presbytery.

News Calendar.

Through the Chinese Minister in Seoul Chinese fishermen have secured a license to fish off Whang-hǎ and P'yŭng-an Provinces. An animal license fee is paid.

In Ye-an, Kyŭng-sang, Province, is the shrine of the great scholar Toé Gye. It was recently rifled by thieves and the tablet was carried away. It caused an immense stir among the people. The governor took the severest measures to detect the culprit but without success. The Emperor has given \$1000, to repair the shrine and replace the tablet by a new one.

The following fact is given to show what the Koreans consider to be the greatest injury one man can do another. An *ajun* or yamen-runner in Kim-ha in the south made bold to bury his father too near the grave of the ancestor of one Yi Yu-in. The latter, having been appointed prefect of the district promptly dug up the *ajun*'s grave and destroyed it. The *ajun* paid him back by digging up the prefect's father's grave and scattering the bones to the four winds. After which he naturally left for parts unknown.

His Majesty, recognizing the great suffering caused by the severe cold sent out a policeman to look up needy cases in order to offer them help. The policeman made out a list of his own acquaintances and friends and left out all others. The result is that he is now suffering in a cold prison cell the just punishment for his misdeeds.

On the fifth of last month when the streets were so dangerously slippery many painful accidents occurred but there was only one fatal accident. A woman going to a ditch to wash some clothes fell heavily and was so severely injured that she died on the spot.

During the present winter about ninety people in Seoul have frozen or starved to death.

Seven foolhardy highwaymen, armed to the teeth, attacked an official at Tong-jak on the Han River near Seoul. He was travelling with a retinue. The official and his suite had to say good-bye to their money and most of their clothes. The robbers took their booty and went to Kwa- [page 26] Ch'ün. On the road they met some horses loaded with government revenue and escorted by five soldiers. The thieves did not reckon on much resistance and attempted to steal the government money, but the five soldiers gave so good an account of themselves that the seven robbers are now cooling their wits in jail.

In Ok-ch'ün, Chül-la Province, on the nineteenth of December a government building was burned and its contents, consisting of \$3624 of government tax, was lost. About the same time \$3900 of government tax was lost in the same way at Chŭng-eup. We fear that something may be read between the lines here.

On the fifth instant the magnificent new office building of the Seoul Electric Company in the center of Seoul was destroyed by fire. Only three days before, the company had opened the building by an entertainment which was attended by a large number of foreigners and natives. The fire is said to have originated in a defective flue in which the workmen had left a piece of scaffolding. We understand that the building was insured and that the company will recover \$48,000. With characteristic American energy the company will begin the reconstruction of the building immediately and they hope to have it ready for occupancy again in six months. The ponderous fireproof safe "was uninjured by the heat. The paint inside the safe was not even cracked. The contents of two "fireproof" Japanese safes were found in ashes. It was discovered that between the outer and inner plates of these safes nothing had been used but sand.

On New Year's day His Majesty received the diplomatic and consular bodies, and the foreign employees of the government in audience.

Last autumn the ginseng crop amounted to 28,000 lbs. of red ginseng and 35,000 lbs. of "wet" ginseng, or undried ginseng. The whole crop was sold to Yi Yong-ik who, after marketing the crop in China, was to have paid the farmers for it. He now claims that the farmers deceived him as to the amount and he says he will pay them one dollar a pound instead of eight dollars which is the usual price. This will be a saving of some \$350,000. Naturally the farmers do not acquiesce in this arrangement and 195 of them have come up to Seoul to secure redress.

Prince Yi Chǎ-sun has been appointed special envoy to attend the coronation of Edward VII of England. A better appointment could hardly have been made, for the Prince has seen a great deal of foreigners and his magnificent physique cannot but attract attention.

The government is building an enormous Buddhist monastery about a mile outside the East Gate. It is intended that this will be the head monastery in Korea and will hold the same relation to Buddhism in Korea that the Vatican does to Roman Catholicism throughout the world. It will contain between three and four hundred *kan* of buildings and the plan is the same as that of the great Ch'ün-ch'uk Monastery in Thibet. The ceremonies connected with the commencement of this work took place on the fourth instant. Monks from all over the country to the number of 800 or more congregated at this spot together with Japanese [page 27] monks from the Japanese quarter in Seoul. An immense crowd of Koreans surrounded the place to view the scene.

The Seoul Fusan Railway will prove an inestimable blessing to the Korean people, but the Chöng family are not able to see it just now, as the projected road passes close to the tomb of their great progenitor near Tong-nǎ. A great number of that family are besieging the Foreign Office to have the railroad go by some other route. If that railroad were to keep clear of all the graves between here and Fusan it would be a thousand miles long rather than three hundred.

The Japanese local paper says that the revenues of the Household Department for 1902 will be as follows

From sale of Ginseng		\$300,000 rice tax		500,000 mining licenses
500,000	fisheries and salt		100,000 minting	500,000 sale
of offices		1,000,000 Emperor's private purse		750,000 gifts for the Queen's tomb
500,000			-----	4,050,000

The government contemplates the erection, just east the Imperial Altar of a large stone tablet commemorative of the achievements of the present reign. As the present condition of the exchequer does not permit of an appropriation for this purpose out of the public funds an invitation has been extended to all officials of whatever grade to contribute toward this object. It must be plain to all that the events of the present reign have been momentous enough to warrant such a monument. The opening of Korea was one of the great events of the nineteenth century, for the Far East.

Pak Che-sun, whose place in the Foreign Office was filled by Min Chong-muk during his absence in Japan, has resumed the duties of Minister of Foreign affairs.

A telegraph line has been completed from Vladivostock to the town of Kyung-sung which is about 150 *li* south of the Tuman River. The matter of connecting this with Wonsan has not yet been decided upon but of course it will be done before long.

Several Russian agents interested in the manufacture of glass have arrived in Seoul with the intention of looking into the feasibility of manufacturing glass in Korea. The Russian authorities have asked the government for the loan of a portion of the imperial mint in which to carry on the experiments. In view of the fact that in the early eighties Von Mollendorf brought experts here for this same purpose and failed, it will be interesting to note whether this new venture will be a success. There certainly is enough sand about here but the question is whether it is the kind of sand which can be utilized for the making of glass. It will be a distinct advantage if this sand can be made useful. Those who remember the days when we had to tramp across the "little [page 28] Sahara" on the way to Chemulpo will be glad to have their revenge on that terrible strip of sand.

Heretofore the government has been accustomed to supply the students in the various schools with their tiffin and also to supply paper, pens, ink, etc. for the work, but as the public finances are so low it has been decided to discontinue this practice and the students will have to provide their own materials and their own food. In one school the students study continuously from ten till three without any intermission at noon.

To help out the funds for completing the great Buddhist monastery which the government is erecting outside the East Gate each of the seven main government departments and of the three secondary departments are asked to contribute five million cash each. It will amount to \$20,000, Korean money.

Yi Hak-yŭn a "strong men" of Nam-yang, forty miles from Seoul distinguished himself the other day and proved that the Korean stock is by no means played out. Crossing *Pinul-ch'i* Pass he met three armed brigands who demanded his pelf. Though he was entirely unarmed he made a dash at the nearest one, knocked him down, secured his sword and with it killed the other two. The third one he bound and brought in and delivered to the police.

The Foreign Office has applied to the Finance Department for the funds necessary for sending the new minister, Min Yong-chan, to France. He will probably start in February.

Nam Yang is so infested with bands of robbers that more than half the houses are deserted and things are in a chaotic condition. A company of police are to be sent to restore order.

A fire in Su-wun on the fifth of January unfortunately resulted in the death of an entire family. On the same day a family of five people living outside the South Gate froze to death.

In P'yŭng-gang, Whang-hŏ Province, there has been an outbreak of vandalism among the Korean gold-miners. They have formed a marauding party and terrorized the whole district stealing women, cattle, food and money. The government is asked to send troops at once.

In Eui-ryŭng they had last summer all the rain that was lacking everywhere else in Korea. Over twenty miles of irrigation works were washed away and it will require the entire revenues of the district to repair them.

The "gold brick" has appeared in Korea. A crafty gentleman gave his friend two large pieces of gold and received in exchange the deeds for valuable rice-lands. The next day the man who sold the fields found that he had only a couple of gilded stones to show for them.

It is reported that the Korean government has consented to the request of the U. S. government relative to a further

occupancy of the present legation grounds in Peking, until the end of the current year.

The Chief Commissioner of Customs has informed the Foreign Office that if the Superintendents of Trade at any of the ports persistently absents himself from his post his pay will be stopped.

[page 29] At the new monastery outside the East Gate there will be placed one director, one assistant director, one secretary, one assistant secretary, nine clerks, two accountants, four messengers, fifteen kiskus, five policemen and fifty "soldier monks".

On the ninth inst. the grandson of Prince Yi Chǎ-sun was married to the daughter of Sim Kon-t'āk. His Majesty the Emperor made them a present of one thousand dollars.

Two more regiments are to be enlisted one of which will be stationed at Kyŭng-ju and the other at Chin-ju both in south Kyŭng-sang Province.

We learn from H. J. Muhlensteth, Esq. that he has received from His Majesty an appointment as an adviser to the Foreign Office. This appointment has not been officially announced. We understand that this does not affect the position of Mr Sands as Adviser to the Foreign Office.

There has been serious trouble in the Military School. The students supposed that they would be given the preference in the selection of officers for the army but as outsiders were continually being appointed instead these students were much dissatisfied. Nine of them took the lead in a demonstration against the authorities. They made out a written complaint to which four hundred and eighty out of the five hundred and forty students verbally subscribed. On the night of the ninth instant they presented this petition in a body to a captain who was on duty at the school. He refused to receive it saying that it should be presented to someone higher in rank than himself. Upon this the irate young men proceeded to act in a riotous manner smashing windows and making themselves generally obnoxious. Then they all left the place and went home or wherever they pleased. This fact was soon communicated to the authorities of the school who came in hot haste to quiet the disturbance but found only about sixty men at the school. Shortly after this thirty two of the men who had been away returned to the school having been persuaded to this course by their parents and friends.

When His Majesty learned of the trouble he gave orders for the arrest of the unruly students. This becoming known, almost all the recalcitrants hurried back to the school for fear of something worse. The military authorities looked into the matter the next day and the nine men who led in the revolt were landed in jail at the War Office and the sixty men who had not run away and the thirty two penitents who came back immediately were all given the rank of captain. Most of these were not members of the highest class in the school. The four hundred and twenty men who are left declare they will not study, though they have come back.

The local papers tell us that in the appointment of superintendents of the work of building the Queen's tomb at Keum-gok the four political parties have been considered. From the No-ron party 800 have been appointed, from the So-ron party 500, from the Nam-in party 400 and from the Puk-in 300. This makes 2000 superintendents in all! We are not told how many workmen there are.

[page 30] A Korean telegraph line has been lately completed between Masanpo and Chin-ju, the capital of South Kyŭng-sang Province.

The Department of Agriculture, Commerce, etc. has remitted to the Finance Department the license money received from Korean miners. Each mine pays six and three quarters ounces of gold per month.

The people of Kwe-san have voted to raise a monument in honor of Kim Sang-il a former official who lives in that district. He has opened his private storehouse and fed many poor people and has supplied many with arms to defend themselves against brigands. No one appreciates kind and generous treatment more quickly than the Korean.

Full reports have come in as to the damage done by the the fearful storm in Chŭlla Province on Sept. 24th. They are late in arriving but are vouched for as being correct. The storm raged from the 24th until the the end of month. The damage was as follows.

In Kwang-ju	920 houses	In Na-ju	967 houses and 17 lives	In Chang-sung	310	
houses and 85 lives	In Yung-gwang	530	Tam-yang	206	Nam-py'ŭng	251
py'ang	90	Ko-ch'ang	128 houses and 5 lives	Kok-sŭng	209 houses and 3 lives	Ok-kwa
195 houses and 5 lives	Ham-py'ŭng	103	Heung-dŏk	21	Kwang-yang	82
			-----4012 houses and 116 lives			

News comes for the first time of the wreck of a Korean junk at the mouth of the Tuman River. It had been to Vladivostok on a trading trip and returning was overtaken by a storm and was wrecked. Of the crew five escaped and the remainder, ten in all, were drowned. This occurred on Oct. 29th.

The Prefect of Kil-ju was ordered by the Home Office to stop the collection of taxes but through excess of zeal he collected \$6,000, more. For which reason he is ordered to resign.

The native paper states that the question of Japanese colonization in Korea is all the talk in Tokyo and it is said that Japanese agents have made a careful examination of portions of southern Korea noting the topographical, agricultural and social conditions carefully.

Yun Su-pyŏng, having studied sericulture in Japan, has returned with the necessary apparatus for teaching this important industrial art.

On Christmas day twenty-four houses and a large amount of grain were destroyed by fire in Cho-gye.

The case of Yi Ch'ang-geun is a curious one. He went to America to engage in trade! While there he says he "met" a brigand who relieved him of all his spare cash, and was forced to apply to the U. S. Government [page 31] for money to secure his passage back to Korea. The name of the place where this occurred is, in the language of Mr. Yi, Ruguri (?)

There are large copper mines in the town of Kap-san in the far north. The native paper says that recently a disastrous landslide occurred there which entombed 600 (!) men. It seems impossible to accept these figures.

Three masked burglars broke into the Law Department buildings on the night of the 12th instant and bound two of the clerks and looted the place carrying away some \$600. worth of plunder.

The friends of Dr. A. D. Drew will be glad to learn his present address which is 1262 7th Ave. Oakland, California.

The strenuous effort on the part of the Finance Department to make former prefects disgorge their illgotten gains has resulted in the arrest and imprisonment of eleven ex-prefects, who at different times had charge of the important districts, Su-wun, Hong-ju, Kong-ju Kang-neung, Chŏnju, Whe-ju, Yun-an, P'ung-geui, Po-sŏng, Chin-hŏ, Ulsan, An-dong, Chik-san, Hŏ-nam, Hyŏp-ch'ŏn, Hŏ-mi, Nam-wŏn and Mu-jang.

The criminal laws of Korea which have been under revision have now been finished and will be published shortly.

An inspector of country prefectures named Hyŏn Yŏng-un who was supposed to go down to the country and see that things were being properly conducted in various districts has been having a very gay time of it. In Ulsan he seized seventy-three men and extorted \$2,700 from them; in Yang-san he seized fifteen men and extorted \$1,500; in Eun-yang from five men he took \$1,000; in Kyŏng-ju from ninety-four men he took \$24,000; in Yong-ch'ŏn from twenty-two men he took \$4,400. A crowd of people from those districts have come up to Seoul to try to get back their money.

Chemulpo is bringing Korea more and more in touch with the world at large. We used to think of Korea as the last corner of the world but now all that is changed. For some time the great steamship lines across the Pacific and from the East to Europe have been represented by Holme Ringer & Company of Chemulpo, and now we learn that E. Meyer & Company of Chemulpo have been made agents of the magnificent North German Lloyd Steamship Company. They have on view in their store in Chemulpo elaborate plans of the vessels of that line and they quote figures on trips to any part of the world. In fact one can buy a ticket at that office which will take him clean around the world without the purchase of any other ticket whatever. Between these two firms the foreigner in Korea can have his choice of all that is best in the way of travel that the East has to afford. We look forward to the time when these great lines shall have direct connection with Chemulpo. That ought to be a reasonable hope in view of the fact that one of the eastern termini of the Siberian Railway will be at the head of the Yellow Sea.

It has been decided not to build the barracks in Song-do which were contemplated and the large amount of timber which was brought there for that purpose is for sale.

Dr. Richard Wunsch who lately arrived in Seoul as court physician [page 32] has begun his work in the palace, and three Koreans from the Imperial German Language School, which is under the efficient direction of Prof. Bolljahn, have been appointed as his interpreters.

On the arrival of the Chinese Emperor in Peking the Emperor of Korea sent a telegram congratulating him on the auspicious event. The Emperor of China answered in a fitting manner.

As His Majesty enters upon his sixth decade he has ordered every government official in the land to compose two

poems in honor of the event.

The Foreign Office has informed the Home Office that in future foreigners who are found travelling in the interior without passports will be fined.

During 1901, ninety-three men-of-war entered Chemulpo, of which there were thirty-five Japanese, twenty-one English, fifteen Russian, eleven French, five Austrian, four German one Italian and one American. Of merchantmen there were 454, of which there were 298 Japanese, 124 Korean, 26 Russian, 3 English. 1 Norwegian, 1 German and 1 Chinese. Compared with 1900 there were forty-seven more men-of-war and thirtyone more merchant vessels.

The native papers tell us of a fierce fight that took place in December in the border town Hu-ch'ang on the Amnok or Yulu River between 500 mounted Chinese bandits and a Korean force composed of tiger hunters and soldiers. Thirty houses had been burned and hundreds of others looted; one Korean had been killed and forty-four beaten till nearly dead. Then the tiger hunters and local soldiery attacked the marauders and in a running fight twenty Chinese were killed, thirty-seven captured while several others froze to death. The remainder were driven across the Yalu.

We deeply regret to have to announce the death on Jan. 31 of Anna, the infant daughter of Rev. and Mrs. H. O. T. Burkwall. The funeral service was held on Saturday, Feb. 1st.

For the Emperors use at the festival called Nap-pyŭng (from which, by the way, the last month of the Korean year is named) the people of Kim-sŭng sent up two tigers, one bear, and twenty or more deer and smaller game.

A wealthy man of Kang-wha named Whang Pong-heui has given to the poor people of his neighborhood 200 bags of rice. The government has recognized his generosity by conferring on him the rank of chu-sa.

The Fusan paper states that the Japanese population of that town has grown from 6094 in 1900 to 7014 in 1901 an increase of almost a thousand, or over 16 per cent.

The Famine Relief Commission, heretofore mentioned, has sent to all the prefectures for statistics of needy parties. It has already distributed to needy people in Seoul 1000 cash apiece, or forty cents.

On December 6th at San Francisco a daughter was born to Dr. and Mrs. A. D. Drew. On January 18th a daughter was born to Rev. and Mrs. G. H. Jones of Chemulpo. In January a daughter was born to Mr. and Mrs. Luhrs of Chemulpo.

[page 33] KOREAN HISTORY.

MEDIEVAL KOREA

The king decided that there was no possibility of ridding himself of this incubus but by sending the crown prince to China. The escort consisted of forty men, and there were three hundred horse-loads of gifts. In good time all arrived at the court of the Mongol emperor. Gen. Cha however did not enjoy his triumph, for at this very time he sickened and died.

When the prince arrived at the Chinese court the emperor was away on a campaign against the Sung Empire in the south; so he announced himself to the official in charge at the capital, Song Kil. The latter asked if the king had as yet gone back to Song-do, to which the prince replied in the negative, but added that the king would go as soon as possible if the emperor demanded it. Song Kil rejoined "How can we recall the soldiers so long as the king does not leave Kang-wha?" The Prince replied "Gen. Cha said that if I came the troops would be recalled. If they are not recalled the people will have no hope except in flight." When Song Kil heard this he countermanded an order which had been given for additional troops to be sent into the peninsula. Word was sent, instead, ordering the destruction of the palaces on Kang-wha. The order was obeyed and it is said that the fall of the buildings sounded like distant thunder. But the aged king who had suffered so many vicissitudes of fortune was not to survive this great shame, and in the summer of 1259 he passed away.

Koryū was now without a king and the crown prince was far away in China. It was decided to form a regency to act until the return of the prince. At first it was conferred upon the second son of the deceased king but the officials, remembering that the dying king had said "Put my grandson in as regent until the prince returns", made the change, and the crown prince's son, Sun, became regent pending his father's return.

[page 34] As the Mongol troops continued their depredations in the north an envoy was again dispatched to the emperor's court. As the latter was still away campaigning in the south the envoy made bold to follow him up. He passed Chūk-san and finally found the emperor at Hyūp-ju and delivered his message. The emperor said "If you profess to be friendly with me why are you always talking about my troops being in the way? Yet since the crown prince has come to China I am willing to show you this favor". He thereupon sent an order for the retirement of all Mongol troops from Korea.

Some busybody told the emperor that Koryū had no desire to hold faith with China and in consequence an envoy came in haste to Song-do demanding why the people who had fled to the islands did not return to their homes. The reply was that the detention of the prince in China was a cause of uneasiness and that even if he returned it would take at least three years to get the people back to their homes; how much less could it be done with the prince in China. This then became the standing complaint of the Mongols, that the Korean people would not come back to the mainland.

By this time the uncertainty of affairs and the fact that the central government was weak and the Mongols still numerous caused great instability in the north. The people were easily induced to revolt on the slightest provocation. It became a regular custom for the people, if they did not like their prefect, to kill him and transfer their allegiance to the Mongols. The central government did not dare to punish them, for this would provoke the Mongols, and reprisals would be in order. At the same time there was trouble in the south, for pirates from both Japan and the Sung kingdom of southern China kept ravaging the island of Quelpart. An official was sent from Song-do to take in hand the defense of the island but the people found him worse than the pirates had been.

It was in 1260 that the crown prince followed the emperor southward, but soon after reaching the emperor's camp the latter died in the town of Hap-ju and Gen. A-ri Pal-ga took the reins of power arbitrarily. The prince knew that the great general Hol-p'il-ryūl (Kublai) would doubtless become emperor in spite of this seditious movement on the [page 35] part of A-ri Pal-ga; so he secretly effected his escape from the latter's camp and struck directly across the country to Kang-nam where he found Hol-p'il-ryūl in charge of an army, and, informing him of the emperor's decease, they both hastened toward Peking. It was not till the crown prince returned to Peking that he learned of his father's death and he hastened to assume the mourner's garb.

The emperor, Kublai Khan, sent him back to Koryū with great honor, believing that, as he was to become king of Koryū, the vassal power would thus become more closely united to China. Two Mongol generals came with him as escort. These were Sok Yi-kā and Kang Wha-sang. On the way these generals were told by a Koryū renegade that the crown prince would change the capital to Quelpart. They asked the prince to face this man and deny the charge but he assumed a royal attitude and exclaimed "I would cut off my hair and become a slave before I would meet the villain". The generals were ashamed to press the matter. As they approached Kang-wha the prince's son, the acting king came with a great retinue to meet them at Che-jung Harbor, where they all took boat and crossed to the island. As the Mongol generals strongly urged the king to go back to Songdo, the latter sent many of the officials back there in order to make it appear as if he would follow shortly. All Mongol soldiers were now recalled from Koryū and all their prefects as well. The emperor likewise gave the king a present of seals, clothing, bows, arrows, silks and other articles of value. The king so far conceded to the wishes of his suzerain as to remove from Kang-wha to Tong-jin on the adjacent mainland, from which, however, it was but half an hour's sail across to the island again. In addition to this the king sent the heir apparent to China with gifts, of which, in view of the depletion of Koryū's treasury, the officials gave the greater part out of their private means. The main request preferred at Kublai's court was that he would not listen longer to the representations of Koryū renegades whose one object was to stir up strife and keep the countries at war with each other. The emperor assented to this.

In 1261 the emperor made a requisition upon Koryū for a large amount of copper and lead. The king did not have [page 36] the copper and yet did not dare to refuse; so he sent to A-t'ō in China and bought copper and delivered it as ordered, but told how he had procured it. The emperor charged him with lying and claimed that he was remiss in her duties as a vassal. He moreover ordered that the king take a census of Koryū, establish a horse relay system, train soldiers and prepare provisions for an army. The king was unable to comply and an estrangement grew up between him and the emperor which was unfortunate for both. Hong Ta-gu, a Koryū renegade, took advantage of this to charge the Koryū prince, who was then in Peking, with having insulted the Mongol crown prince. The emperor believed the charge and cut off the Koryū prince's revenues and treated him with marked coldness. Hong also poisoned the emperor toward Koryū by intimating that she would soon attempt to throw off the yoke of China. But by the following year the relations seem to have become cordial again, for when the king asked that the tribute be remitted on the ground of the heavy expense of rebuilding palaces at Song-do, the emperor not only consented but sent a present of 500 sheep. Koryū was also fortunate in the sending of an envoy to Japan, for he returned with a large amount of rice and cloth from Tsushima, which had been stolen by Japanese corsairs.

In 1263 the king was ordered to repair to Peking. A long discussion followed, some of the courtiers advising one thing and some another. The monks at this time said, in effect, "I told you so", for they had long ago promised the king that if he would favor them he would not be called to Peking. But he did, leaving his son to administer the kingdom in his absence. Sun, whom we will remember as the Koryū gentleman who had married a Mongol princess and who was thoroughly Mongolized, told the emperor that there were 38,000 troops in Koryū and that someone should go and bring them to China where they could act as allies for the Mongols in their conquests. To this Yi Chang-yung, who was in the king's retinue, answered, "Formerly we had that number of soldiers but many have died and few are left. If the emperor cannot believe this let him send Sun with me to Koryū and we will review all the troops and learn the truth." This was a telling blow, for Sun knew that if he once crossed [page 37] into Koryū territory his life would not be worth an hour's ransom; so he discreetly held his peace. The king came back to Song-do in December of the same year.

In 1264 the Japanese pirates made another descent upon the shores of southern Koryū but were driven away by the royal forces under Gen. An Hong.

In 1265 the seed was sown that led to the attempted invasion of Japan by the Mongols. A Koryū citizen, Cho I, found his way to Peking and there, having gained the ear of the emperor, told him that the Mongol power ought to secure the vassalage of Japan. The emperor listened favorable and determined to make advances in that direction. He

therefore appointed Heuk Chŭk and Eun Hong as envoys to Japan and ordered them to go by way of Koryŭ and take with them to Japan a Koryŭ envoy as well. Arriving in Koryŭ they delivered this message to the king and two officials, Son Kun-bi and Kim Ch'an were appointed to accompany them to Japan. They proceeded by the way of Koje Harbor in Kyŭng-sang Province but were driven back by a fierce storm and the king sent the Mongol envoys back to Peking. The Emperor was ill satisfied with the outcome of the adventure and sent Heuk Chŭk with a letter to the king ordering him to forward the Mongol envoy to Japan. The message which he was to deliver to the ruler of Japan said "The Mongol power is kindly disposed toward you and desires to open friendly intercourse with you. She does not desire your submission but if you accept her patronage the great Mongol empire will cover the earth." The king forwarded the message with the envoys to Japan, and informed the emperor of the fact.

Meanwhile the emperor was being worked upon by designing men who were seeking to injure Koryŭ. They succeeded so well in their designs that he sent an envoy bearing a list of specified charges against the king. (1) You have enticed Mongol people to Koryŭ. (2) You did not feed our troops when they were in Koryŭ. (3) You persistently refuse to come back to the capital. (4) When our envoy went to Koryŭ you had a spy watch him. (5) Your tribute has not been at all equal to the demand we made. (6) You brought it about that the Japanese did not accept our offer. The emperor's [page 38] suspicions continued to increase until finally he sent a general, U-ya Son-dal, to demand that Yi Chang-yong and Kim Chun, two of the most influential officials of Koryŭ, together with the father and son of the latter, be brought to Peking. Kim Chun, on learning of this, advised that the envoy be promptly killed and that the king remain in some island, out of harm's way. But the king knew that such a course would be suicidal and firmly refused. So Kim Chun himself put Gen. U-ya Son-dal to death and then announced the fact to the court. The king and court were dumbfounded at his temerity but dared not lay hands on him, though they all felt sure they would suffer for his rash act. Fortunately for them, however, other events of great importance were happening which distracted the attention of the emperor and secured immunity from punishment. These events we must now relate.

The Mongol and Koryŭ envoys, upon reaching the Japanese capital, were treated with marked disrespect. They were not allowed to enter the gates, but were lodged at a place called T'ă-jă-bu, outside the west gate of the city. There they remained five months, and their entertainment was of the poorest quality. And at last they were dismissed without receiving any answer either to the emperor or to the king.

Kublai Khan was not the kind of a man to relish this sort of treatment and when he heard the story he sent a messenger straight to Koryŭ telling the king "I have decided to invade Japan. You must immediately begin the building of one thousand boats. You must furnish four thousand bags of rice and a contingent of 40,000 troops." The king replied that this was beyond his power, for so many of the people had run away that workmen could not be secured in sufficient numbers. The emperor, however, was resolute and soon sent an envoy to see if his orders were being carried out, and to make a survey of the straits between Koryŭ and Japan, in the vicinity of Heuk-san Island. The emperor could scarcely believe that the Japanese would dare to treat his envoy so disrespectfully as had been reported and he suspected that it was some sort of ruse that the king of Koryŭ had been playing on him; so he decided to send his envoy Heuk Chŭk once more to Japan. This time also he was accompanied by a Koryŭ envoy, Sim Sajŭn.

[page 39] Meantime Kim Chun finding that his foul murder of the Mongol envoy went unpunished, became prouder and more headstrong. His son stole two boatloads of vegetables intended for the king's own table. This roused the ire of the king. Kim Chun might kill all the Mongol envoys he wished but when it came to stealing from the king's table something must be done. There was only one official, Im Yun, who hated Kim Chun worse than he feared him and the king selected this man for the work in hand. Sending away all the other officials to a neighboring monastery to sacrifice to Buddha for his health, he summoned Kim Chun and, when he had him at his mercy, let Im Yun fall upon him with a club and take his life. Kim Chun's brother likewise fell the same day and the household of the offender was broken up. The usual impotence of the king was illustrated here by the very trick to which he was forced in order to rid himself of his traitorous subject.

The spring of 1268 opened, and still the envoys had not returned from Japan. The Koryŭ people managed to capture some Japanese from Tsushima who had come near the Korean coast. They were sent to Peking together with an envoy. The emperor was delighted, showed the captives all over the palace and reviewed the army before them. After showing them all the grandeur of the Mongol court, he sent them back to tell their king about it and to urge him to make friends with the great Yuan empire. This same year the crown prince went to the Mongol court.

Im Yun, whom the king had used as an instrument for the removal of the obnoxious Kim Chun, did not intend to go without his reward. He began to plan how he might become a king-maker himself. He desired to depose the king and put another in his place who would be quite subservient to himself. To this end he began to banish those who might oppose him in this scheme, and at last when he had cleared the way and deemed the time ripe, he surrounded himself with a powerful guard and called all the officials to a council. He told them that the king desired to kill him, but rather than die tamely he was resolved to do something desperate. He asked them if they agreed, but no man dared to open his mouth. Then putting on his armor he led the way to the palace and proclaimed Chang as king. This Chang was a distant relative of [page 40] the king. He also made all the officials bow to him. The records say that this deed was accompanied by a tremendous storm of rain in which the deposed king was driven forth on foot. Im Yun and his lewd followers then proceeded to loot the palace.

The parvenu Chang, at the instance of Im Yun, sent an envoy to the Mongol court saying that the king had handed over the reins of government to him. The king's son, who had gone but lately to the Chinese court, was now on his way home. He arrived at night on the farther bank of the Yalu River and was there met by a secret messenger who had crossed in the dark to tell him that Chang had usurped the throne and that soldiers had been stationed at Eui-ju to

kill him when he arrived. So the Prince turned and hastened back to the emperor and a letter was immediately dispatched demanding the reinstatement of the rightful sovereign. After two such appeals had remained unanswered the emperor threatened to send an army to enforce the demand. The officials thereupon became afraid and reluctantly put the rightful king back upon his throne. The emperor then ordered both the king and the man who had deposed him to go to China in order that the matter might be investigated. The king went but Im Yun refused and sent his son instead. The emperor ordered the king to write out the cause of the trouble but the latter feared that if he did so it would make trouble for him when he went back, for Im Yun was a powerful and unscrupulous man. He therefore told the emperor that he was troubled with a lame hand that prevented his writing. Later however, in private, he made the matter bare before the emperor and as a consequence Im Yun's son was thrown into prison. Before returning to Koryū the king asked the emperor to bestow upon his son, the crown prince, the hand of one of the Mongol princesses, to give him a Mongol escort back to Koryū, to place a Mongol governor at P'yūng-yang and to return to the control of Koryū the northern districts of the peninsula. The emperor consented to all but the last of these requests. When the king came back to Song-do, Im Yun attempted to oppose him but was speedily put down and decapitated.

Arriving at the capital the king went into camp outside [page 41] the walls to await the completion of the palace which was in course of construction. The troops oppressed the people, and when the king ordered them to disband they marched out in a body and went by boat to Chūl-la Province and began to act in a rebellious manner. A royal army, sent against them, chased them into the island of Chin-do where they forced the people to join their standards. Mongol and Koryū troops were sent against them, but the people hated the Mongols so heartily that this rather added to the difficulty than otherwise, and the disaffection, spreading with increased rapidity, began to assume serious proportions. The emperor learned of this and, believing that the king was hardly equal to the task of managing the affairs of the government, sent a commissioner to assume control at Song-do.

Matters stood thus when in 1270 the emperor determined to send another envoy to Japan. Cho Yong-p'il and Hong Ta-gu were appointed to this important mission and they were joined in Koryū by the representative of that country, by name Yang Yun-so. This embassy was charged with the somewhat dangerous task of demanding the submission of Japan. The emperor did not anticipate success in this, as is shown by the fact that he had rice fields made in Pong-san, Koryū, to raise rice for an army of invasion which he intended to launch upon Japan. For this work he ordered the king to furnish 6000 plows and oxen, as well as seed grain. The king protested that this was quite beyond his power, but as the emperor insisted he sent through the country and by force or persuasion obtained a fraction of the number demanded. The emperor aided by sending 10,000 pieces of silk. The Koryū army had dwindled to such a point that butchers and slaves were enrolled in the lists. The rebel army had been driven out of Chin-do, but a remnant had crossed over to Quelpart where the kingdom of T'am-na still flourished. Many of these rebels had been captured on Chin-do and had been taken as captives to China. Now at the request of the king they were sent back to Song-do for punishment. A curious complication arose in connection with this. These rebels, when they first went to Kang-wha had stolen the wives of many of the officials there and had carried them south. These women accompanied their newly acquired husbands to China; but [page 42] now that they were all returned to Song-do many of them again met their former husbands. Some were received back gladly while others were not wanted, owing to new arrangements which were quite satisfactory. But the king commanded that all officials who found their former wives should take them back.

The emperor, influenced by evil-minded men who exaggerated the wealth of the peninsula, demanded that Koryū send a large amount of timber to China, but the king answered that he could not accomplish impossibilities. The commissioner who had been sent was a capable man and was well liked by the people in spite of his Mongol nationality. The commissioner fell ill and was fast approaching his end. The king sent him some medicine but he refused to take it, saying that if he took it and yet died the emperor might charge the king with having made away with him by poison. So the disease ran its course and the commissioner expired amid the lamentations of the people. Their appreciation of this Mongol's kindness shows how badly they were accustomed to being governed. Their high appreciation of his mild and just government overcame even their prejudice against his birth.

It was in this same year that Kublai Khan proclaimed the name of his empire Yuan.

When the Mongol and Koryū envoys returned from Japan they were accompanied by a Japanese envoy. The king hurried them on to Peking where they were received by the emperor with great delight, who hoped that he had now gained his point. But he did not relax his preparations for an invasion, for he commanded the king to hasten the construction of boats and the collection of provisions. Everything however was hindered by the rebels on Quelpart who built there a strong fortress and made it a center from which to harry the southern islands and even parts of the mainland. The exchequer was exhausted and the people could not endure further taxation. Many of them fled from their homes to escape the exactions of the government. It is said that one day the king himself had to get along without any side dishes or condiments.

The land seemed doomed to misfortune. A marauding party of Japanese landed at Keum-ju and the people, in fear of their lives, treated them well and gave them whatever they [page 43] asked for. This the renegade Hong Ta-gu told the emperor with embellishments of his own and averred that Koryū was making friends with Japan with a view to an invasion of China. The action of the people of Keum-ju made this seem probable. This fed the emperor's suspicions of Koryū's bad faith and added materially to the overwhelming difficulties under which the land was already staggering.

The matter of the Quelpart rebels came to an issue when they began ravaging the coast of Chūl-la Province, burning at one place between twenty and thirty ships and carrying away a number of Mongol soldiers as prisoners. The following spring a strong body of Mongol and Koryū troops crossed to Quelpart, overthrew the stronghold of the rebels and placed there a garrison of 500 Mongol and 1000 Koryū troops.

The eventful year 1273 opened with a vigorous demand on the part of the emperor that the king prepare 300 vessels, for which he was to supply not only the labor but the materials as well. At the same time the vanguard of the army of invasion, 5000 strong, came to Koryū, perhaps to see that the commands of the emperor were promptly complied with. They brought 33,000 pieces of silk to use in purchasing supplies for their maintenance. Silk was the very last thing that the poverty-stricken people of Koryū wanted, but it was forced upon them and they had to buy whether they wished or not. The king in attempted obedience to the Emperor's demands assembled 3500 carpenters and other artisans necessary to the building of the boats, and the work was begun.

The Mongol governor who had been placed at P'yūngyang was a man of dark and fierce aspect and he was universally feared and hated. He also demanded the society of the fair sex and seized women right and left. Famine stared the capital in the face and the emperor was obliged to send 20,000 bags of rice to relieve the distress. In spite of the inauspiciousness of the times the crown prince who had been plighted to a Mongol princess was sent to Peking where the nuptials were celebrated. No sooner had this been done than the emperor sent to Koryū the main body of the army which was to cross the straits and attack Japan. It consisted of 25,000 men. Thus slightly did the great conqueror gauge the prowess of the Island Empire.

[page 44] King Wūn-jong died while the prince was in China and the emperor hastened to confer upon the latter the insignia of royalty and send him back to take charge of affairs at home. This prince's name was Ko, posthumous title Ch'ungryūl. The princess, his wife, did not accompany him to Koryū at first but waited to follow at leisure. When the young king arrived at Song-do his first act was to send an escort to bring his Mongol queen to him.

The events above recorded had followed thick and fast upon each other and now the great and long contemplated invasion of Japan was about to become an accomplished fact. The entire army of invasion rendezvoused on the southeastern coast of Korea, opposite the islands of Japan. It consisted of 25,000 Mongol troops under Generals Hoi Ton, Hong Ta-gu and Yu Pok-hyong; and 15,000 Koryū troops under Gen. Kim Pang-gyūng. The flotilla that was to carry this army across the straits consisted of 900 boats. Sailing from the shores of Korea the fleet made for the island of Iki near the mainland of Japan. Entering the harbor of Sam-nang they found a small garrison stationed there. Generals Kim and Hong attacked and routed this outpost, returning to the fleet, it is said, with 1000 heads. From this point they approached the mainland, landing at several points for the purpose of making a general advance into the country. The Japanese however attacked them briskly and checked the advance, but were themselves checked by a Koryū General, Pak, whom the Mongols praised highly for his valor.

It was a foregone conclusion that the allied Koryū and Mongol forces must retire sooner or later. Forty thousand men could do nothing on the Japanese mainland. So they retired slowly back to their boats. Nature aided the Japanese, for a storm arose which wrecked many of the boats and many more were scattered, so that the total loss to the allied forces was something over 13000. The scattered remnants of the fleet rendezvoused as best they could at the harbor of Hap and from there made their way back to Koryū. So ended the first attempt to subdue the Land of the Rising Sun.

Meanwhile events were not at a standstill in the peninsula. The king went as far as P'yūng-yang to meet his bride. Escorting her back to the capital he gave her a palace of her [page 45] own, fitted up according to her fancy. The records say that she had sheep skins hanging in the doorways. This would probably be in accord with Mongol ideas. The former Queen was lowered to the position of second wife or concubine. The Mongolizing tendency had now gone so far that the king ordered the officials to adopt the Mongol coiffure. The order was not obeyed until after long and heated debate, but at last the conservatives were voted down and all submitted to the new style. At the same time the Mongol dress was also adopted.

An amusing incident is reported as having occurred about this time, A courtier named Pa-gyu observed to the king, "The male population of the country has been decimated but there are still plenty of women. For this reason it is that the Mongols take so many of them. There is danger that the pure Koryū stock will become vitiated by the intermixture of wild blood. The king should let each man take several wives and should remove the restrictions under which the sons of concubines labor." When the news of this came to the ears of the women they were up in arms, at least the married portion; and each one read to her spouse such a lecture that the subject was soon dropped as being too warm to handle. When the king passed through the streets with Pa-gyu in his retinue the women would point to the latter and say "There goes the man who would make concubines of us all."

In spite of the failure of the plan of invasion, the emperor could not believe that Japan was serious in daring to oppose his will and so sent another envoy demanding that the Japanese sovereign come to Peking and do obeisance. We may well imagine with what ridicule this proposition must have been received in the capital of the hardy islanders.

Chapter VIII.

A Queen huntress....general tax.... a jealous Queen....tribute....a thrifty Queen....lack of filial piety....a termagant....Mongol influence at its zenith....second invasion planned....corrupt courtpreparations for the invasion....expedition sets sail....difficulties [page 46]terrible catastrophe....survivors retreat....new preparations....the plan given up....corruption....famine in China.... northern cannibals....at last driven back....a son's rebuke.... Timur Khan makes changes....king abdicates....family difficultiesan abject king....new slave law....king goes to Peking... Ch'ung-sūn ascends the throne....a disgusted courtier....a kingless country....eunuchs elevated....reconstruction....king of Mukden....pander to the Mongol court....king's father banished.... silver coin.

The sporting proclivities of the Mongol queen of Koryū were an object of wonder and disgust to the people, for she was accustomed to accompany the king in his expeditions and was as good a horseman as any in the rout. It may well be imagined that the finances of the country were in bad shape, and it was found necessary to reconstruct the revenue laws to meet the constantly recurring deficit. For the first time in the history a general tax was levied on all the people, high and low alike. Hitherto taxes had been levied only on the better class of people. This tax was called the *hop'o* which means "house linen," for the tax was levied in linen cloth. This shows that although coin circulated, barter was as yet the main method of interchange of commodities.

The custom of dressing in white must be a fairly ancient one for we learn that at this time the government ordered the use of blue instead of white, as blue is the color that corresponds to east. The birth of a son to the king's Mongol consort was the signal for great rejoicings and festivities. Everyone offered congratulations, even the discarded queen.

It is said that the king paid some attention to this former queen and that it aroused the fierce jealousy of the Mongol queen. She declared that she would write and complain to the emperor that she was being ill-treated. She was dissuaded from this by the earnest entreaties of the officials. At the same time a further concession was made to the Mongolizing tendency by changing the names of official grades to those in use among the Mongols.

The emperor had not given up his plan of subduing Japan, and for this purpose he began the preparation of boats in the south of Korea, calling upon the Koreans to supply all the requisites. But this was not the only use to which he put his Koryū vassal, for he also demanded women and [page 47] pearls; the former were taken from the men and the latter from the women; and both were sent to the Mongol court.

The Mongol queen of Koryū was a thrifty woman and let no small scruples stand in the way of the procuring of pin-money. She took a golden pagoda from one of the monasteries and melted it down. The bullion found a ready market. She also went into the ginseng raising business on her own account, taking people's fields by force and marketed the crop of ginseng in Nanking, where it brought a good price. She thus turned an "honest" penny. But it all went against the aristocratic tendencies of the king. That the queen was not without a touch of superstition is shown by the fact that she desisted from accompanying the king to the grave of Wang-gon when told that the spirit of the founder of the dynasty was a strong one and that if she went she might be attacked by some dangerous disease.

When someone hinted to the queen that the former queen was plotting against her life she promptly had her seized and put to the torture, and it would have cost her her life had not the officials interfered and won the inquisitors over to clemency. But her oppression of the people went on unchecked and she sequestered so much of their property that hundreds of people were driven into actual mendicancy. Even when news of her mother's death reached her she stopped feasting but a short time, to shed a few conventional tears, and then resumed her revels. This was perhaps her greatest offence in the eyes of the people of Koryū. But her affection for her husband was very real for we learn that when he was taken sick and she was told that it was on account of her lavish use of money, she stopped building, sent away her falcons and restored a gold pagoda to the monastery from which she had taken it. She had ideas of her own as to the proper treatment of women by the sterner sex, for when the king preceded her in one of the processions she turned back and refused to go. The king went back to pacify her but she struck him with a rod and gave him a round scolding. She was meanwhile doing a stroke of business in sea-otter skins. She kept a large number of men hunting these valuable animals, but when she found they were "squeezing" half the catch she imprisoned the offenders.

[page 48] It was not till 1279 that all the officials, high and low, military and civil, had adopted the Mongol coiffure and dress. It was now that the Mongol influence was at its zenith in the peninsula. In this year the whole royal family made a journey to Peking and it was the signal for a grand festival at that capital. It put an end once for all to the suspicions entertained by the emperor relative to the loyalty of the king of Koryū. The busybodies therefore found their occupation gone. On their return the queen resumed building operations, seized over 300 of the people's houses and had a thousand men at work erecting a palace.

Meanwhile what of the Mongol envoy who had been sent to Japan with his daring demand that the Japanese sovereign go to Peking and do obeisance? He had been promptly killed, as might have been anticipated. When the king sent word to Peking that the emperor's envoy had been killed, another invasion was immediately decided upon; and the king was charged with the duty of preparing 900 vessels to transport a great army of invasion across the straits. The king was hardly prepared for such an undertaking. He was spending his time in revelry and debauchery. He called to Song-do all the courtezans, sorceresses and female slaves and had them join in singing obscene songs for the delectation of his guests. His manner of life was in no sense worthy of his position. It is not surprising therefore that famine found its way to Koryū the following year, and the emperor had to give aid to the extent of 20,000 bags of rice.

The king wanted to lead the army of invasion, and so the emperor called him to Peking to discuss the matter. But Hong Ta-gu talked the emperor over and secured the post of general-in-chief himself. He raised 40,000 regular troops and another general raised 100,000 more among the vassal tribes. The king advised that only the men from the dependent tribes be sent, but that their number be increased. To this the emperor did not consent, and soon the king came back to his capital where he went to work preparing the 900 boats, 15,000 sailors and 10,000 bags of rice, together with many other things that would be needed. The emperor sent Hong to superintend these preparations and the king, being thrown completely into the shade, could do nothing but obey orders.

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The Products of Korea.

It is my intention to give, in a series of papers, a brief account of the chief products of Korea and the places where each is produced most abundantly or to best effect. In order to do this it will be necessary to follow some logical order. We will therefore consider the cereals first, then the fruits and vegetables, then the minerals, and then the animals, fishes, reptiles and other living products; after which will come the leading industrial products.

It is hardly necessary to say that the chief cereal of Korea is rice. The Koreans say that it originated in Ha-ram (***) in China in the days of the Sil-long-si (***) a dynasty that existed from 2838 B.C. to 2698 B.C. The name Sil-long itself means "Marvelous Agriculture" The name was doubtless given at a later time. The first rice was brought to Korea by Ki-ja in 1122 B.C. together with other cereals. Before that time the only grain raised in Korea was millet. At first, of course, rice was confined to the north-western part of Korea, but the Whang-I (**) tribe which Ki-ja found occupying portions of the Whang-hæ Province of to-day became split up, and a portion fared southward until they reached the four tribes which later became Pyön-han. They were the first to introduce rice into southern Korea. This may have happened between 600 and 1000 B.C. or even earlier. When Pyön-han was taken by Ma-han, about a century before the Christian era, rice went into south-western Korea and almost simultaneously into Chin-han in the south-east. After the founding of the [page 50] Kingdom of Sil-la in 57 B.C., envoys from the kingdoms of Ye (*) and Mäk (g) just to the north, took back seed rice, and thus introduced it into what is now Kang-wün Province. But while rice flourished remarkably in the southern portions of the peninsula, the central eastern portion was too mountainous and sterile. For this reason rice has never flourished in the province of Kang-wün excepting in the prefectures of Wün-ju, Ch'un-ch'ün, Kang-neung and portions of Whe-yang. It is the poorest rice country in the peninsula. Rice worked its way north from Ma-han and south from Chosün until the interval between them was spanned, namely the present provinces of Ch'ung-ch'üng and Kyüing-geui. About 600 A.D. envoys from the Suk-sin tribe, which lived just north of the Tuman river, brought presents to the court of Cho-sün in P'yüing-yang. They carried back, among other presents, some seed rice; but they had to pass through the territory of the Ok-jo (**) tribe which occupied north-eastern Korea. They were attacked by Ok-jo people and robbed of half their seed rice. Thus it came about that the present province of Hamgyüing was supplied with rice. But rice does not grow well there. Ham-gyüing stands next to Kang-wün Province in this respect. The only districts in this province where rice grows well are Ham-heung, Kyöing-heung, Yöing-heung, Tukwün and An-byün.

There are three kinds of rice in Korea. First, that which is grown in the ordinary paddy fields. This is called specifically the tap-kok or paddy-field rice. This is used almost exclusively to make *pap* the ordinary boiled rice. Then we have the chün-gok or field-rice. This is the so-called upland rice. This is a drier rice than the paddy-field rice and is used largely in making rice flour and in brewing beer. The third kind is the wha-jün-gok or "fire-field rice". This is grown exclusively on the slopes of mountains. It is more like a wild rice. The term "fire-field" probably comes from the fact that most of it is grown in the south and *wha* or fire is the element corresponding to south; so instead of saying south-field rice they say "fire-field" rice. It may be also because it is grown almost always on the south side of a mountain, which of course has the most sun. This rice is smaller and harder than the other kinds and for this reason [page 51] it is mostly used to supply garrisons, since it withstands the weather and will last much longer than the lowland rice. Under favorable circumstances the lowland rice in store will last five years without spoiling but the mountain rice will last ten years or more.

The enemies of rice are drought, flood, worms, locusts, blight and wind. It is the most sensitive to drought while on the other hand the fact that the best fields are the lowest in the valleys makes it most susceptible to injury from floods. The worm attacks the rice only occasionally but is extremely destructive when it comes, even as cholera is among men. The only way this plague can be averted, so the Koreans believe, is for the king to go out into the fields, catch one of the worms and bite it and say "Because of you my people are in danger of starvation; begone!" At the same time sacrifice is made to Heaven. Such a plague occurred during the reign of Yüing-jong (1724-1776). The king went outside the north-east gate and sacrificed on the north altar. It was terribly warm and the ground was literally parched. He would not allow the officials to support him to the altar but walked unsupported and his head uncovered. He knelt and besought Heaven to avert the plague, while the perspiration flowed down his back and dropped from his beard. He arose and walked down into the fields and taking a worm between his teeth pronounced the formula. No sooner had he entered the gate of the city than the rain came down in torrents, so they aver, and the year turned out to be a "fat year". They also say that since that time, however many worms there may be in other parts of Korea, that field has never been molested. If there is a plague of locusts the same ceremony takes place, or did take place, except that instead of biting a worm the king took a blunt pointed arrow and shot it among the flying locusts, at the same time adjuring them to depart. There is also the *chi-han* or "ground-drought" to be contended against. This sometimes happens in spite of rain and is attributed to some kind of "fire" in the soil which destroys the roots of the grain. In this case the king was accustomed to go out to a rice field in the palace enclosure, make a fire of charcoal before the field and sacrifice. The charcoal, made of oak wood, is supposed to have power to draw to [page 52] itself any evil humor which may be in its

neighborhood. Perhaps the Koreans may have had some notion of the disinfecting properties of charcoal.

The finest piece of rice-land in Korea is a board plain situated in the two districts of Keum-gu and Man-gyŭng in Chŭl-la Province. The two districts were named from the plain which is called Keum-gu Man-gyŭng Plain (****) and means "The Golden Valley a Boundless Sea of Waving Grain". It is said that when the monk Mu-hak, who had so much to do with the founding of the present capital, neared his end he asked to be buried in the midst of this vast rice plain. He, being a monk, had no son to perform the sacrificial rites before his grave and so he asked that the people living there each give one gourd of rice a year and with the combined amount purchase the materials for sacrificing to his departed spirit.. The place of his grave is today unknown but every year the people give their rice and sacrifice to Muhak the monk. Here is a pretty combination of Buddhism and Confucianism.

The following is a free translation of perhaps the most celebrated Korean poem on rice.*

The earth, the fresh warm earth, by Heaven's decree,
Was measured out, mile beyond mile afar;
The smiling face which Chosŭn first upturned
Toward the o'er-arching sky is dimpled still
With that same smile; and nature's kindly law,
In its unchangeability, rebukes
The fickle fashions of the thing called Man.
The mountain grain retains its ancient shape,
Long-waisted, hard and firm; the rock-ribbed hills,
On which it grows, both form and fiber yield.
The lowland grain still sucks the fatness up
From the rich fen and delves for gold wherewith
To deck itself for autumn's carnival.
Alas for that rude swain who nothing recks
Of nature's law, and casts his seedling grain
Or here or there regardless of its kind.
[page 53] For him the teeming furrow gapes in vain
And dowers his granaries with emptiness.
To north and south the furrowed mountains stretch,
A wolf gigantic, crouching to his rest.
To East and west the streams, like serpents lithe,
Glide down to seek a home beneath the sea.
The South – warm mother of the race – pours out
Her wealth in billowy floods of grain.
The North – Stern foster-mother – yields her scanty store
By hard compulsion; makes her children pay
For bread by mintage of their brawn and blood.

*The original of this was written by Yun Keun-su (***) at about the time of the great Japanese invasion. He was thirteen years old at the time and it is said of him that he could write so well that rough paper would become smooth beneath his brush pen.

The Status of Woman in Korea.
(third paper.)

In the last paper we mentioned some of the more important occupations that are open to women. The list there given could be supplemented by many more of a local nature. For instance the women of Kwang-ju are celebrated for their skill in glazing white pottery. They do it much better than men. The women of Whang-hă province are also skillful at glazing the *sak-kan-ju*, a kind of brown jar. Most of the crystal which Koreans use for spectacles comes from Kyung-sang Province, and women are much more skillful than men in selecting the stone and in determining the quality of crystal before it is cut. Women are also very skillful in preparing ginseng for the the market. This is done mostly in the vicinity of Song-do. The women of Sŭng-ch'ŭn in P'yŭng-an Province far excell the men in raising and curing tobacco, and Sŭng-ch' ŭn tobacco is celebrated as being by far the best in Korea. Women are also good at making medicine, at certain processes connected with paper making, at making pipe-stems, at splitting bamboo, at cutting mother-o'-pearl for inlaying cabinets, at spinning thread and at a thousand other lesser arts which do not in themselves constitute a livelihood.

We next come to the question of the relative wages which women receive. And first, without comparing them with the men, let us inquire what forms of female labor are most remunerative. It is rather difficult to determine, for remuneration [page 54] depends entirely upon skill and there is no such thing as a regular salary for any woman worker. But as a general rule it will be found that next to the dancing girl the pay of the lady physician is about the highest of any. Next in order we might perhaps put the female acrobat or juggler, although the fortune-teller might receive about

as much. The go-between, or matrimonial agent, gets good pay, though it is a precarious living. The same may be said of the wet-nurse or "milk-mother." The woman who is skillful at putting on cosmetics is also well paid. The teacher or tutor in a gentleman's family receives no pay whatever, although she may be given a present now and then. Among female artisans the pay depends so largely upon the amount that a woman can do and the quality of her work that no rule can be laid down, but the sewing woman, the comb maker, the head-band maker and the weaver are most likely to make a good living.

As to the amount of money actually received we can say but little, as all female work is piece work; for while a female physician may make anywhere from ten to forty dollars a month, an acrobat's pay may be as low as four dollars or as high as sixty dollars. The lady physician would get her chair-coolie hire and about a dollar for each visit. The acrobat's work is very uncertain. She would probably get four dollars a day while working. The fortune-teller gets eight cents for each fortune she tells and it takes from an hour and a half to two hours. But in certain cases she might receive as high as twenty dollars for a single forecast.

The go-between gets from five to eight dollars for each case, but her income is determined entirely by her thrift and honesty. The woman who applies cosmetics to the face of a bride gets from ten to sixteen dollars for each job and anyone who has seen a Korean bride in her stucco will say the money is well earned.

A good seamstress would earn about a dollar a day and a comb-maker or head-band maker would make about the same. The wet-nurse receives about forty cents a day besides her food, but the foreigner has to pay twenty and support her lazy husband.

In comparing the wages of women with those of men we find somewhat less of difficulty. In sewing, weaving, [page 55] comb making, fishing, head-band making, doctoring, glazing pottery, preparing ginseng, salt making, shoe-making, exorcism and many other forms of labor the wages of men and women are the same. In fact if a woman can make a thing as quickly and as well as a man she will receive as high pay. In this respect the Korean woman has the advantage of the American or European female artisan.

There are other forms of work in which the woman receives less than a man. For instance in farming, shop-keeping, fortune-telling, tobacco raising, and in general in whatever other forms of labor men and women are both engaged the woman as a rule will receive less than the man, but it is not because of her sex. It will be because a woman has not the requisite strength or ability to do work equal to a man's work. But the matter of relative wages is complicated by the fact that in the different provinces different rules prevail; for instance in the southern provinces of Ch'ul-la, Ky'ung-sang and Ch'ung-ch'ung, women's wages compare more favorably with men's than in the northern provinces. We may lay it down as a rule in regard to the common day laborer's wage in Korea that a woman will receive practically as much as a man.

But rather more interesting than all this is the question of female education. The relative degree of education as between men and women is not thoroughly understood by foreigners, judging from what we see about it in print. It is commonly believed that education is almost wholly confined to the male portion of society, but I think this opinion must be somewhat modified. Among Korean gentlemen there are practically none who have not at some time or other studied the Chinese character more or less thoroughly. It is probable that out of an average lot of Koreans who have studied Chinese not more than five in one hundred can take up a Chinese work and read it intelligently at sight as an English boy of fifteen would take up ordinary good English prose and read it. This opinion is not mine merely but has been verified by reference to many well-informed Koreans. As for women of the upper class, it is estimated that about four in ten study at least through the Thousand Character Classic, but the proportion of those who can read a Chinese book is much smaller than among the men. Perhaps one per cent of ladies who study Chinese [page 56] gain enough knowledge of it to be of actual use in reading. As we have before said, girls of the upper class are taught only by their fathers or brothers or by a female tutor. Among the middle and lower classes there are practically no women who ever study Chinese. Among the men of the middle class very many study a few Chinese characters but they seldom get enough to read more than the mixed script of the daily paper in which the grammatical construction is purely Korean. Almost all ladies who study Chinese at all know enough of it to read the paper, for this requires only a knowledge of the meaning of about 1500 Chinese characters.

The Korean native alphabet or on-mun is often called "the woman's writing." It was not so intended when it was made but such has been the result. The knowledge of this magnificent alphabet is extremely common among Korean women. Practically all ladies know it. If one of them is lacking in this she will be looked upon much as a western lady would be who should speak of George Elliot as a gentleman. Among middle-class women something less than half are conversant with the native character; perhaps thirty per cent. Among the lower class there is practically no knowledge of any writing.

So much for the basis upon which an education is built, though we recognize that education does not all depend upon books and book knowledge. We next ask what the Korean woman reads and studies. The one work that Korean women must master, without fail, is the Sam-gang Hang-sil (** **) or "The Three Principles of Conduct." These three principles are (1) Treatment of Parents, (2) The Rearing of a Family, (3) House-keeping. We humbly submit that while this curriculum would not result in what we might call a liberal education, it forms a magnificent basis for an education. A woman deserves and needs as good an education as a man, but the three subjects above given are indispensable in any scheme which looks toward preparation for a successful life. While we cannot but praise the Koreans for insisting upon these, we have reason to complain that they too often stop there. Many women of the middle class also study this work and many, who cannot read, learn it by proxy. The book is written in Chinese and in Korean on alternate pages. [page 57] Next to this comes the O-ryun Hang-sil (****) or "The Five Rules of Conduct." This is

also written in Chinese and Korean and is the same as the Chinese work of the same name with very few additions from Korean history. This is studied nearly as much as the *Sam-gang Hǎng-sil*, by the women of Korea. There is one other important work, the *Kam-ōng-p'yŭn* (***) "A Book of Interesting and Proper Things," being a mass of anecdotes illustrating the various virtues and vices. There are also the five volumes of *So-hak* (**) or Primary Literature. They include the same subjects as the *O-Ryŭn Hang-sil*, namely the relation between father and child, king and subject, husband and wife, old and young, friend and friend; and also all kinds of good maxims and exhortations to virtue. They contain also arguments in favor of education and the pursuit of letters.

We must not forget to mention the *Yō-eui Chōng-jŭng* (****) or "Female Physician Remedy Book." This is a sort of domestic medical work dealing with pre-natal conditions, parturition and infants' diseases. It is studied only by a select few of the highest classes.

These are the books regularly studied by women, and ignorance of their contents is looked upon with a species of contempt among women of the upper class, and to a less extent among women of the middle class. But besides these books there is a very extensive literature in the native script. It contains many historical works on ancient, medieval and modern Korea, poetical works books of travel, epistolary productions, biographies, hunting and other sports, and a vast range of fiction which includes fairy tales, ghost stories, tales of love, hate, revenge, avarice, ambition, adventure, perseverance, self-sacrifice, and all the other passions and appetencies which human nature possesses in common the world over.

The palace women are the best masters of the native character. They acquire great skill in writing and they prepare *on-mun* copies of current news, government enactments and general matter for the queen and other members of the royal family to read.

Of all these books those in the first four classes, which are regularly studied, are secured only by purchase; but as for [page 58] novels and story-books Seoul abounds in circulating libraries where books are lent at two cents or less a volume, to be returned within five days. They may also be bought if so desired. They are all printed in the running or "grass" hand.

Now an important difference between the education of men and that of women in Korea is that while a man's education is almost entirely from books the woman studies and learns many other things. Of course her theoretical study of housekeeping and other domestic arts is supplemented by actual experimentation, in which she has the advantage of her brothers. But entirely outside of books there is a wide range of study for her.

As for purely ornamental arts they are not much studied by women in Korea. For instance music is studied almost exclusively by the dancing-girls, at least vocal music; and of instrumental music the Korean lady seldom learns more than the use of the *ku-mun-gŭ* which we may call, in the absence of a better term, the Korean guitar. Music has always been considered in the Far East, and indeed in the whole of the orient, as a meretricious art. And for the same reason the art of dancing is confined to a special class, and that a degraded one. The art of embroidery is the only purely ornamental art studied by Korean women and this is naturally confined to the favored few who have money and leisure. The best embroidery, however, is made by the palace women and by men who learn it as an industrial rather than an ornamental art.

As for the industrial arts we hardly need say that sewing, weaving, fishing, head-band making, cooking and all the rest of them have to be learned, but we could not include this line of study in our present review of woman's education without tiring the reader.

Such is an imperfect and fragmentary account of what constitutes a woman's education in Korea. The fact that there is practically no such thing as a girls' school in Korea, outside of those instituted by foreigners, and that girls are taught almost exclusively those things which will be of practical use to them within the walls of their own homes, is necessarily narrowing to the intellect and makes the woman [page 59] a companion to man only in a physical and domestic sense. The influence which this has upon society is too well known to need discussion here; but we cannot forbear to say that it is the experience of many foreigners who have had to do with Korean girls that these long centuries of narrow training have not impaired their intellectual capacity. It has simply lain dormant, and whenever given an opportunity it has shown itself to be easily equivalent to that of the men.

An Island without a Sea.

Near the center of Korea, where the provinces of *Kyŭngsang*, *Ch'ung-ch'ung* and *Kang-wŭn* touch each other, rises the lofty *Pi-bong Mountain* (***) or "Mount of the Flying Phoenix." Approaching it from the west by one of the deep valleys between its spurs, one's way is blocked by a high cliff which anciently afforded no means of ascent. About fifty feet up the side of this cliff there was an opening like the arch of a small gate leading apparently into a cave. The Koreans held the place in awe deeming it to be the home of some great serpent or some mountain spirit. Only once had it ever been known to be entered by man and he was a wandering monk who managed to effect an entrance, and was never seen again.

But at last the mystery was solved by the great scholar *U T'ak* (**) near the close of the *Koryŭ* dynasty. He had been sent to Nanking on some mission and there he first saw the great *Chu-yŭk* (**) or *Book of Changes*, ten volumes in all. The Ming emperor let him take it to read. After two days he brought it back and said that he had mastered it. The emperor laughed at his presumption, as if, forsooth, a man could master the *Book of Changes* in two years, to say nothing of two days; but *U T'ak* stood before the emperor and repeated the contents of all ten of the books from

memory. For this almost superhuman feat the emperor did him great honor and sent him home loaded with gifts.

On his arrival in Korea his first care was to transcribe on paper the great classic whose contents he had brought in his [page 60] head. It was thus that the Book of Changes was first introduced into Korea. But we have wandered from our proper story.

U T'ak looked upon the debauchery and excess of the last days of Koryū with disgust. He felt that the capital was no place for self-respecting men. And yet he knew that his departure would attract attention by its implied censure of the wicked court and that he would be pursued and killed. So, having made all his preparations, he left the city secretly and by forced marches reached the town of Tan-yang long before anyone could catch him. It was here that this cave existed high up the side of the cliff. This was his native town and he had determined to explore the dreaded place in search of a sure retreat from the minions of Sin-don the monk who held the king "in his sleeve," as the Koreans say. Near to the cliff there grew a tall tree whose branches, swaying in the wind, swept the threshold of the gloomy orifice which led no one knew whither.

He boldly climbed the tree, crept out on one of the branches and swung himself across to the narrow ledge. He took a candle from his pocket and with flint and steel struck a light. Looking down at the crowd of villagers who had assembled to see the rash man throw away his life he waved his hand to them and then plunged resolutely into the cave. A few feet brought him to a sharp turn, a few feet further another turn, another, and a burst of sunlight dazzled him. He found himself in a broad mountain valley hemmed in on all sides by lofty mountain walls. The only access to it was the cave opening through which he had come. The whole floor of the valley was one field of waving grain while the higher slopes beneath the encircling cliffs were covered with fruit trees of all descriptions, laden with their treasure. The only way he could account for it was on the supposition that the monk who had been seen to enter the cave, over a century before, had brought seeds and planted them; for now the whole valley blossomed like a veritable garden. Before long the villagers below were amazed to see him rolling out bags of rice from the cave and pitching them over the precipice. But first he took the precaution to cut the limb of the tree which gave a means for ascending to his retreat. The people sent him such [page 61] things as he needed by means of a basket which he let down with a straw rope. But he did not tell them the secret. They supposed some friendly dragon had taken him into partnership. His enemies came to apprehend him but he poured out a shower of rice on their heads that nearly smothered them. They knew that if they persisted rocks might follow the rice, so they gave up the chase.

In time he brought his family up to his retreat, built a magnificent house and lived in affluence. Generations passed and gradually the place filled up with dwellers and a rocky stairway was built up the cliff. It is there to-day and the valley inside the rocky arch is called the To-dam-dong (***) or "Island Pond District." Before U T'ak died he was made magistrate of the whole prefecture and because of his benign influence the Koreans say that never has that district produced a traitor, a spendthrift, a robber or a beggar; that it has never known famine or pestilence or flood; and the only thing that prevents its being an earthly paradise is that it is very hard to get salt-fish.

Christmas among the Koreans.

Among the Christian people of Korea the anniversary of the birth of our Lord is a great festival. Crowds attend the Christmas services in the churches, in the cities and the country alike. In the preparations for the festival nearly the entire membership is enlisted. Some raise the funds, others secure the tree and the evergreens for decoration. Each Christian family provides at least one lantern for the "light display" at night. The secret of its success lies in the unanimity with which the entire church enters into the spirit of the event.

The churches are decorated in truly oriental style. Arches of pine branches span the approaches. Lanterns hang from lines along the pathways and the church itself is redolent with the sweet smell of pine and cedar. Banners of red silk with gold letters and green margins tell of Jesus of Bethlehem. [page 62] White is conspicuous by its absence. It is the symbol of mourning and would not be appropriate at this time of universal joy.

The Christmas tree is especially popular with the Koreans. The pine is the only tree that abounds in Korea and to the Korean it is the symbol of long and vigorous life. So to the Korean Christian it symbolizes the undying love of Christ and gives a hint at the promise of immortality.

Giving is a prominent feature of the Korean Christmas, but it is done mostly at the church and not in the family. Koreans do not wear stockings like ours and if Santa Claus should come down a Korean chimney and reach the fireplace he would still find himself out of doors and probably very much the worse for wear.

One church made an innovation this year in the way of presents by giving each member a calendar. It is hard for foreigners to realize fully how useful a gift this is to a Korean, The regular government calendar is full of pagan notions about luck and ill-luck and gives no hint of the Sabbath. A Christian calendar is published each year, showing which days are Sabbaths according to the Korean count.

As might be expected, crowds of people are attracted to the vicinity of the church by the lights and the festive air that pervades the whole neighborhood, and advantage is taken of this to impress upon them a few of the fundamental truths of our religion.

Korean Christians remember the poor on Christmas Day. They do it as naturally as though their ancestors had been Christians for fifteen hundred years. This last year special attention was paid to the poor at our Christmas service. Last summer the greater part of Korea was visited by a terrible drought which utterly ruined the crops and brought thousands to the verge of starvation. The month of December was marked by extreme cold which added to the suffering

of the needy, and among the destitute are many Christians. The story of the suffering of the Koreans this year is a pitiful one but cannot be told here. In Korea it does not take a very large sum of money to spell the difference between life and death. For instance one yen will buy enough of their fuel for a month, and yet over one hundred persons froze to death in [page 63] Seoul during the recent cold. Many sad instances come to our ears, A family found its fuel gone. They made an appeal but unsuccessfully. That night they lay down to sleep under a small coverlet and the next day the neighbors found them, father, mother and two children, frozen to death. A mother with her child was driven by hunger from her home. They tried to reach a large town and, night overtaking them when almost there, they sat down to rest, presumably, by the wayside. They went to sleep and the next day the men of the city found them sitting hand in hand, dead in the icy embrace of the frost. But this is only one side of the story of the destitution which afflicts Korea. The following incident will illustrate a phase of it. One family, a mother and three children were several days without food, when a neighbor took pity on them and gave them some wheat. They made porridge and of this they partook, the children eating so ravenously that it resulted in the death of all three the same day. .

This year famine relief was the object in our churches in the afflicted region. The First M. E. Church, Seoul, raised a fund and on Christmas morning distributed rice and fuel to over four hundred of the destitute in the capital. The same thing was done at Chemulpo. Other churches raised funds, some larger, some smaller, for the same purpose, but whether large or small the amount of good done cannot be estimated; for, as above noted, it takes only a small sum of money to tip the balance between life and death in Korea. And this money given in the name of Jesus added to His glory in this land.

Geo. Heber Jones.

A School for the Native Character.

The causes which brought about the establishment of the new School of the Native Character, or (언문학교), are extremely interesting. It was necessary to make some repairs at the Government Medical School. The carpenters had been at work but had stopped to have a smoke, as we know they sometimes do, when one of the school teachers overheard a conversation between two of the workmen.

[page 64] "How is it, anyway, that some people have plenty of money and leisure and others have to work all day long to get enough to live?" said one of them. "It seems to me that Heaven is unfair to apportion the good things so unevenly among men."

"Not at all," answered the other, "it is not Heaven that is to blame but we ourselves. Heaven does not give success or failure. It only gives opportunities, and just in proportion as we improve them or throw them away we are successful or the reverse."

It astonished the teacher to hear an ignorant man talk with such wisdom, so he came near and said.

"I see that you are an educated man. You evidently have studied the Chinese characters diligently."

"No," replied the carpenter, "I never studied them at all."

"But how else could you speak with such wisdom as you just did if you have not studied the great books? Have you been connected with foreigners?"

"Yes," said the carpenter. "I am a Protestant Christian. The missionaries have put many good books into the native character and it is as easy to learn of these things through the native character as through the Chinese. In fact it is easier. It takes ten years to get even a little Chinese, fifteen to learn to read well and twenty to become a *mun-jang*; as you yourself know. But how many of us common people can do that? If a man wants to eat honey cakes he must have plenty of money and a high position like yours, but as for us we have to buy Japanese biscuits at three for a cent. Just so with the books; you can read the Chinese because you have money and leisure while we have to put up with the *on-mun*; but, look you, we can get as much good out of the Japanese biscuits as you do out of the honey cakes and they are much better for the digestion."

The teacher stared at him in amazement. The truth of the argument was as plain as day. He for the first time grasped the fact that if there ever is to be an enlightened Korea it must be by the use of the native character which a child can learn in a month. He bid the man good-bye in polite language and went to the Department of Education. He [page 65] related the incident to the Minister and the latter was greatly impressed and agreed that there must be a school for the native character. The teacher then went to Kim Ka-jin, one of the most liberal-minded of Korean statesmen, and laid the matter before him. He took it up vigorously. Backing was found for a school, a building was secured and a beginning has been made toward revolutionizing the whole structure of Korean education. This is the entering wedge. Today it is small but, once started, the wedge will split the dense mass of Korean ignorance and some day the Chinese character will be as great a curiosity as are the hieroglyphics of Egypt. We have always believed that, to be permanent, this movement must start among the Koreans themselves. It has so started and one of Korea's highest officials and a thorough student of the Chinese character has given it his warm approval and personal help. Now is his opportunity to put his name upon the page of history as Korea's intellectual liberator by starting a general movement throughout the country in favor of the native script - a movement like that which liberated England from the intellectual thralldom of the Latin, which gave modern Italian its first classic at the hand of Dante and which in Luther's Bible opened the eyes of the Germans to the splendid possibilities of their mother tongue.

We do not understand the arguments of those who would continue to teach Koreans the Chinese character. If

they are right, then Cadmus was wrong. The Korean alphabet is capable of conveying every idea that the Korean mind can grasp. We would not oppose the etymological study of those words which have been borrowed from China. By all means let them be studied, but phonetically. What we object to is the shameful waste of time in acquiring the ideograph.

Odds and Ends.

“The Works of Sak-eun.”

In the very interesting “Notes on Southern Korea” which appeared in the last issue of the Review, the author states that he had not been able to identify the author of the work from [page 66] which the “Notes” were translated (the Sak-eun-chip) or determine the date at which it was written, possibly the following may throw some light upon the matter.

A work frequently quoted in Korean histories is the Sageui Sak-eun **** From the similarity of names it would seem that the work from which the notes were taken might be either an edition of the Sa-geui Sak-eun or a redaction based on it by some Korean scholar. This the happy possessor of the work may be able to determine by examining into it from this stand-point.

The Sa-geui Sak-eun was written by Sze Ma-cheng a famous scholar of the Tang dynasty in China who lived about A. D. 720. Mayers tells us that Sze Ma-cheng devoted his life to the study of the epoch-marking “Historical Record” of Sze Ma-ts’ien (***) which was written about B.C. 91. It was on these Historical Records that Lze Macheng based his Sa-geui Sak-eun or “Elucidation of the Historical Records.” This together with various critical comments and additions made from time to time by various literati comprises the collection known in Korea as the Sa-geui P’yüng-nim **** which is the basis of many of the citations from Chinese history found in Korea.

If the above identification prove true the “Notes” translated will then represent the historical information prevailing in China in the eighth century concerning Korea.

Geo. Heber Jones.

Question and Answer.

Question (4) What is the history of the “white Buddha”?

Answer In the days of king Müyng-jong (**), 1545-1567 A.D., there was a high official named Kim Su-dong (***) who was so celebrated that it was a common saying among Koreans “If a son is born like Kim Su-dong the father will be a blessed man.” He was one of the finest looking men that Korea ever produced. In the matrimonial market he secured anything but a prize. Whether it was the fault of a *Chung-ma*, or “bride finder” is not told, but the fact remains that when the bridal paste was taken off her face he found that her face was twice as broad as the canons [page 67] of Korean beauty permit, that the pock marks in her face were as big as thimbles and that her eyes sloped down, giving her a most ugly expression.

When Kim Su-dong realized the truth, whatever his feelings may have been, he made no complaint whatever but bore his misfortune with the greatest equanimity. Not so his mother. With the exaggerated prerogative of the Korean mother-in-law she treated the unfortunate woman brutally. Her husband expostulated, saying that it was not the girl’s fault that she was born ugly; but the mother would listen to no excuse. She kept the girl in a dark room where no one could see her and made her work night and day. Not content with this she hunted up the go-between or “bride-finder” and had some exciting passages at arms with her, which, it is hinted, had a decidedly depilatory effect.

This went on for a couple of years during which time a son was born to the unfortunate woman. At last the mother-in-law could stand it no longer to have such a fright of a daughter-in-law about, so one day when Kim was away she drove the woman from the house with the child. The young woman had borne everything patiently but this was too much. In a terrible passion she went away to a little hovel and deliberately starved herself to death. Of course Kim could do nothing for her as long as his mother hated her so.

The night she died she sent a message to her husband and said: “I am dying and all I ask is that you bury me beside some running stream where the fresh water flowing over my body will cool my fevered spirit.”

He paid no attention to the request but buried her on a hill-side. A few nights later her spirit appeared to him in a dream and reproached him for not heeding her request, but he answered that if a body is buried beside water it will be very bad, because, as everyone knows, if water gets into a grave the dead man’s body will smell and the result will be that his relatives will swell up and die.

But the woman’s ghost persisted, and begged to be buried beside the stream which runs through the valley outside the Ch’ang-eui gate, below the water gate called Hong-wha gate. Kim told it to the king and the latter gave him a spot beside the stream and told him to obey the spirit’s mandate.

[page 68] So Kim buried her in the bed of the stream beneath a great boulder and on its surface carved her semblance. It was called the Ha-su (**) or “Ocean Water” which had been the woman’s name. In time it came to be considered a sacred place and people in passing would pray for good luck or even bring food and offer it. Some monks seeing this built a little house, confirmed the holy character of the place -and ate the rice.

This caused an addition to the name of the two characters Kwan-an (***) or "Hall of Peace." So it is known to-day as "The Ocean Water's Hall of Peace." It is the presence of the monks that has made foreigners call this the "White buddha." The face is that of a woman and an examination of the dress will show that it is a woman's garb.

They say that however high the water of the brook may be it never wets the image but flows around it like a whirlpool.

Question (5) What is the significance of rubbing a stone on a slab, set for the purpose before a shrine?

Answer. After careful inquiry we are unable to answer the question in this form. Well informed Koreans say that there is no such custom in this part of Korea but as the question came from a subscriber in the country it may be a local custom. It is just possible that the questioner may be referring to what the Koreans call *붓침바위* or "sticking boulders" which are common enough though there is no shrine near them. They are boulders beside the road with little shallow hollows scooped in their sides and people take little stones and try to make them lie in these hollows without slipping off. They try and try again and the motion looks very much as if they were rubbing the boulder with the smaller stone. They do this for good luck. If the stone sticks it is a good sign and if not it is a bad sign so they keep on trying again and again. If they succeed finally in making it stick it cancels all previous failures. This is done more by boys than by men. The little wood gatherers will set their loads down and take turns trying the "sticking stone" and if one succeeds he will cry, "O, I shall sell my load of wood quickly today." Rather pathetic, isn't it?

[page 69] Editorial Comment.

That which was inevitable has come at last, namely a definite understanding between England and Japan as to the question of the continued autonomy of China and Korea. There has been a general understanding among all the powers that the dismemberment of China is out of the question, but general understandings not binding. The present guarantee of the independence of China and Korea could hardly have been effected by a conference of all the powers together. It was necessary that two of them, any two perhaps, whose interests were large enough to count for much, should start the movement looking toward a definite settlement of the question. This convention is inimical to none of the powers nor is it a threat. Russia has stated in plain terms that she desires the independence of China and of Korea and this convention simply voices the same idea. It only goes a step further and shows that England's and Japan's interests are so vitally involved in establishing this proposition that they are willing to commit themselves definitely to its establishment. The autonomy of China and Korea means more to some powers than to others. The reasons for this are geographical, commercial, political, social and racial.

The question which all will ask is, how will this effect the Russian occupation of Manchuria. We see no reason to doubt Russia's good faith in her definite promise to give Manchuria back to China. But even if there were those who doubted it their fears would be set at rest by the publication of the terms of this convention which takes it for granted that the promise will be kept and that the markets of Manchuria will remain open to the trade of the world.

No fair-minded person can look otherwise than with satisfaction upon the building of a branch line of the Siberian Railway to tide-water on the Yellow Sea. It will prove an immense advantage to Manchuria as well as to Siberia. Russia's development of the vast resources of Siberia is as sacred and binding a duty as is the development of Canada by [page 70] Great Britain and if the Manchurian Railway facilitates this development no one can complain. But of course this does not necessitate the alienation of Manchuria from the Chinese crown. Russia has distinctly disclaimed any such intention and the present convention is only an added guarantee that China will remain intact in all her borders.

It has been pretty well demonstrated that a condition of stable equilibrium does not conduce to the welfare of the Korean people. None of these eastern countries, not even Japan herself, was able to break forth from her medieval status into nineteenth century enlightenment without help from foreign sources. What has been lacking in Korea all along is some definite policy, some ideal toward which to press. Her progress has been spasmodic and uneven. From the time when the first treaty was made with Japan in 1876 until the overthrow of Chinese suzerainty in 1894, Chinese influence was paramount and the progress made was almost purely commercial. From the summer of 1894 till 1896 Japanese influence was predominant and other ideals were introduced many of them useful but others untimely. Then came the inevitable reaction and a new set of ideas came to the fore. Since that time the conflicting interests of various powers, each unable to give its own impress to the government, have resulted in a state of equilibrium which leaves more or less to be desired in the way of economic growth, financial stability and general prosperity. If, as seems probable, the signing of this convention, which makes England and Japan coordinate guarantors of the independence of Korea, results in a preponderance of Japanese influence in the peninsula, it is reasonable to suppose that with foreign help the Government will adopt some definite policy looking toward the rehabilitation of the country's finances, the definition of the powers and prerogatives of the different branches of the Government service, and whatever else may be needed to increase and develop the prosperity of the people; for it is only by such development that Korea can become most useful to herself as well as to the world. Such influence would not imply the power to assume a dictatorial attitude. The very purpose of the convention is to guarantee the independence of the two countries, China and Korea. It does not imply the right to use Korean territory [page 71] to carry out extensive schemes of colonization, for this would

evidently contravene the express terms of the convention. In concluding this convention England and Japan undertake grave responsibilities not only to each other but toward China and Korea, In guaranteeing independence to Korea and China they are morally bound to guarantee that the independence of these two counties shall be made to mean better things for themselves (Korea and China) than any other condition would. If such is the case and they live up to their responsibilities this alliance means no mere stolid opposition to agencies of disintegration in China and Korea but an active, vigorous campaign of helpfulness which will result sooner or later in putting both these empires in a position where native initiative alone shall suffice to keep them on the track of progress.

News Calendar.

The following is the text of the Anglo-Japanese Convention signed in London on Jan. 30th 1902: --

The Government of Japan and the Government of Great Britain, being desirous of maintaining the present condition of peace over the whole situation in the extreme East, and being desirous of preserving the independence and integrity of both the Empires of China and Korea, and also in view of the existence of special relations of interest in these two countries for conferring equal advantages in behalf of commerce and industry on all countries, have hereby decided upon the following agreement: --

Art. 1. -Both High Contracting Parties, in view of their recognition of the independence of China and Korea, declare themselves to be entirely uninfluenced by any aggressive tendencies in either country, but considering the special interests of both Contracting Parties, that is, Great Britain being specially concerned in China, while Japan, in addition to her interests in China, has particular political and commercial interests in Korea, in the event of the above mentioned interests being inimically affected by any aggressive action of other Powers, or by the outbreak of a disturbance in either China or Korea requiring interference for the protection of lives and property of the subjects of either of the Contracting Parties, it is hereby agreed that either of the Contracting Parties shall be authorised to take necessary measures for the protection of the aforementioned interests.

[page 72] Art. 2. -If either Japan or Great Britain, for the purpose of protecting their respective aforementioned interests, proceed to declare war against other Power or Powers, the other one of the High Contracting Parties shall observe strict neutrality, and in addition to this, shall endeavor to prevent other Power or Powers from going to war against the allied Power.

Art. 3. -In the case aforementioned, if any other Power or Powers go to war against the allied Power, the other High Contracting party shall proceed to give assistance to the allied Power and shall jointly participate in the war, and peace shall also be arranged on the mutual consent of the two allied Powers.

Art. 4 -Both Contracting Parties hereby agree not to conclude with other Powers any agreement likely to inimically affect the aforementioned interests without consultation with the other Contracting Party.

Art. 5-When either Japan or Great Britain recognises that the aforementioned interests are in danger, the Governments of the two countries shall communicate the matter to each other sufficiently and without reserve.

Art. 6. -This Agreement shall be put in force immediately from the date of the signing of the same, and it shall be effective for five years. If neither of the Contracting Parties announces its intention of discontinuing the Agreement twelve months before the termination of the aforementioned five years, the Agreement shall be held effective until the end of one year from the day when either of the Contracting Parties announces its intention of abolishing the Agreement. But if either of the allied Powers is still engaged in war at the time of the termination of the period, the present alliance shall be continued until the conclusion of peace.

In witness whereof, the undermentioned being vested with full power from their respective Governments, have affixed their signatures hereto.

Done in duplicate in London on this 30th January. 1902. (Signed) Hayashi. Lansdowne.

At Hong-ju in Ch'ung Ch'ung Province a rich vein of coal is said to have been found and an attempt is being made to organize a company to open it up.

The Japanese whaling company made a catch of four whales within a single week, the aggregate weight being 100,000 lbs., so says the local Japanese press.

Nickel blanks to the number of 40,000,000 have been imported by order of the Korean government through the firm of

Collbran, Bostwick 6t Co. , but now that the goods have arrived the government repudiates the order. Of course the matter will be settled properly in time.

The tomb-keeper at the Tong-neung has received a polite note requesting him to be sure and deposit the trifling sum of 1,000,000 cash at [page 73] Manguri Pass or "Danger Pass" on a certain day or else the population of Korea will be suddenly lessened by one. Five policemen have been sent down to witness the demise of the faithful grave-keeper.

A gentleman named Kim living in Ta-dong, Seoul, got up one morning and found that his *Sin-ju* or ancestral tablet had been stolen. This terrible calamity completely destroyed his peace of mind but later in the day he received a letter saying that if 2,500,000 cash were deposited at a spot near the Independence Arch at a certain hour the *Sin-ju* would be returned. At the appointed time he carried 300,000 cash to the appointed place, and it was received by a suspicious looking individual who declared that the balance must be forthcoming or else the gentleman's house would be burned and his life taken. Mr. Kim on the following night carried 200,000 cash to the rendezvous but as the villain stooped to pick it up he threw himself upon the fellow and secured him. At the police headquarters the culprit was tortured into giving up his accomplice and the two forthwith expiated their crime at the end of a rope.

In view of the serious falling off in the revenues of the country owing to the famine it was determined that it would not be well to make out a regular budget for the year 1902 but apportion the money between the different departments as it happened to come in. However, His Majesty ordered that this course be not pursued but that a regular schedule be made out as usual. It was found that instead of a regular income of \$12,000,000 the government would receive this year only \$7,000,000. The ministers of the various departments met at the Finance Department to discuss the matter of apportionment between the different departments. The ordinary appropriation to the army of \$4,800,000 was cut \$1,000,000; all other military appropriations wiped out: The entire appropriation for the War Department, of \$356,000, to be discontinued and the department closed; The Education Department appropriation of \$300,000, to be cut \$50,000. The Minister of Education said that the salaries of foreign teachers could not be cut and if the appropriation is to be lessened he desires that the salaries of these gentlemen be paid directly from the Finance Department. The Council is to be discontinued. There was serious difference of opinion, especially from the direction of the War Department and things are still largely in abeyance. Meanwhile the January salaries have none of them been paid, pending a settlement of the question of apportionment. The finance minister suggested that the amount of \$30 a month given to foreign employees for house rent be cut off but the minister of education very pertinently remarked that sums already contracted for could not be easily cut down.

The Educational Department having arranged for the opening of a School of Mines and a School of Trade, has determined to postpone the latter but as the foreign instructors for the former are on the ground it must be begun.

A young Korean named Cho Man-sik was enticed by a Korean stopping in Japan to pawn his father's house and go to Japan. The father [page 74] followed and applied to the Japanese government to seize the Korean who had induced his son to run away and to send him back to Korea. This was done and the man is to be severely punished as an example to those who would lead young men astray.

Colonel Yi Kwan-ha who lives just west of the Kyong-bok Palace was visited by burglars on the night of Jan. 26th. He was bound and gagged and the household were frightened into silence, after which the burglars made a clean sweep of the house carrying away several thousands of dollars' worth of goods and money.

A man fell dead in the street near the ancestral Tablet Hall on Jan. 24th. Someone saw him fall and, in order to find out who he was, examined the contents of his pouch which contained a pawn ticket. This showed that the dead man was Choe Yong-bo of Wha-ga ward.

A Korean named So Chung-ak graduated from Tokyo University in 1900 and since that time has been connected with the Finance Department there and has learned the methods of government finance. He has lately returned to Korea.

The Home Department instructed the Mayoralty Office, the Famine Relief Commission and Police Department to make a list of needy persons in the five great divisions of Seoul. The numbers were discovered to be as follows.

The East Division, 3484 West, 5929 South, 2397 North, 6952 Central, 1901 making in all 19753

As Korea is now an Empire instead of a Kingdom the name of the Temples of the God of War outside the South and East Gates have had their names changed from Kwan-wang-myō to Kwan-je-myō.

In Nan-yang there are 373 deserted houses and in Kim-p'ō there are 524.

It is reported that Kim Ka-jin, who has held many ministerial offices, is intending to start a private school for the study of the native Korean character or alphabet, called the *on-mun*. This is a step in the right direction for just so surely as

English took the place of Latin as the Literary language of England so surely will the splendid native alphabet of Korea drive out the ideograph, and the sooner the better for all concerned

A Chemulpo merchant was "held up" on the road in Pu-p'yung and robbed. A few days later he recognized the robber at the station outside the South Gate. He called a policeman and had the robber arrested. The crime was proved and the fellow was promptly strangled.

According to the Chemulpo paper there are 1064 Japanese houses in Chemulpo with a population of 4628 which is an increase over last year of 74 houses and 413 people.

The *Whang-sung Sin-mun* says that the Law Department has sent an order to South Ch'ung-ch'ung Province to arrest and send to Seoul [page 75] five men who represent themselves to be propagators of the Greek Catholic faith and in this guise have been oppressing villagers in Hansan and Nam-p'o.

The telegraph system has been extended to the two prefectures of Kwang-ju and Mu-an. The former is near Nam-han.

As the Finance Department has not been able to turn over to the Famine Relief Commission the \$ 20,000 granted by His Majesty, 300 bags of Annam rice have been distributed, instead, to the poor of Seoul.

The attempt to make the students who have left the Foreign Language schools and the Middle School without cause pay back the money expended on them by the government has resulted in the receipt of fines to the amount of \$175.

The districts of Nam-yang, Su-w'ün, Chin-wi and In-ch'ün are infested with bands of robbers many of whom seem to have a rendezvous or a retreat on the island Ta-bu-do about thirty miles south of Chemulpo. They have a black boat in which they ply between the mainland and their island. The government has placed officers with boats to intercept and capture them.

The governor of Quelpart has been fined one month's salary for not sending in his monthly reports, as is customary.

About the first of February several hundred mounted Chinese entered the prefecture of Kap-san in the extreme north and committed serious damage. They were opposed by the border-guard but as the latter wore long hair the Chinese thought they were not regular soldiers and so treated them with contempt. Thereupon the soldiers cut their hair off in order to make the Chinese think they were properly drilled soldiers from Seoul. They then attacked the Chinese fiercely and secured a signal victory, driving the marauders across the border.

Nine merchants of Quelpart in crossing to the mainland late last December were driven in a storm to the coast of Japan in the vicinity of Nagasaki. They were cared for by the Japanese authorities and sent back to Korea about January 18th.

Korea has lately bought from English firms six maxim guns four field guns, eight mountain guns, and several gattling guns. The total cost was \$200,000. It is said that an English engineer is employed to teach Koreans the use of this artillery.

The Minister of Agriculture, etc sent a note to the Foreign Office about the end of January stating that unlicensed Chinese fishermen were fishing off the coast of northeastern and northwestern Korea and asking that steps be taken to put a stop to it. A request was thereupon sent to the Chinese Minister asking that the matter be attended to.

A curious story comes from Ch'ung-ju. When the new prefect Yi Heui-bok arrived at his post the *ajuns* or yamen-runners paid over to him government taxes which they had collected, but one of them who had collected a large amount, but for reasons best known to himself was not able to produce it, brought several bags of rice and some money to the prefect and asked him to accept it as a gift and let him have time in [page 76] which to pay up the debt. At this attempt to bribe him the prefect became very angry. He locked up the culprit, called the other *ajuns* and ordered them to bring a basin of water. In their presence he washed his ears very carefully saving that he could not afford to have his ears defiled by such evil talk.

The following provincial governors have been lately appointed; Yi Keun-ho to South Ch'ul-la, Cho Chung-heui to North Kyöng-sang, Cho Keui-ha to South Pyöng-an, Min Yong-ch'ül to North Kyöng-sang.

A former governor of Kang-w'ün Province who was in arrears to the government, fearing arrest, sent in his card to the Finance Minister and asked to be given a little time in which to refund the money but Yi Yong-ik had him arrested on the spot, confiscated his house and other property and recovered the lost money.

At a meeting of the cabinet on Feb. 18th it was decided to recall all the government inspectors from the three southern provinces, also all special tax collectors, also all gold mine inspectors and to order no more gold mines to be opened up

anywhere except in Kang-wŭn and P'yŭng-an Provinces.

A large number of people in North P'yŭng-an Province have petitioned the government to send back their late governor Yi To-jǎ, but if rumor is correct he has more important work to do in Seoul.

The Emperor of Korea has conferred upon His excellency Leon Vincart the Belgian Representative a decoration of the first order.

It is reported that M. Kato, Esq. former Japanese Envoy Extraordinary and Minister Plenipotentiary to Korea will shortly arrive in Seoul to assume the advisership to the Household Department.

On Feb. 20th Yi Yu-seung, who held many high positions under the government previous to the Japan-China war, memorialized the throne urging that the project of erecting a stone to commemorate the achievements of the present reign be reconsidered.

Yi Yong-ik resigned the vice Ministry of the Finance Department on Feb. 20th and became Treasurer of the Household Department, Cho Chung-mok was made Vice Minister of the Finance Department, Yi Kon-myting was made governor of Kyŭng-geui Province, Ko Yong-heui was made Vice Minister of Education.

The Russian Minister on Feb. 17th informed the Foreign Office that in case a Japanese subject was made Adviser to the Household Department Russia would expect the government to invite K. Alexeieff Esq. to become adviser to the Finance Department

On Feb, 20th Han Kyu-sŭl was appointed Minister of Law and Sim Sang-hun Minister of Finance.

On Feb. 21th the Foreign Office was notified of the fact that His Excellency A. Pavloff had been raised to the position of full Minister to Korea.

The Japanese paper in Chemulpo says the recently 900 sheep arrived from Chefoo. It is not known whether they are to be used in sacrificing at the Royal tombs or to stock a farm in Pu-pyŭng belonging to some enterprising Koreans.

[page 77] The rumor is abroad that in view of the Anglo-Japanese alliance the Independent Club is about to be revived in Seoul.

The Russian government has intimated to the Foreign Office that the attempt to interrupt the completion of the Telegraph line from Vladivostock to Wonsan will be looked upon as an unfriendly act and will result in strained relations between the two governments.

It is stated that W. F. Sands Esq. Adviser to the Household Department has made a communication to the Emperor consisting of ten different recommendations. Their nature is not stated but it is naturally surmised that they have to do with the new conditions which the government is called upon to face in view of the Anglo-Japanese alliance.

At Sam-gǎ on the Han River near Seoul thieves are exceedingly bold and ply their trade day and night; on the night of the 21st they entered a house and killed its master and mistress and then made away with the moveables. The police authorities have threatened the policemen with severe punishments if the criminals are not apprehended.

J. McLeavy Brown Esq. the Chief Commissioner of Customs has left Seoul en a trip around the coast in the interests of a lighthouse scheme for Korea. From Fusan he will return on the new steamer "Ang-jŭngwhan" lately purchased by the government from a firm in Japan.

Korean fishermen on the coast of Ch'ung-ch'ŭng Province have appealed to the government to put a stop to the actions of armed Japanese fishing-boats in driving Koreans off the fishing grounds.

A very unfortunate shooting affray occurred in the small hours of the morning of the 24th inst. It appears that a French subject named Rabec got into an altercation with Chinese and in the course of the struggle he drew a revolver and shot a Chinese policeman through the chest which resulted in his death. There are so many versions of the story that we will wait until official investigation has established the facts before giving the particulars

On or about the 24th inst a son was born to Rev. and Mrs. Bull of Kun-san.

If anyone wants to see a fine line of sporting goods especially in the line of shot-guns he well do will to examine the stock of R. Fujiki & Co. of Chemulpo. They have been made agents of the M. Hartly company, successors to Hartly and Graham of 313-315 Broadway, New York, U. S. A., who have a world-wide reputation. F'ujiki & Co., are carrying an

excellent line of double and single-barrelled shot guns, both hammerless and with hammer. Also a full line of ammunition, loaded and unloaded shells, No. 12 gauge and No. 10 gauge. The loaded shells carry either smokeless or black powder as the purchaser may prefer.

We have received from E. Meyer & Co., of Chemulpo a handsomely illustrated pamphlet describing minutely the unsurpassed accommodations of the steamships of the Norddeutscher Lloyd line. We do not remember to have seen anything prettier than this in the way of advertising. We advise our readers to be careful in examining this work of art or they may be tempted to start right off on a trip to Europe for no other [page 78] purpose than to get a ride on these boats. They are positively seductive.

Chi-ri San is one of the most celebrated mountains in Korea. It lies between the districts of Nam-wŭn and Un-bong in Chŭl-la Province. The Government of Korea, last autumn, began the erection of an enormous monastery at the foot of this mountain. Owing to the falling off of the revenue the carpenters and other workmen have not been paid for their work, and there are fears of an uprising among them as they number several thousand.

The sea between Fusan and Masanpo has been a favorite fishing ground with the Japanese, but of late the plying of so many steamers through those waters has largely diminished the numbers caught. And yet at present the annual catch is 10,000,000 herring and 500,000 cod. The herring used to be caught in great numbers near Chemulpo but they have entirely deserted the place since it became a frequented harbor.

Kim Chŭng-sik, the Superintendent of Trade at Chinnampo, has been appointed to oversee the repairs on the West Palace in Pyeng-yang.

The Cabinet has ordered the Minister of War to divide the garrison of 400 which is stationed at Ko-sŭng in Kyŏng-sang Province into two parts, sending 200 men to Chin-ju and to supplement the remaining 200 by enlisting 200 men locally; Also to send 100 of the 200 who are at Ul-san to Kyŏng-ju and to supplement the remainder by enlisting 100 men from the immediate vicinity.

At the Government Medical Bureau the number of cases treated during the year 1901 was 18390. This bureau is called the Kwang-je-wun. (***)

The Japanese Minister to Korea arrived in Seoul on the 8th of February.

Kim Man-su the late Korean Minister to France has arrived in Seoul and his successor Min Yong-ch'an left for his new post on the 20th inst.

The leaders of the insurrection in the military school have been tried and sentences have been imposed as follows. Cho Sung-whan to life imprisonment and twelve others to a year and a half imprisonment.

A joint Korean and Japanese company has been formed in Fusan with a capital of 50,000, for the purpose of erecting a rice-hulling mill.

On the tenth of February a man living in Tā-mu-kol, Seoul, was presented by his wife with four boy babies.

A pitiable tale comes from South Ch'ung-ch'ŭng Province giving the details of the suffering there. There have been many deaths by freezing. Half the houses are deserted. The roads are full of people half starved and pulling at the dried grass beside the road, to eat the roots. One witness says that the sights and sounds along the road are so painful that only the most determined man would care to travel on them.

On Feb. 7th a rocket, fired in the palace, landed in a government lumber-yard immediately to the south of the palace and a fire ensued which burned seven houses and \$8000 worth of government lumber. On the 9th a fire at A-o-gā destroyed ten houses, and on the same day a large house in Sa-jik-kol was burned.

[page 79] On February 22nd the native papers gave the contents of a convention between the Russian and Korean Governments which was entered into in 1900. Up to the present time it has remained more or less of a secret but now that England and Japan have entered into an agreement which includes Korea in its purview the Korean authorities have evidently determined that the publication of the terms of the agreement between Russia and Korea relative to the harbor of Masanpo and the island of Ko-je is rendered necessary. The terms of this convention provide:

- (1) That none of the land about Masanpo harbor or its approaches shall be permanently ceded or sold to any foreign power; but portions of the land may be leased to other powers for purely commercial purposes, not as naval stations.
- (2) That the same provisions shall hold in regard to the island of Ko-je which lies in the mouth of the harbor.

Such in brief are the terms of the convention; and Koreans determination to publish them as widely as possible must be interpreted in the light of events which have occurred since the secret ratification of this convention.

The Government, through the Department of Agriculture, Commerce and Public Works is making a determined effort to check the destruction of forests in Korea. A government rescript, in stringent terms, has been sent to each prefect throughout Korea to the following effect:

The preservation of forests is important for five reasons, (1) The existence of forests helps to ensure a sufficient rain-fall. (2) They help to preserve the fruitfulness of the soil. (3) They conduce to health in man. (4) They afford material for use in many important trades. (5) They add to the wealth of the country. Therefore it is ordered that throughout Korea beginning with the second moon of next year, 1903, the owners of every first-class house set out each year twenty trees, owners of second class houses set out fifteen trees and owners of third-class houses ten trees. Any man caught cutting down a tree without government warrant shall be compelled to plant two trees for each one cut down. Every year the local authorities shall keep strict account of the numbers planted and report all evasions of the law. Governors shall have cognizance of the matter and punish all local magistrates for dereliction of duty in this regard.

The few Korean residents on the island of Ul-lung or Dagelet or Matsushima have sent an urgent request that the government compel the Governor of the islands, who has absented himself for more than a year, to remain on the island, and that troops be sent to help the people in their efforts to prevent the despoiling of the forests on the island by Japanese.

The Educational Department has given its consent to the establishment of a Native *On-mun* School with Kim Ka-jin as superintendent, Prince Eui-yang as assistant superintendent, Cho Tong-wan as principal and Chi Sük-yung as secretary.

[page 80] On Feb. 15th the Russian Minister communicated with the Foreign Office to the effect that as Korea was granting Japan the right to lay telegraph cables along the shore of Korea, Russia would expect to receive the acquiescence of the Korean Government in her plan of connecting the Korean telegraph system north of Wün-san with the Siberian system at Vladivostock. The Korean Government replied that this could not be done, and it sent a company of men to demolish any telegraph line that may have been begun between Wünsan and the Tuman River. We imagine that if this commission attempts to carry out this programme in the presence of Russian telegraph constructors in the north something more than telegraph lines will be demolished.

At a great ceremony at the new Wün-heung monastery outside the East Gate on the 11th inst. 8000 monks from monasteries in the vicinity of Seoul took part. The crowd of spectators was so great that it is described by native witnesses as a "Sea of men."

On the Korean New Year's day, all men in prison for minor offences were pardoned out leaving in prison a total of 136 men.

There are some curious offences in Korea. When His Majesty was on his way to the ancestral tablet house on the 16th inst a man stood beside the road and rung a bell persistently. His Majesty ordered the apprehension of the man and the latter was asked why he disturbed the imperial procession by ringing a bell. He replied that he had come up to Seoul several months ago and had been trying every means to get an official position but without success; and he had recourse to this demonstration in order to bring himself beneath the eye of His Majesty hoping that he might be given something to do. He is now tasting the sweets of solitude in the city jail.

The house of Yun Ch'i-sun in To-wha-dong, Seoul, was entered by a burglar on the night of the 16th instant. He and his wife were both murdered and the house was ransacked for valuables. The criminal has not been apprehended.

The Mining Bureau has been removed from the care of the Department of Agriculture to that of the Household Department.

Before the departure of Min Yong-ch'an for France, as Korean Minister, His Majesty instructed him to represent Korea at the Peace Conference at the Hague.

The Police Department has again been lowered to the status of a Police Bureau.

The Department of Agriculture has sent throughout the country strongly advising the people to pay increased attention to sericulture and promising that the Government will give substantial encouragement in the effort to build up a strong industry in silk.

The Famine Relief commission has built an under-ground hut or *um* of forty-five *kan* at the barracks at Pă-o-gă for the

use of the destitute, one hundred and fifty poor people are being housed there, and fed daily on rice soup.

[page 81] KOREAN HISTORY.

MEDIEVAL KOREA.

Hong was so obnoxious to the king that he requested the emperor to remove him and let Gen. Kim Pang-gyŏng superintend the work of preparation. To this consent was given.

It was in the next year, 1282, that all the troops rendezvoused at Hap-p'ŏ, now Ch'ang-wŏn, and prepared to embark. The king went down from the capital to review the whole array. There were 1000 boats in all. Of Koryŏ soldiers there were 20,070, of Mongols there were 50,000. The soldiers from the dependent tribes, of which there were 100,000, had not yet arrived. It is hard to say just who these 100,000 men were. The records say they were from Kang-nam but they are also designated by another character in the records which would imply a different origin.

Then the whole flotilla sailed away to the conquest of Japan. They made for Tă-myŏng Harbor where the first engagement with the Japanese took place. At first the invaders were victorious and 300 Japanese fell, but when the latter were reinforced the Mongols drew back with great loss. The allied forces then went into camp where it is said that 3000 of the Mongols died of fever. Gen. Hong was very anxious to retreat, but Gen. Kim said, "We started out with three month's rations and we have as yet been out but one month. We cannot go back now. When the 100,000 contingent arrives we will attack the Japanese again." Soon the reinforcements came.

The invading army now pulled itself together and sailed for the mainland of Japan. As they approached it a storm arose from the west and all the boats made for the entrance of the harbor together. As it happened the tide was running in very strong and the boats were carried along irresistibly in its grip. As they converged to a focus at the mouth of the harbor a terrible catastrophe occurred. The boats were jammed [page 82] in the offing and the bodies of men and the broken timbers of the vessels were heaped together in a solid mass, so that, the records tell us, a person could walk across from one point of land to the other on the solid mass of wreckage. The wrecked vessels contained the 100,000 men from the dependent tribes, and all of them perished thus horribly, excepting a few who managed to get ashore. These afterwards told their story as follows: "We fled to the mountains and lay hidden there two months, but the Japanese came out and attacked us. Being in a starving condition, we surrendered, and those of us who were in fair condition were made slaves and the rest were butchered."

In that great catastrophe 8,000 Koryŏ soldiers perished, but the remaining Koryŏ and Mongol forces, beholding the miserable end of the main body of the invading army, turned their prows homeward and furled their sails only when they entered a Koryŏ harbor.

At first the emperor was determined to continue the attempt to subdue the Japanese, and immediately sent and ordered the king to prepare more boats and to furnish 3,000 pounds of a substance called in the records *tak soé*. The character *tak* means a kind of wood from whose pulp paper is made, and the character for *soé* means metal, especially such as is used in making money. Some have conjectured that this refers to paper money, others that it simply meant some metal.

The following year, 1283, changed the emperor's purpose. He had time to hear the whole story of the sufferings of his army in the last invasion; the impossibility of squeezing anything more out of Koryŏ and the delicate condition of home affairs united in causing him to give up the project of conquering Japan, and he countermanded the order for the building of boats and the storing of grain.

The record of the next few years is hardly worth writing. The royal family went to Peking with 1,200 men as escort and remained there six months. Returning, they spent their time in trampling down good rice-fields in the pleasures of the chase and in seeking ways and means of making government monopolies of various important commodities, especially salt. On a single hunting expedition 1,500 soldiers accompanied [page 83] the royal party afield. The queen developed a strange propensity for catching young women and sending them to her people in Peking. A law was promulgated that before a young man married he must notify the government. This was done for the purpose of finding out where marriageable girls lived so that they could be the more easily seized and sent to China. One official cut off his daughter's hair when he found that she was to be sent to China. The king banished him for this and beat the girl severely. It is said that these girls upon arriving in China became wives, not concubines.

In 1289 a famine in China resulted in a demand for 100,000 bags of rice from Koryŏ. The king was at his wits end but by great exertion and self-sacrifice on the part of the officials 60,000 bags were collected. They were sent by boat, but 6000 were destroyed in a storm and 300 men were lost.

But now in 1290 a new element of danger appeared in the shape of the wild tribe of T'ap-dan across the northern border who began to ravage the outlying Koryŏ towns. When they had penetrated the county as far as Kil-ju the king sent an army against them, but more than 20,000 came swarming down from the north and seized two districts in Ham-gyŏng Province. They ate the flesh of men and dried the flesh of women for future consumption. The Koryŏ troops held them in check at first. The emperor sent 13,000 troops to reinforce the Koryŏ army. In spite of this, however, the king felt obliged to take refuge in Kang-wha for fear of surprise. The following year the T'ap-dan savages came as far south as Kyŏng-geui Province and all the officials and many of the people fled before them. It was a literary man of Wŏn-ju who was destined to be the first to bring them to a halt. Wŏn Ch'ung-gap gathered about him all the strong men of the neighborhood and drove back the van of the invading force. Then the great body of the savage horde came and

surrounded the town. Wūn killed the messengers they sent demanding surrender, and sent back the heads as answer. A desperate attack was made but the little garrison held firm till by a lucky chance a rumor of some kind caused a panic among the attacking forces and in the stampede that followed every man's sword was at his neighbor's throat. While this [page 84] was going on Wūn and his fellows made a sudden sally and captured the savage chief To Cha-do, and sixty of his attendants were cut down. The rabble then took to their heels and from that day never dared to attack any considerable town. The spell of terror which had held the people of Koryū was now broken and they found no more difficulty in keeping these savages at arm's length. Ten thousand Mongol troops arrived and began a campaign against these freebooters and in Ch'ung-ch'ung Province had a splendid victory over them, leaving, it is said, a line of thirty *li* of dead as they pursued the flying enemy. When the Mongol troops went back home, their general told the emperor that the war had destroyed the crops of Koryū and that 100,000 bags of rice must be sent. The emperor consented, but when the rice arrived the officials and men of influence divided the rice among themselves, while the people went without.

All this time the crown prince was suffering a lively feeling of disgust at the sporting propensities of his father, and now that he was about to return from Peking he wrote his father a very sarcastic letter saying, "As all the public money has been used up in hunting tournaments you must not lay an extra expense upon the treasury by coming out to meet me." The king was ashamed and angry but went as far as P'yūng-ju to meet his son and took advantage of the occasion to hunt along the way.

That Kublai Khan harbored no ill-will against the Japanese on account of his failure to conquer them is shown by his sending back to their country several Japanese whom the Koreans had caught and carried to Peking. Two Koryū men carried them back to Japan; but the Japanese did not return the courtesy, for the two Koryū messengers were never seen again.

The king and queen were both in China when the emperor Kublai died and they took part in the funeral rites, although the Mongol law forbade any outsider to participate in them. Timur Khan succeeded Kublai. He apparently had no intention of invading Japan, for of 100,000 bags of rice which had been stored in Koryū for that purpose, he sent 50,000 to the north to relieve a famine-stricken district. He also gave back to Koryū the island of Quelpart which had [page 85] been in Mongol hands since the time when the Mongol and Koryū soldiers had put down the rebellion. From this time dates the use of the name Ché-ju, which means "District across the water," and by which the island has ever since been known.

The king had now completed his cycle of sixty-one years and the soothsayers were appealed to to read the future. They said evils were in store and he was advised to give amnesty to all but capital criminals, repair the tombs of celebrated men, give rice to the poor and remit three years' revenue. But gray hairs had not brought wisdom to the king. His time was spent in frivolity and sensuality. The crown prince looked with unfriendly eye on these unseemly revels and when, in the following year, 1297, his mother, the Mongol princess, died, he claimed that her death was due to one of the favorite concubines, and as a consequence the suspected woman was killed. The prince had married a Mongol princess in China and now at her summons he went back to China. The old man, bereft of both wife and concubine, wrote the emperor that he wished to surrender the reins of power into the hands of his son. The emperor consented and in the following year the prince was invested with the royal insignia, while his father was honored with the title "High King." The new queen was a Mongol and as she came to the Koryū capital a new palace was constructed for her. But her royal husband saw fit to follow the example of his forbears and take to himself a concubine. The queen, by her frequent exhibitions of jealousy, lost what little love her lord had ever felt for her. She was not long in letting the state of affairs be known at Peking and soon an imperial mandate arrived consigning the concubine and her father to prison. Then another came remanding both to China. Then a high monk came to mediate between the king and queen. This proved ineffectual and the emperor commanded both king and queen to appear before him in Peking. It was done and the royal seals were put back into the hands of the aged king. The prince and his unhappy queen were kept in China ten years.

The close of the century beheld an old dotard on the throne of Koryū, so incapable of performing the duties of his [page 86] high office that the emperor was obliged to send a man to act as viceroy while the old man spent his time trifling with mountebanks and courtesans. The records state that he had lost all semblance to a king.

The viceroy whom the emperor had sent was named Whal-yi Gil-sa, and one of his first proposals was to do away with slavery; but objection was raised that then a slave might become an official and use his influence to wreak vengeance upon his former master. So a law was made that only the eighth generation of a manumitted slave could hold office.

In 1301 an envoy was sent to Peking to make the audacious proposal that the crown prince's wife should be made the wife of a Korean official named Chong. This was because the Koryū officials believed she had been criminally intimate with him and they were anxious to get the prince back on the throne. An official originated the scheme of having this Chong take the prince's wife and ascend the throne himself, but the emperor ordered him thrown into prison. When this had been done the aged king sent an envoy pleading that the prince be sent back to him. As this was not granted the king himself went to Peking where he lodged at first at his son's house, but after a quarrel with him moved to the house of the discarded princess, his daughter-in-law. The emperor tried to mediate between father and son but without effect. Then he tried to send the old man back to Koryū; but rather than go back the aged king took medicine to make himself ill and so incapable of travel. He was fearful that he would be assassinated on the way by his son's orders.

The emperor died in 1308 and was succeeded by Guluk Khan. This young man was the friend of the prince, and as a consequence the old king was thrown into prison, his nearest friends killed or banished and the young man was

raised to a high position under the Chinese government and his friends, to the number of a hundred and eighty, were made officials. But it was the old man that the emperor finally sent back to Koryū to rule at the same time he making the prince king of Mukden. Though so far away from the capi tal of Koryū the prince was the one who really ruled Koryū, so the records say. The father soon died and the prince [page 87] immediately proceeded to Song-do and assumed the throne in this same year 1308, His posthumous title was Ch'ung-sūn.

He had been kept out of his own so long that he now proceeded to make up for lost time, and vied with his father's record in revelry and debauchery. It is said that a courtier took an axe and went to the palace, where he asked the king to decapitate him as the sight of these excesses made him hate life. The king was ashamed, though we are not told that he mended his ways.

In his second year he revived the government salt monopoly and put the money into his private purse. Heretofore it had been divided between certain monasteries and officials. The Mongol empress made him furnish large quantities of timber from Pāk-tu Mountain, floating it down the Yalu. It was used in the building of monasteries. The whole expense was borne by the king. The latter was now spending most of his time in Peking. The Koryū officials earnestly desired him to come back to Song-do, but he refused. There was a constant flow of eunuchs and courtesans from Koryū to Peking and it would be difficult to imagine a more desperate condition of affairs in the king-deserted country. How it was being governed we do not know. It was probably governing itself. The rural districts, which had been laid waste by the Mongol armies and which had been deserted by their occupants, were probably being gradually occupied again and the less they heard of Song-do the better they liked it.

In the third year of his reign the king killed his son because some busybodies told him that the young man was conspiring to drive him from the throne. This shows the depths to which the court had sunk, when kings were not sure but that their own sons were their worst enemies. Orders kept coming from Peking to make certain eunuchs Princes. These orders could not be disregarded. These eunuchs had doubtless been in Peking and were known to be devoted to Mongol interests. All this time the king was in Peking where his presence began to be something of a bore. The mother of the Emperor urged him to go back to Koryū. He promised to go in the following autumn, but when the time came he changed his mind and abdicated in favor of his second son.

[page 88] The new king, named To, posthumous title Ch'ung-suk, came to the throne in 1314. One of his first acts was to take a thorough census of the people. Unfortunately the result is not recorded. The revenue laws were also changed and a new measurement of the fields was ordered with a view to a more effective collection of the revenue. The king likewise had ambitions along religious lines, for he sent 150 pounds of silver to Nanking to purchase books; and 10,800 were secured. The emperor also gave 4,070 volumes. These were doubtless Buddhist books and it is more than likely that many of the books in the Sanscrit or Thibetan character, still found in the monasteries in Korea, are copies of the works introduced into Koryū during these times.

The king who had abdicated was sent back with his son, though he had abdicated solely for the purpose of being able to live permanently in Peking. He spent his time in attending Buddhist festivals, but when he saw into what ruins the palaces in Song-do had fallen he said, "If my father had feasted less I should have had better palaces." He soon returned to to China where he devoted himself to letters. The emperor offered to make him his Prime Minister but he declined the honor. He mourned over the lack of letters in Koryū and came to realise that it was Buddhism what had proved the curse of the dynasty. He accepted the post of King of Mukden and later became Prime Minister to the emperor.

The young king went to Peking in 1317 to marry a Mongol Princess, and like his father was very loath to come back. We infer that the position of king in Song-do was so hedged about by priestcraft that was it much pleasanter for the king to reside at the Chinese court. Koryū must have been exceedingly poor after the desperate struggles she had been through and life in Peking with his hand in the imperial exchequer must have had its attractions.

At the end of a year however the king and his bride came back to Song-do. The records say that in order to induce him to come they had to bribe the soothsayers to tell him that if he did not come he would be involved in war. As soon as he arrived he began to search for unmarried women to send to Peking. He had turned pander to the Mongol court. The men of the upper classes hid their daughters and denied their [page 89] existence for fear they would be seized and sent to Peking. He himself put in practice the principles he had imbibed at the Mongol court, and spent his days in hunting and his nights in high revelry.

The king's father who had been made king of Mukden, made a trip into southern China, or at least as far south as Chūl-gang and Po-ta San where he engaged in Buddhist worship. Two years later he asked permission to repeat the visit and the emperor consented. But he was suddenly called back to Peking and ordered to go straight to Koryū. He refused and the emperor compelled him to cut his hair and to become a monk. He was banished to T'o-būn or San-sa-gyūl in the extreme north. This was because one of the Peking eunuchs, who had formerly been a Koryū man and hated the king, told the emperor that the ex-king had on foot a scheme to raise a revolt in China.

At this time there was silver money in Koryū in the form of little bottle-shaped pieces of silver, but it was much adulterated by an alloy of copper. The king gave thirty of these bottles and the officials contributed a number more; and with them a silver image of Confucius was made, indicating a slight reaction against Buddhism.

1322 the emperor, being deceived by the lying representations of the king's cousin who wished to secure the throne of Koryū, ordered the king to Peking. The latter was glad to go, but was obliged to get away secretly by night for fear of being prevented by his officials. When he got to Peking the emperor took away his royal seal and ordered him to remain there, which he doubtless was nothing loath to do. The officials of Koryū joined in a letter begging the emperor to send him back, but without success, till in 1324 the emperor died and his successor proclaimed a general amnesty, of

which the aged ex-king took advantage to return to Peking from his place of banishment in the north. The king and Queen returned to Koryū in the following year. No sooner were they settled in their palace again than they went on a pleasure trip to the Han River; but the trip ended disastrously for while away on the journey the Queen was confined and died in giving birth to a son. This shows to what extremes the passion for the chase led the court.

[page 90] Chapter IX.

Horrible excesses. . . a royal desperado. . . martial implements proscribed another scapegrace. . . general suffering. . . taxes increased . . . emperor furious. . . a general cleaning out. . . the kings. . . beginning of the great Japanese depredations.... king supplanted.... a memorial. . . omens of the fall of the dynasty ...Buddhism ascendent.... a traitor falls. . . costly festival trouble in China the rising Ming power restiveness under the Mongol yoke Yi Whan-jo appears upon the stage. . . genealogy place of origin . . . Mongol adherents try to make trouble . . . Mongol power opposed coinage. . . a new capital . . . divination first mention of founder of present dynasty. . . alarming Japanese raids "the mighty fallen". . . a curious spectacle. . . "Red Head robbers". . . they invade Koryū... a council. . . P'yūng-yang taken . . . panic at the capital "Red Heads" beaten. . . king favors a Mongol pretender.... the dreaded Japanese. . . king removes to Han-yang.

With the year 1329 begins a series of events that almost baffles description. The worst excesses of Rome in her decline could not have shown more horrible scenes than those which made the Koryū dynasty a by-word for succeeding generations. The king's cousin, who was king of Mukden, was always slandering him to the emperor, for he was itching for the crown of Koryū himself. Meanwile the king was building "mountains" and pleasure-houses without end and his hunters were his favorites by day and the courtezans his boon companions by night. His son was in Peking learning the ways of the Mongol court and preparing to prove as abandoned a character as his father. In 1331, at the request of the king, the Emperor made the young man king. The cares of office seem to have interfered with his debaucheries. The prince's name was Chung, posthumous title Ch'ung-hyé. He was sent to Song-do and his father called to Peking. This was well, for the young man hated his father intensely. No sooner had he assumed the reins of power then he ran to ten times the excess of riot that even his father had done. The whole of his newly acquired power was applied to the gratification of his depraved appetites and within a year so outrageous were his excesses that the emperor had to recall him in disgrace to Peking and send back the father to administer the government. [page 91] This added fuel to the son's hatred of his father.

The reinstated king continued his old courses and added to his former record another desperate crime, in that he frequently stopped a marriage ceremony and forcibly carried away the bride to become a member of his harem. It was a marvel that the people did not rise and drive such a villain from the country. When he made a trip to Peking in 1336 the emperor made him carry his son back to Koryū. He was such a desperate scapegrace that Peking itself was not large enough to hold him.

The following year the emperor promulgated a singular order and one whose cause it is difficult to imagine. It was to the effect that all swords, bows and other martial implements be put away from all Koryū houses and that no one be allowed to ride a horse; but all must go afoot. This may have been a precautionary measure to prevent the acquiring of skill in the use of weapons or in horsemanship, so as to render less probable the future use of such acquirements in an attack upon China.

At last, in 1340, the king died and it looked as if the desperate character who for one short year had played fast and loose with Koryū royalty would become king. A courtier, Cho Chūk, surrounded the palace with soldiers with a view to assassinating the young man who had not yet received investiture from the emperor, and at the same time a message was sent to the deceased king's cousin, the king of Mukden, summoning him to Song-do. The young Prince, bad as he was, had a considerable following, and a desperate fight ensued in which he was wounded in the shoulder. But Cho Chūk's forces were routed and he himself caught and beheaded. The emperor learning of this through the Prince's enemies, called him to Peking and took him to task for killing Cho Chūk, the friend of the king of Mukden; but the facts soon came out, and the Prince was exonerated and sent back to Song-do, having been invested with the royal insignia. Unlike his father and grand-father, he did not marry a Mongol Princess but took as his Queen a Koryū woman. He likewise took a large number of concubines. Not content with this he had illicit commerce with two of his father's wives. The almost incredible statement is made in the records that on one occasion, feigning [page 92] drunkenness, he entered the harem of his dead father and had the women seized and violated them. They tried to escape to China but he prevented them from securing horses for the purpose. His profligate life was the curse of the country. Nothing was too horrible, too unnatural, too beastly for him to do, if it afforded him amusement. He sent 20,000 pieces of cloth together with gold and silver to purchase many things of foreign manufacture, but what these were we are not informed. One of his amusements was the throwing of wooden balls at a mark but when this lost piquancy he substituted men for the target and frequently engaged in this truly humane pastime. General distress prevailed. Many died of starvation and many ran away to distant places and many became monks in order to escape the king's tyranny. Sons cut off their hair and sold it in order to secure food for aged parents. The prisons were full to overflowing. Suicide was a thing of daily occurrence.

The king sent to Kang-neung to levy a tax on ginseng, but as none could be found the messenger levied on the well-to-do gentlemen of the place and this was so successful that the king widened the scope of his operations and made it as hard to live in the country as at the capital. Everything that could possibly be taxed was put on the roll of his

exactions. No form of industry but was crushed to the ground by his unmitigated greed. When amusements failed he tried all sorts of experiments to awaken new sensations. He would go out and beat the drum, to the sound of which the workmen were building the palace. This building had iron doors, windows and roof. If the king's pander heard of a beautiful slave anywhere she was seized and brought to this palace which was also her prison and where she spent her time in weaving in company with many other women who had been similarly "honored." Often by night the king would wander about the city and enter any man's house and violate any of its inmates.

When this all came to the ears of the emperor he was furious. An envoy was sent to Song-do with orders to bring the wretch bound to Peking. The king came out to meet this envoy but the Mongol raised his foot and gave the wretch a kick that sent him sprawling on the ground. He was then bound and locked up and after things had been put in some [page 93] sort of shape in the capital the king was carried away to Peking to answer to the emperor. Many of the king's intimates were killed and many fled for their lives. A hundred and twenty concubines were liberated and sent to their homes.

When the king was brought before the emperor the latter exclaimed "So you call yourself a king. You were set over the Koryū people but you tore off all their flesh. If your blood should become food for all the dogs in the world justice would still be unsatisfied. But I do not care to kill any man. I will send you to a place from which you will not soon return." So he was placed on a bier, the symbol of humiliation, and sent away to Ké-yang "twenty thousand *li* away," so the records say. No man went with him save his bearers. They carried him from village to village like a dead man. He died on the journey at Ak-yang before reaching his place of exile. When the people of Koryū heard of this there was general rejoicing; and a proverb was made which runs, *Aya mangoji*. The *Aya* refers to Ak-yang where he died and *mangoji*, freely translated, means "damned."

The heir to the throne of Koryū was a lad of eight years. The emperor asked him, "Will you be like your father or like your mother?" The lad replied, "Like my mother," and thereupon he was proclaimed king of Koryū. His posthumous title is Ch'ung-mok. Orders were sent to Song-do to discharge all the servants and officials of the late king, and to put an end to all the evils which had been fastened upon the people. The iron palace was turned into a school. The examination laws were changed. Heretofore the examination had been simply with a view to ascertaining the candidate's knowledge of the classics. Now it was made to include an exegesis of obscure passages and exercises in penmanship. This was followed by an essay on "What is the most important question of the time." The emperor also ordered the establishment of a new department, to be called the Bureau of General Oversight.

The empress of China at this time seems to have been a Koryū woman and her relatives, who abounded in the Koryū capital, expected to have their own way in all matters. This new department, however, arrested and imprisoned many of them and a number died in consequence. The [page 94] empress therefore sent a swift messenger demanding the reasons for this. The reasons seem to have been good, for the matter was dropped. Of course the young king was not of an age to guide the affairs of state in person. We are left in ignorance as to what form of regency administered the government for him.

In 1348 the boy king died and the question as to succession arose. The king's younger brother Chi was in Koryū at the time; but Keui, the son of Ch'ung-suk, the twentyseventh monarch of the line, was in China. The Koryū officials asked that Keui be made king, probably because he was of a proper age to assume the responsibilities of royalty; but the emperor refused, and the following year, 1349, Chi was made king at the age of twelve, posthumous title Ch'ungjong. Keui, the unsuccessful candidate, was married to a Mongol princess, perhaps as a consolation for his disappointment.

With the year 1350 begins a series of Japanese depredations on the coasts of Koryū which were destined to cover a period of half a century and which, in their wantonness and brutality, remind us strongly of similar expeditions of the Norse Vikings on the shores of western Europe. In the second year of the young king these corsairs came, but were driven off with a loss of 300 men. Soon, as if in revenge, over 100 Japanese boats were beached on the shores of Kyūng-sang Province; the government rice was seized and many villages wantonly burned.

That same year a kingdom called Ul-lam sent an envoy with gifts to the king of Koryū.

In 1351 again the Japanese corsairs came and ravaged the islands off Chūl-la Province.

The emperor, for some reason not stated, decided to make Keui, his son-in-law, king of Koryū. He was therefore proclaimed king at the Mongol court and started for Song-do. This was the distinct wish of the Koryū officials and of course the boy upon the throne was helpless. He fled to Kang-wha and the next year was killed by poison, but by whose hand administered or at whose instigation is neither known nor recorded. This new king's posthumous title is Kong-min. [page 95] The Japanese cared for none of these changes but steadily pursued their ravages, gradually creeping up the western coast.

A Koryū man, Yi Sāk, who had studied profoundly and had passed the civil examinations in China, now returned to Koryū and memorialised the king in reference to five special points; to wit, (1) The necessity of having definite boundaries for the fields. (2) Defense against the Japanese corsairs. (3) Making of implements of war. (4) The fostering of study and learning. (5) The evils of Buddhism.

All during this reign, so say the records, there were signs and omens of the fall of the dynasty. There were earthquakes, eclipses and comets; worms ate the leaves of the pine trees in the capital, and as the pine tree was the emblem of the dynasty this was ominous; red and black ants had war among themselves; a well in the capital became boiling hot; there was a shower of blood; for many days a fog like red fire hung over the land; black spots were seen on the sun; there was a shower of white horse hair three inches long; hail fell of the size of a man's hand; there was a tremendous avalanche at Puk-san, near the present Seoul. These *ex post facto* prophecies show the luxuriance of the

oriental imagination.

In spite of the Confucian tendency which had manifested itself Buddhism had no intention of letting go its hold on the government, and we find that in his second year the king took a Buddhist high priest as his teacher, and thus the direction was given to his reign that tended to hasten it toward its fall. He also conferred high positions upon Buddhist monks and so alienated the good will of all the other officials. This hostile feeling took definite shape when Cho Il-si surrounded the palace with a band of soldiers, killed many of the leaders of the party in power together with many of the relatives of the Mongol empress, and announced himself prime minister. To screen himself he told the king that it was not he who had caused the execution, but two other men; and he even went to the extreme of putting to death two of his confiding friends in order to give color to this statement. But Cho Il-si had overestimated his strength and the king, by secret negotiations, was soon able to decorate [page 96] the end of a pole with his head. Twelve of his accomplices were also killed.

As the Mongol empress was a Koryū woman, the maternal grandmother of the crown prince of China was of course a Koryū woman. She was living in state in Song-do when her grandson came from Peking to make her a visit. It is said that in the festivities which graced this unusual occasion 5,100 pieces of silk were used in making artificial flowers. Such a feast had never before been seen at the capital of Koryū, however frequent they may have been at Peking.

The records state that in 1355 there was a great rebellion in China. We must remember that between the years 1341 and 1368 affairs were in a chaotic state in China. The last Mongol emperor, Tohan Timur, came to the throne in 1333 and gave himself up to licentiousness and luxury. No attention was paid to the filling of offices according to the time-honored law of literary merit but the best positions were given to Mongols by pure favoritism. This caused widespread dissatisfaction among the Chinese and from that time the doom of the Mongol dynasty was sealed. In 1355 the low-born but brilliant leader Chu Yuan-chang, at the head of the insurrectionary army, crossed the Yang-tse river and took Nanking. This was the great rebellion spoken of in the Koryū annals and soon an envoy arrived from Peking demanding aid in the shape of soldiers. Twenty-three thousand men were sent on this forlorn hope. In 1356 a Mongol envoy brought incense to be burned in all the Koryū monasteries, doubtless with a view to securing supernatural aid against the rising Ming power. At the same time great uneasiness was again caused by raids of the Japanese, which increased in frequency and extent. One gang of robbers alone carried out of Kyūng-sang Province, at one time, 200 boat-loads of rice. This year also saw the Ming forces pressing on toward Peking and driving the Mongols back step by step. As the fortunes of the Mongols waned the loyalty of Koryū waned accordingly. For the mass of the Koryū people, the Mongol yoke had never been less than galling, and they hailed the signs of the times which pointed toward her overthrow.

The Status of Woman in Korea.

It will be impossible to discuss the property rights of women without speaking of property rights in general. It will be best to take up the general subject, in the discussion of which the property rights of women will appear.

Let us first take the case of a well-to-do gentleman in his home surrounded by his family which includes his wife, his two married sons and one unmarried daughter. He also has one married daughter who, of course, lives at her husband's parents' place. This gentleman's property consists of ricefields, real-estate and ready money. All real-estate and land is held by deed from the government, the same as with us. His ready money is not in the bank for there are no banks, but it is locked in his strong box or is lent out to merchants at the rate of 1 per cent, or 1/2 per cent, per month, more commonly the latter; which, considering the risk of loss, which is much greater than with us, is a very low rate of interest. The first thing we want to know is whether this gentleman has absolute control of this property and, if not, what are the other factors in the case. So far as his own immediate household is concerned he has absolute control, but if he has one or more brothers and they happen to be in needy circumstances he is bound to feed them. If he refuses to do so they can go to the local authorities and complain; and the authorities will command the well-to-do brother to hand over some of his money or real-estate or at least to give the indigent brothers enough to keep them from starvation. If on the other hand the successful brother can prove that the others [page 98] are indolent and simply want to live off him he will be freed from all obligation. This obligation to feed a needy brother holds good whether the wealthy one received his money by inheritance or made it himself.

If he has sisters they are of course married and have, in a sense, left his family and joined the families of their husbands. He is therefore free from all legal obligation to them. In case they are in severe straits he will probably help them but they have no recourse to the authorities. If his aged mother is still living he must of course support her. If he does not treat her well she has instant recourse to the law and can bring the severest penalties upon him. In fact she holds the power of life and death over him. If he insults her or strikes her or is a thief or seditious she could strike him dead and the law would uphold her in the act. This is not merely theoretical for such acts have been performed not infrequently even during recent years. So long as the man treats his mother well she has no voice in the management of his money. It is hardly necessary to say that the government exercises the right of eminent domain and can "condemn" any property and take it over.

We next ask how a man can acquire or dispose of property. He has the right to sell or dispose of his property at will but here also his brothers check his action. If he is wantonly squandering his patrimony, or even property that he has himself acquired, his brothers can complain to the authorities and ask them to issue no deeds for property so sold. If it plainly works to their disadvantage to have the property sold they can prevent it. But we must remember that while this is the unwritten law the authorities if approached are not approached with empty hands, and to go to law does not by any means insure a just verdict or award.

When a man dies intestate his property all goes into the hands of his eldest son who is obliged to support all his brothers. If he refuses to support them they appeal to the law and force a division of the property, in which case the property is evenly divided, no one of the brothers receiving more than another. If there are unmarried sisters the elder brother will lay aside a portion of the property sufficient for their dowry,, he himself being the judge as to how much to give them. [page 99] These unmarried sisters have no recourse to the law so long as the brother supports them and gives them a home. If he refuses this they can compel it at law. If there are married sisters the brother who takes over the dead father's property is under no obligation to give them anything. If they are in want he may help them or not as he pleases.

Suppose a man, seeing his end approach, desires to make a will. He calls in a few witnesses, never from his own immediate family, and writes his will before them and they sign it in due form. There is no such thing as probate in Korea, and the eldest son always is the executor of the will. Ordinarily the father will have no doubt as to the son's good intentions and will die intestate. It is when the father fears that his son will not treat the rest of the family well that he makes a will. Supposing then that the will specifies that the widow receive a certain sum, the first son, the other sons, the daughters married or unmarried, each a certain specified sum, every person mentioned in the will has the right to claim at law the amount bequeathed to him or her, and the woman's right is as clear as the man's. But should the will include bequests to anyone not a relative, such as a friend, or the poor, or a monk, or anyone else, such person cannot recover the money at law. They have no redress. If however the executor, the eldest son, refuses to carry out the wishes of his father in these particulars and shows a too avaricious spirit the people of the place will compel him to sell out and move away. They will drive him from the neighborhood and the authorities will not stir a finger to help him unless -but the less said about that the better.

Now let us suppose that a man dies leaving only daughters, one married and one unmarried. In this case the great probability is that he will adopt a son before he dies, someone among his near relatives. This will be principally in order to have someone to sacrifice to his spirit after death. This adopted son has all the rights and powers of a real son and will control the property. Perhaps once out of ten times the father will fail to adopt a son, in which case the daughters take charge of the property and administer the estate exactly the same as a man would and with equal powers.

These daughters are not obliged to hand the money over to their [page 100] husbands unless they wish. But the husband may of course, if evil minded, seize it, in which case the wife will probably have no redress. This however would very rarely occur, for if it were known the man would be subject to the most bitter scorn of his acquaintances and would be practically ostracized.

In case a man dies leaving only a widow she will adopt as her son the eldest son of one of her husband's brothers and he will naturally have charge of the money. This is a hard and fast rule which is never broken. If there be no such nephew she may adopt some other boy if she desires or she can hold the property in her own name. If her husband has a childless brother she must divide the property with him, but not with any more distant relative such as uncle or cousin.

It is a very remarkable fact that among the common people a wife has greater power over her dead husband's property than among the higher class. Even if she adopts a son she still may control the estate if she so desires. The Koreans have a queer saying to the effect that to live well in this world one should be the wife of a middle class man and when a woman dies she should wish to be transformed or reincarnated in the form of a gentleman or high class man. This is because among the middle classes the woman is more nearly on a social level with her husband, she knows more about his business and has more to say in the management of affairs than does the high class woman; also she has a much firmer hold upon her husband's estate in case he dies. She is not so strictly bound to take an adopted son to whom she will have to hand over the property nor does she have to give so much to her deceased husband's brother or brothers. So they say that a person to be happy should be either a man of the upper class or a woman of the middle class.

As we descend in the social scale all restrictive laws and all inequalities between the sexes are toned down so that when we reach the lowest classes we find that they are much the same as in our own lands. The Koreans say that among the very lowest classes are to be found the most unfortunate and the most fortunate women but this would not be our estimate for the Koreans mean by this that the *mudang* or [page 101] sorceresses and the courtezans and the dancing girls, being unmarried, are the most independent women in the land and are cared for and fed and dressed the best of anyone in Korea. Of course this is a terribly false judgment, for it looks merely at material comfort and forgets the awful price at which it is bought. On the other hand the respectable women of the lowest orders are considered the most pitiable for they are everybody's drudge. They have no rights that anyone is bound to respect, and live or die at the caprice of their owners or masters.

The question arises as to whether a married woman has control of the wages which she may earn. In this respect the middle class woman has the advantage of her higher sisters, for while a gentleman's wife will invariably turn over the proceeds of her work to her husband the middle class woman may or may not do so. Every act of a high born woman is subject to far closer scrutiny than that of the middle class woman and, as she can never go to a shop to buy anything, she cannot well use her money; she is a very helpless being. It is very common for middle class women to give up their wages to their husbands and the latter can take money from their wives by force without the least fear of molestation from the authorities; but by sufferance these middle class women are given more freedom in this respect than others.

If a widow is possessed of considerable property and sees her end approach, being without sons or near relatives, she may give her money to some young person and ask him to perform the annual sacrificial rites for her or she may go to a monastery and give her money and arrange to have Buddhist rites performed. This is a very common occurrence in Korea and forms an important part of the income of the monasteries. But no woman of the upper class ever does this; it is only the middle class women who have this privilege.

[page 102] A Celebrated Monument.
Marking the Fall of Päk-Je.

One of the most interesting monuments is buried eighteen feet beneath the ground in the town of Pu-yü in Ch'ungch'üng Province about a hundred and ten miles south of the capital. There are very many buried monuments in this country the exact situation of which is known, but no one seems to care to bring them to the surface. This stone and its inscription are so important in Korean history and the events attending its erection worked such great changes in the aspect of Korea that the matter deserves special mention.

We will remember that for the first five or six centuries of our era three Kingdoms strove for predominance in the peninsula, Ko-gu-ryü in the north, Silla in the south-east and Päk-je in the south-west. Of these three Ko-gu-ryü was the warlike one, frequently at war with the different Chinese dynasties. Silla was the peaceful one, fostering the arts of civilization. Päk-je was neither one thing nor the other but jealous of both her neighbors. When China found it no longer possible to pit the three kingdoms of Korea against each other and was obliged to choose one with which to side, she chose Silla, and from that moment the fate of the other two was sealed. It was in 660 that the Chinese emperor, Ko-jong (***) of the Tang (*) dynasty sent a great army under the leadership of So Chöng-bang (***) to cooperate with Silla in the overthrow of Päk-je.

The particulars of the war may be found in the pages of the history that is appearing in this magazine, but it will suffice to say that Päk-je fell before the combined forces and became a mere province of China. To commemorate this great event, for it was no light matter to overthrow a dynasty that had existed for 678 years, the emperor ordered the erection of a great monument at Pu-yü, which had been the capital of Päk-je. The stone was about ten feet high by seven feet wide and was covered with a Chinese inscription which is confessedly a fine piece of writing. But its literary

qualities [page 103] are secondary to its historical importance. It forms one of the definite and tangible things upon which we can put our hand and say, "This is a genuine piece of historical evidence," and the inferences that may be properly drawn from the stone and its inscription are most important. It proves (1) The former existence of the kingdom of Päk-je; (2) The union of China and Silla in her overthrow; (3) The date of the event; (4) The position of Päk-je's capital; (5) The approximate population of the country. In all these points it agrees so well with what the ancient histories of Korea tell us that it helps to establish the credibility of those historical records.

In the following year, 661 A.D. P'ung (*) the youngest son of the banished king of Päk-je raised the standard of revolt at Chu-yu-süng (***) and moved on the Chinese garrisons. At first he was successful and swept every thing before him till he stood before what had been his father's capital. He burned it to the ground and threw into the river the great monument which the Chinese had erected. There it lay till the days of king Mun-jong of the Ko-ryü dynasty, 1047-1084, when a great drought occurred. The waters of the Päk-ma River were so low that the people found the monument lying in its bed. It was drawn out to the bank but was not set up. It was covered up with debris and the detritus of the centuries was piled upon it till in 1886 a foreigner determined that he would see it. This foreigner was Mr. Tong now Taotai of Tientsin but then secretary to the Chinese legation in Seoul. It can be accounted little less than marvelous that after a disappearance of so many centuries the people of Pu-yü should have been able to show him the exact spot beneath which the stone lay. With a band of coolies he dug on the spot indicated, and eighteen feet below the surface he struck the prostrate stone. His description of the scene as he gave it to me by word of mouth was genuinely dramatic. I doubt if any gold miner ever exulted more in striking "pay dirt" on the bed rock than he did in unearthing this ancient stone. He cleared off its surface and took careful rubbings. He determined to make the attempt to raise the stone to the surface. Providence ordered otherwise, for that night a terrible storm of wind and rain swept the valley, houses were unroofed, the river rose in its [page 104] wrath and swept away scores of dwellings and caused considerable loss of life. There could be but one explanation of it. The spirits were angry because the ancient monument was to be disturbed. A hundred willing hands helped to shovel back the dirt upon the stone in spite of the almost tearful remonstrances of Mr. Tong, and the next man who wants to dig that stone up will have to tunnel to it from some place so far away that the denizens of Pu-yü will know nothing about it.

But the precious rubbings were safe and the inscription is given below. Time and the elements have marred it but the inscription is fairly complete.*

As the English text reads from left to right, this Chinese inscription is arranged in the same order rather than in the regular Chinese order but the lines are arranged vertically as in Chinese.

[Chinese text]

[page 106] It would require too much space to give a literal translation of this inscription and even then it would be of little value to the general reader because of its frequent allusion to events and traditions which would require copious annotation in order to be made intelligible. We will therefore merely give an outline of what the inscription contains, leaving it to those who are so inclined to work out the exact meaning from the Chinese text itself. It begins with fulsome compliments to the Emperor of China, declaring that his grace and virtue [page 107] have extended to the limits of the world and even barbarians are civilized by his benign influence. It then begins a flattering account of the great generals who led the forces against the Kingdom of Päk-je. It first mentions the General-in-chief of the allied Chinese and Silla forces, So Chöng-bang (***) comparing his generalship, his loyalty, his bravery, his dignity and his beauty with those of celebrated characters in Chinese history. It then describes the virtues of Yu Päk-yung (***) the second in command, in much the same way that it speaks of the General-in-chief. Then come the five Generals of the Left, Kim In-mun (***), Yang Häng-eui (***), Tong Ch'ung (***) Yi U-mun (***), and Cho Kye-suk. All of these were Chinese excepting Kim In-mun the great general of Silla. It is a remarkable tribute to his generalship that he should be put at the head of all the Generals of the Left. Of him it says that his heart had the warmth of Spring and the clearness of jade; his wisdom was of the heroic order and his virtue was as high as that of the sages, his military skill could put an end to war; his statesmanship could calm the minds of all peoples. After describing the Generals of the Left it takes up the four Generals of the Right, Tu Song-jil (***), Yu In-wün (***), Kim Yang-do (***), and Ma Kön (**), all of whom were Chinese except Kim Yang-do who was from Silla. Having finished this long list of compliments the inscription takes up again the name of the General-in-chief and pays him some more compliments having special reference to his work in Korea. It tells how he took the King of Päk-je, the Crown Prince, thirteen ministers and seven hundred courtiers and carried them to China. Five Chinese military governors were left to administer the Government and the country was divided into seven districts containing two hundred and fifty prefectures. There were 240,000 houses and a population of 6,100,000.* The inscription ends with a description of the blessings which this conquest will bring to Korea in the overthrow of barbarous customs and the spread of civilization.

*There must be a mistake here or else twenty-five lived in one house. The number of houses is probably approximately correct, giving with five to the house, a population of 1,200,000. The comparatively small Kingdom of Päk-je could not have contained 6,000,000 at that time. That territory today does not begin to contain that number.

[page 108] The Products of Korea.
(second paper.)

In a former paper we mentioned the fact that there are three kinds of rice in Korea, but under each of these species there are several subdivisions. There are the following specific varieties which are described by their names: gluten rice, non-adhesive rice, unhulled rice (meaning that though hulled it looks like unhulled rice), wheat-rice, white rice (more than all other kinds combined), yellow rice, red rice and green rice.

Rice bears different names in different stages of its cultivation and use. Seed rice, or unhulled rice, is called *pe* and in the language of poetry it is called "The Product of Haram" (because it is supposed to have originated in Haram, China); also "The golden Sand" which, thrown into the sea (the fields), raises golden waves; also "The Ice Pebbles" which melt into golden waters. After the seed rice sprouts and the vivid green of the young leaves appear it is called by poetic license "The Bright Green Field." After it is transplanted and turns a darker green it is called "The Blue-green Plain." When the heads appear and begin to ripen the mixture of green and yellow is called "The Mottled Jade Wave." When the field is yellow to the harvest "The Yellow-gold Wave." When, it is being cut it is called "The Golden Ice" (for the wave must be supposed to have congealed before it can be cut). When the rice is stacked ready for threshing it is called "The House of the Golden Child" and when it is threshed it again becomes *pe* or "Golden Sand" Hulled rice goes by an entirely different name. It is called *sal*. This is the common name for rice, for this is its ordinary marketable condition. It is an interesting fact that although rice was introduced from China it bears a name of purely native origin, so far as we can discover. It is said that this word is derived from the Korean radical *sal* meaning clean, naked, uncovered, unencumbered, as found in *sal-mom*, "naked body," *sal-panul* "unthreaded needle," *salmul-gŭn*, "separate object." So it has come to be applied to [page 109] the clean, polished, separate kernels of white rice. This is one Korean explanation of its origin, but of course it requires verification.

The Koreans hold rice in great honor, just as the Chinese hold the written character, and for this reason we find no "nicknames" for it as we do for food in western countries. There is no Korean equivalent for our vulgar word "grub" as applied to food. This species of reverence for rice arises doubtless from the fact that rice plays so much more prominent a part in Korea than any one form of food does in any western country. It is illustrated by the case of a wealthy and prominent official, uncle to the late Queen Dowager Cho. As he was eating, one day, a visitor noticed that he cleaned out his rice bowl to the last kernel and picked up any stray morsels that had fallen. The friend laughed and said "You should not be so particular." The old man turned angrily on him and holding up a kernel of the rice said, "For this thing the whole people of Korea work from Spring till Autumn, and shall we waste even a kernel of it?" And he bid the man begone and never to appear before him again.

Next in importance to rice come the different kinds of pulse, under which heading we include all the leguminous plants, the bean and pea family. That Korea is well provided with this valuable and nutritious form of food will be seen from the following list of the commonest kinds. Of round beans, or peas, called *kong*, we find the "horse bean," often called "bean-cake bean," the "black bean," the "green bean," the "oil bean," the "spotted bean," or "checkered bean," the "chestnut bean," the yellow bean," the "whitecap bean," the "grandfather bean," the "brown bean," the "red bean." There are several of the long beans that come under the name *kong*, such as the "South-river bean," the "Japanese bean" and the "Kwang-ju bean," but most of the beans proper belong to the family called *p'al* which includes the "mixed bean," a variety which produces various colors of beans in a single pod, the colors being black, red, yellow, white and blue; the "speckled bean," the "court-dress bean," the "white bean," the "black bean," and the "blue bean."

Of all these different varieties of pulse the first or "horsebean" is by far the most common. It is the bean which forms [page 110] such a large part of the exports of Korea. It is supposed by Koreans to have originated in north-western China and derives its name from the fact that it is used very largely for fodder.

Of all these different varieties the only one that is surely indigenous is the black bean, as it is found no-where else in eastern Asia. Of the rest the origin is doubtful. The horse bean grows in greatest abundance in Kyŭng-sang Province and on the island of Quelpart, though of course it is common all over the country. The black bean flourishes best in Chŭl-la Province; the green bean, oil bean and white cap-bean flourish in Kyŭng-geui Province; the yellow bean, in Whang-hi Province; the South River bean, in Cheung Ch'ung Province; the grandfather bean (so called because of its wrinkles) grows anywhere, but not in large quantities; the brown bean and chestnut bean, in Kang-wŭn Province; the different kinds of *P'at* all grow best in southern Korea.

Of these different kinds of beans the horse bean alone is largely exported, although a few black beans are also taken to Japan.

It would be difficult to over-estimate the importance of these different species of pulse to the Korean; for they furnish oily and nitrogenous elements that are wanting in the rice. It is impossible to enumerate the different kinds of food which are prepared from beans for they are almost as numerous as the dishes we make from wheat flour. It will suffice to say that, on an average, the Korean eats about one sixth as much beans as rice. They say that the man who eats beans will be strong, and they attribute it to the oil, which is found in such large proportion especially in the round beans or *kong*.

The most celebrated story about beans, current among the Koreans, tells about how they saved the life of a noted Chinaman. His brother had usurped the throne of the Wei Kingdom and, as in most oriental countries, the younger brother was an object of suspicion. He was seized and brought before the King, his elder brother. The King said, "From the place where you are standing step forward seven paces and if during that interval you do not compose a quatrain you will be condemned." It is easy to believe that this threat was a spur to [page 111] Pegasus. The young man stepped forward the seven paces and spoke the following lines:

The bean-husks crackle beneath the kettle
The beans themselves boil in the kettle;
Both beans and husks come from the same root.
It is sad to see products of the same stem antagonize each other.

The brother on the throne was so struck by the truth of this that he acquitted his younger brother, whose loyalty had always been perfectly sound.

The price of beans as compared with rice may be said to be one half, as a general rule; though local conditions will vary the rule at times. There are certain kinds of beans which cost nearly as much as rice while the cheapest kinds cost only one fourth as much. The commonest bean, the horse-bean, costs about one third as much as rice.

Third in importance comes barley. This is sometimes called *tă-măik* {**} in contradistinction from *so-măk*{**} which is wheat. This designating of barley as great and wheat as small may be either because the kernel of barley is larger than that of wheat or because barley is a more important pro* duct than wheat to the Korean. The Koreans say that barley originated in Shantung and *Hyŭp-sŭ* (**) China, and that it was first brought to Korea by Kija. Being first introduced into *Pyŭng-an* Province it worked its way next into *Kangwŭn* Province and from there into the south. The very best barley is raised in *Kang-wŭn* Province the next best in *Py'ŭng-an* Province the third best in the far south and the poorest in *Whang-h& nnd Ham-gyŭng* Provinces. The other provinces yield a fair quality. It is rather surprising to learn that on the average the people of *Kyŭng-geui* Province eat more barley than any other Koreans. The barley used for making malt or *nuruk* comes mostly from the far south.

The great value of barley comes from the fact that it is the first grain to germinate in the spring and so helps to tide the people over until another crop of rice comes in. It is the great supplementary food product of Korea and in this sense may be considered almost as important as the different kinds of pulse. The uses of barley are very numerous; besides being used directly as farinaceous food it becomes malt, medicine, candy, syrup, besides a number of different side-dishes. [page 112] It is also used very largely for fodder; indeed it is the main fodder of Korea, beans being too costly to use in quantities.

The common name for barley is *pŭ-ri*, a word of native origin. Koreans name two kinds of barley namely *Sal-pŭ-ri* or "rice barley," and *Kŭt-pŭ-ri*, "unhulled barley." The first is used only for food and the latter only for fodder.

The most celebrated mention of barley in Korea is the statement that when Kija went back to China on a visit he found the grave of his former sovereign sowed with barley, and he composed a poem upon it. In poetical parlance the Koreans call barley "The fifth moon Autumn" because it is harvested then. A celebrated poem says:

"If you would know where grain grows plentifully and where it is scarce you should ask the *P'o-gok*,* the grainbird, and he will tell you that when the south wind blows in April the barley forms a golden sea. It is the same gold you saw last Autumn and will suffice to feed the soldiers as they march on their country's errand."

* As Confucius was travelling he hungered and seeing a bird upon a tree he asked it, "Where is there grain?" It answered, "In *Ha-ram* land grain grows luxuriantly." From that time on this bird was called the *p'o-gok* or "grain-bird."

Odds and Ends.

Good Policy.

In a book called **** or "Daily notes by *Sŭ-san*" under the heading "Anciens and modern Miscellany" (written about 350 years ago) we find some fine character studies, of which the following is a sample. *Whang-heui* was prime minister to the first king of this dynasty, but long before attaining that high position he gave promise of great things. Being appointed prefect of *Ma-jŭn* he went down to his post in disguise in order to see how things were being done. On his way he passed a field in which a farmer was plowing with two bullocks, one of which was black and the other yellow. As the farmer came to the end of his furrow the prefect asked him:

[page 113] "Which is the better bullock, the black or the yellow one?" But the fellow answered never a word. He plowed to the end of another furrow and back and to the same question again refused to answer. The prefect wondered at it but determined to make one more attempt to get a civil answer. This time the fanner looked up at the sky and seeing that evening was at hand unyoked his bullocks and tethered them in a plot of grass nearby; then approaching the prefect he led him gently up the hillside and, when near the top, bent toward him and whispered in his ear:

"The black one is just a little bit the better of the two."

The prefect, thoroughly mystified, demanded, "Why in the world didn't you say so before? It was not necessary to drag me all the way up this hill to tell me that."

The farmer looked grave and said, "We do not know how much or how little of our language the bullocks may understand. It does not do to talk about our inferiors and compare and criticize them before their faces."

Whereupon the prefect went on his way a wiser and a better man. The farmer had seen through his disguise and had taken advantage of his question to teach him a lesson which all governors and magistrates do well to heed.

Ai-go!

He was a Korean from the interior taking his first peep at the outside world. He had tramped in to Fusan from his distant country home and had stood for an hour watching the workmen on the new Seoul-Fusan Railroad. He learned to his amazement that they were going to dig these ditches through every hill and build embankments across every depression all the way from Fusan to the capital, the great Seoul, which he had heard so much about and whose wonders had been so often pictured in his fancy. He was on his way now to that Mecca which every Korean hopes to see once before he dies. For five years he had been saving up money to fulfill his heart's desire.

As he stood gazing in admiration at a filling that was half completed, one of the foremen happened to pass.

"Say, friend," said he in a deprecatory tone, "how long will it be before this railroad is finished all the way to Seoul?" He supposed it might be anywhere from ten years to twenty.

[page 114] The foreman was in a hurry and took out his watch to note the time. He glanced at the time-piece and then looked up.

"O, it will take a long time yet –I can't tell just how long," and he hurried on.

The country-fellow looked after him half angry and half amused as he soliloquized. "That fellow imagines he can fool me into thinking it will take only an hour. He looked at his watch and hurried off as if he was afraid he wouldn't get back to see the road finished, but I am no fool even if I am a country boy. I have helped build paddy-field dikes and I'll bet my hat-strings that this job takes no less than fifteen years." And on he went to the port.

There he boarded a little coastwise steamer and was rolled around the coast to Chemulpo. On board the boat he was kept so busy thinking about the disarrangement of his internal economy that he did not have time to wonder at the marvelous speed with which the steamer plowed the water, which must have been in the vicinity eight knots an hour. But when he set foot on shore again he pulled himself together, drew a long breath and said:

"*Ai-go!*" which, being interpreted, means –well more than we could put on two pages of the *Review*.

He boarded the train and went careering over the hills and across the valleys, at what he considered lightening speed, sitting on the edge of his seat and clutching it with both hands, and with an unformed "Ai-go" right on the end of his tongue all the way to Oricle, (why wasn't it spelled *Oracle* and done with it?) At this point he regained the power of speech but made no use of it till he got to Yong-tongp'o where he saw some more grading going on. He turned to a fellow-passenger and asked in a most deferential tone:

"Can you tell me, please, what road that is that they are building out there?"

"Why, that is the Seoul-Fusan Railroad."

"Uh?"

"The Seoul-Fusan Railroad," repeated the man. The countryman stared in a dazed sort of way and at last there came up from the very depths of his anatomy a deep and fervid "Ai-i-i-go-o-o!"

[page 115] "Why, what's the matter?" The countryman gazed out of the window and then at his fellow-traveller, and then putting his hand on the latter's sleeve he said in a hoarse whisper:

"I left Fusan only two days ago and they were only just beginning the road and now I get here I find they are finishing it. A thousand *li* in two days! *Ai-go!*"

This is only one better than the statement of the *Kobe Chronicle* a few weeks ago that the road would be finished some time this spring and that trains would be running from Seoul to Fusan before the end of the year.

Question and Answer.

Question. (5) Why is the south wind called *Ma-p'ung* and the north wind *Han-eui Pa-ram*?

Answer. The twelve signs of the zodiac are represented in Korea by twelve different animals and these are also applied to twelve different points of the compass. Beginning with the north and passing around to the east they are, in order, the rat, ox, tiger, rabbit, dragon, snake, horse, sheep, monkey, fowl, dog and pig. It will be noticed that the seventh which corresponds to south is horse or *ma*, and so the south wind is called the *Ma-p'ung* ** or Horse wind.

The compass is also divided into eight parts or sections. The names of these parts are taken from eight stars and are named as follows beginning with the section lying between south and south-west and passing to the west, *gön-ch'un*, *tätä*, *i-wha*, *chil-noé*, *son-p'ung*, *kam-su*, *kan-san* and *kon-chi*. The first of these being *gön-c'hun* means "heaven" but the pure Korean for Heaven is *han-ul* of which the root is *han*, probably allied to the Dravidian word *van* which also means heaven. This *han-eui pa-ram* is a contraction of *han-ul-eui pa-ram*, the *eui* being the possessive ending; and it means the "Heaven Wind" and refers not, as the question states, to the north wind to the south-west wind. It is quite likely however that in some places it has come to be applied to the cold northwest wind. Such carelessness would be quite in keeping with the Korean temperament.

[page 116] Editorial Comment.

The past month has been signalized by heroic attempts to stem the tide of depreciated currency and bring some sort of

order out of the chaotic conditions of the present monetary system. Besides the nickels minted by the government there are more than twenty-five separate and distinct brands of nickels circulating in Korea. Until recent years counterfeiting has not been worthwhile in Korea, for the old time cash was of such small value and the metal and work together came so near to equalling the face value that there was not much profit; but one of these nickels is equivalent to twenty five of the old cash and as they can be made at a net cost of less than a cent and a half apiece it is readily seen that there is some temptation to counterfeit. This form of felony has been indulged in not only by thrifty Koreans, but many Japanese took advantage of the situation to coin large amounts and at the present moment ten Japanese are languishing in durance vile for this offense. None should be more anxious than the Japanese to prevent counterfeiting and a depreciation of the currency, for the Japanese merchants are the greatest sufferers from it. If exchange is leaping five and ten points in twenty-four hours there is evidently no possibility of stable business -except for the money-changers. Anyone with five thousand yen in his pocket can go into the street and drive exchange up or down almost at will. This city is the money-changers *el Dorado*. On a certain day this month paper yen were selling at a premium of ninety per cent at one point in Seoul while on that same day it changed at over a hundred per cent premium at another point. Money has to be hawked about the streets to find a good bidder. A sharp broker can buy at eighty per cent premium with one hand and sell at seventy with the other. The Koreans were beginning to "catch on," when the thing was nipped in the bud by the government arresting a couple of the brokers. But it is difficult to see what good this will do. It is not the brokers who cause the rise and fall in exchange. We believe that it is caused by the fact that there are two few rather than too [page 117] many brokers. The small amount of capital involved in the brokerage business has the result that even a moderate sum of money thrown on the market causes a violent commotion. If there were a street lined with brokers' establishments, as in many eastern ports, the mutual competition would prevent such rapid fluctuations. A stone thrown in a pail of water will create a greater commotion than if thrown into a pond.

On the whole the nickel is an unfortunate coin for it is cheap enough to invite counterfeiting even by people of small means and at the same time it is valuable enough to make it well worth counterfeiting. It is only by taking the most determined steps and keeping up an untiring watch that the Korean nickel can be kept anywhere near on a par with the Japanese coin. The foreign representatives have bestirred themselves in the matter and we trust that confidence in the Korean coinage will be restored and that a rate of exchange will be maintained which whether high or low will be fairly steady. It is the fluctuations that play the mischief with business.

*

It is from a mere sense of justice that we call the attention of the public to the names of those Koreans who are making great sacrifices to help their fellow-countrymen who are in destitute circumstances. We should be happy and proud to print the name of every one of these men and we do so whenever one is brought to our notice. It is a happy sign that Koreans of wealth in various districts are sharing their money so generously with their starving fellow-men. It is not merely surplus funds that are being so distributed but fields and other property are being sold to find means for tiding the poor over the hard months of spring till the barley is ready to eat.

*

The hard unvarnished facts presented by Mr. Fenwick in this issue concerning the suffering of the people is evidence beyond cavil of the actual condition of affairs. A foreigner living in Kunsan states that a Korean came to him for food and said that his wife and children were starving at home. He could not bear to go back and listen to his children's pleadings for food. He could stand hunger himself but he could not [page 118] bear to sit and hear the children cry for food and not be able to give them a mouthful.

*

The news that money has been appropriated for a new United States Legation building is very welcome. It is quite fitting that Uncle Sam should be housed as well in Seoul as his French, English, Russian or German cousins. It is not the policy of the United States to build when it is possible to rent but it is quite evident that one must build, in such a place as Seoul. Even in Peking the U. S. Government has departed from its usual policy and is building a Legation.

*

The theft of dynamite from the American mines is a serious affair. It will doubtless be hidden in some populous town or city where its explosion may cause fearful loss of life. It may be carried on the person where accident is still more probable. Imagine a man with a stick of dynamite up his sleeve indulging in the genial sport of pyun-sa-hom or stone fight. A pebble hitting him would cause a severe case of "The boy, O where was he?" and not only he alone but his whole side would be annihilated. This is only one of the pleasant pictures that can be conjured up even by an imagination of medium activity. We do hope they will keep a better watch over the stuff. There are explosive agencies enough at work in Korean society without adding dynamite.

News Calendar.

The native papers state that the building of the Seoul Pusan R. R. has necessitated the demolition of 321 houses in the single prefecture of Fusan.

At the request of the Home Department the Finance Department has issued \$1,169.70 in aid of those whose houses were swept away by abnormal tides last year.

There have been signs of renewed activity on the part of the concessionaires of the Seoul-Euiju Railroad and it is currently stated that work has already begun near Song-do.

Three Japanese policemen have been stationed on Dagelet island to keep the peace between the Japanese and Korean residents at that isolated point.

[page 119] Min Pyŭng-sŭk, the head of the Railroad Bureau resigned on the 24th of February and Yu Keui-whan took his place.

Wun Shih-kei, the influential man in China, has sent a message to the Korean government speaking in high terms of the Anglo-Japanese alliance.

The magistrate of Pu-pyŭng asks the government for the loan of 1,000 bags of rice for famine sufferers in that district.

Eighteen prefectures in North Chulla Province declare their inability to pay their year's taxes which amount in the aggregate to \$217,710.

On the 26th of February imperial gifts of money, cotton cloth, linen, and shoes, which had been postponed from the Imperial birthday of last year, were given out, amounting in value to several thousand dollars.

The French minister has asked for an indemnity to cover the cost of houses and furniture lost by the French Roman Catholic priests on Quelpart during the disturbance of last spring. The amount asked is four thousand yen.

A man was accidentally killed on the line of the Seoul-Fusan Railway at Pu-pyung on the 26th of February.

There are only two telephones in use in private Korean houses in Seoul, but it is safe to say that as soon as the enormous convenience of the telephone is discovered there will be many more.

It has been customary heretofore to change the Japanese guard on the twelfth of May but hereafter it will be done on the tenth of April. The number is two hundred.

It has been decided to renew all the deeds for fields throughout Korea. Heretofore all these deeds have been merely hand written affairs and the change will be a very useful one. A special bureau will be established for this work. The new deeds will be printed on a paper made specially for the purpose. It is made of a combination of Korean and foreign paper.

The Chinese minister to Korea sent a despatch to the Foreign Office on March 1st in which he said that one thousand Chinese in Manchuria who had met with great misfortune at the hands of robbers and of Cossacks had crossed the Yalu and entered the prefecture of Chǎ-sung. The prefect Pak Hang-na received them kindly, fed them and helped them with money and other needful things and they are settling there. The minister praises the prefect very highly and declares his intention of raising a monument to him in Cha-sŭng. He also desires that the Home Office do something in recognition of the prefect's kindly action and reward him in a fitting manner.

Many merchants of Ham-gyŭng Province have telegraphed the government that having paid their year's taxes last Autumn it is unfair to allow special tax collectors to fleece them by demanding double, and they ask that these men be recalled and punished.

All the men who created the disturbance in the Military school have been pardoned except their leader, whose sentence has been commuted [page 120] to fifteen years, imprisonment. He was condemned to imprisonment for life.

The Minister of Foreign Affairs sent a despatch to the French Legation on the 2nd inst asking that, in view of the death of the gentleman who was carrying on the negotiations in regard to the French loan of \$5,000,000, the original contract be returned and the transaction called off. But the French minister replied to the effect that the death of the special agent of the Annam Company did not affect the contract, the terms of which must be carried out.

Three hundred and eighty logs of pine which were being brought from Eui-ju by boat for use in palace buildings in Seoul have been lost through the wrecking of the boats off P'yŭng-an Province.

It is estimated that the revenue of the government for 1902 will be \$7,586,530 (Korean currency) and the budget for the year calls for \$7,585,877, leaving \$653. The revenue is made up of the following items:

Land tax \$4,488,235 House tax 460,295 Miscellaneous taxes 2 10,000 Arrears of 1901 tax 800,000 Customs 850,000
Various imposts 110,000 Minting 350,000 Balance from 1901 318,000 -----7.586.530 And the expenditure will be as follows:

Imperial purse 737,361 Sacrifices 162,639

Household Department: Railway bureau 22010 Palace police 101,205 The Port police 97,910 N. W. Railway 18,484
Entertainment 17,378 Palace war department 65,275 Cabinet 37,510

Home Department: The office 35,854 The Mayor's office 6,124 Provincial Governors 91 ,962 Vice Governors 43,074
Quelpart 4,222 Prefects 779.712 Hospital 7.512 Vaccination bureau 3,354 Traveling Expenses 730 Sacrifices 866

[page 121] Foreign Department: Office 26,264 Superintendents of Trade 51,154 Foreign Legations 211,420

Finance Department; Office 54,629 Elder's fund 551 Customs 141,600 Mint 280,000 Pensions 1,956 Transportation
100,000

War Department: Office 50,766 Army 2,735,504

Law Department: Office 32,337 Supreme Court 15,317 City Court 8,615 Prefectural Courts 1,251

Police Department: Office 201,589 Prisons 22,703 Provincial police 51,42 (*sic*) Traveling Expenses . . 400

Educational Department: Office 24,187 Calendar 6,010 Government Schools 93,063 Subsidised Schools 22,580 Private
Schools 5,970 Pupils abroad 15,970

Agricultural Department: Office 30,968 Miscellaneous 9,924

The Council: Office 17,128

Imperial Guard 55,792 Survey bureau 7,824 Decorations 18,457

Communications: Office 21,330 Post and Telegraph 353,580

Relief bureau: Office 6,446

Land deed bureau 22,108 Law Revision 720 Sanitation 35,000 Repair of Prefectural buildings 10,000

[page 122] Capture of robbers 5,000 Fire and Ship-wreck relief 5,000 Burial of prisoners 300 Entertainment of Japanese
Guard 480 Gold mine survey 1,840 Contingency fund 600,000

During the current month a daughter was born to Dr. and Mrs. J. Hunter Wells of Pyeng-yang.

Rev. and Mrs. W. D. Reynolds and family arrived from America early this month and are stopping temporarily in Kun-san. They will make their home in Mok-po. Mr. Reynolds has come up to Seoul and will be here a month engaged in Bible translation work.

The Russian Minister announced to the Foreign Office that the Russian Whaling Company was prepared to pay \$450, as tax for the past year.

The Korean Minister to Japan writes to pay that the expenses of the thirty six Korean students in Tokyo from the ninth moon of last year amounting to \$1,980, and \$709.25 for return expenses of thirteen sick students has been advanced by the Japanese government and should be promptly refunded by the Korean government.

During the past winter 113 houses have fallen in ruins because of heavy rains in the old historic town of Kyöng-ju, which used to be the Capital of the Kingdom of Silla.

One hundred and sixty-one prisoners in Seoul are awaiting trial, of whom eight are former prefects who have failed to pay up their arrears of taxes.

A curious scene might have been witnessed in front of the Home Department on the 5th inst. There is a Korean custom which consists of presenting a Man-in-san or "Ten thousand man umbrella." If a magistrate has ruled exceptionally well the people of his district make a huge umbrella and write on it their praises of the prefect and a list of the names of the people who join in the memorial. This umbrella is brought to Seoul and presented to the Home Office. It appears that the prefect of Kang-neung on the eastern coast was oppressing the people and the yamen runners were making their fortunes; but the yamen runners fearing that the prefect would be driven out bribed some of the people to make a "Ten thousand man umbrella" and bring it up to Seoul. It was done, but a crowd of the common people followed and when the umbrella was presented they told the Home Department that it was simply a blind to cover up the misdeeds of the prefect. They therefore seized the umbrella and tore it to pieces before the Department.

Min Yong-whan has asked the government for a charter for a company which contemplates the raising of poultry on a ranch in Pup'ung near Chemulpo.

It is reported that when the Japanese learned that the Korean Government had replied to Russia's demand, relative to an adviser in the Finance Department, saying that this government did not contemplate [page 123] the employment of a Japanese adviser in the Household Department, the coming of Mr. Kato as adviser was indefinitely postponed.

On the eighth inst. a number of soldiers of the Pyeng-yang Regiment when intoxicated created a disturbance at Chong-no firing off their guns and brandishing swords, and the gendarmes were quite unable to manage them. Unless soldiers can be kept under fairly strict discipline they become a source of danger.

In north Kyūng-sang Province, in thirty four districts, the number of children vaccinated last year was 3090, for which \$927, was received from the parents. The fee varies from 300 to 500 cash in the country. In Seoul it is free.

A gentleman of Su-wun named Yūm Keui-rok out of pity for the starving people of that district sold rice fields equivalent to one fifth the size of Seoul and with the proceeds bought Annam rice in Seoul and fed the inmates of 150 houses for four months, beginning last December.

As it is intended to make paper money at the mint a number of young men have been selected to study up this branch of industry and fit themselves for the work.

A man named Hong Chong-sun secured the right to manage all the ferries across the Han in the vicinity of Seoul. He immediately raised the tariff a hundred percent and made the ferry-men do the work at bottom prices. Therefore the ferrymen made a violent demonstration with clubs and stones with the result that the obnoxious Hong was driven out and things resumed their former status.

On the 10th inst. No Sang-uk of Kyung-sang Province memorialized the throne complaining loudly of the condition of affairs and claiming; (1) that the Anglo-Japanese alliance was necessitated by the misgovern of the Korean officials; (2) that the administration of the government is corrupt; (3) that sorceresses, exorcists and monks are much in evidence; (4) that the best men are not chosen for government offices; (5) that the people are oppressed by special and oppressive taxes; (6) the finances of the country have been thrown into confusion by the change in the circulating medium and the introduction of nickels; (7) that revision of the laws makes it impossible for the people to know what they may and what they may not do. Then follows language that we cannot venture to translate and that in any European country would subject a man to prosecution for lèse majesty. One must study the oriental mind a long time before he can understand why such things pass unnoticed when statements which to us would seem far less obnoxious would be visited by swift penalty.

We have received from M. C. Fenwick, Esq., who has been taking a trip through the famine districts in the south, some valuable notes on the condition of the people there. He gives the facts just as he received them from the lips of the people and without comment. He takes up nine typical cases.

A. This man is a tenant on one acre of rice land. He planted half of it and realized seven bags of unhulled rice and gave two of it for [page 124] rent. The remainder produced forty-five pecks or *mal* of hulled rice. One man on short rations, eating two meals a day, consumes three pecks a month. He also had one-fifth acre of beans that yielded two pecks. He has a wife and four children. His wife weaves a little linen. His taxes are thirteen *nyang* a year.

B. This man rents one and four-fifths acres and a house. Also has a small wood patch. He planted one and three fifths acres and harvested fifteen bags of rice, gave seven for rent. The remaining eight produced seventy-two pecks of hulled rice. There are eight in the family and every grain of rice is gone already. Taxes thirteen *nyang*

C. He rents one and one-fifth acres of rice land but could not plant any of it. He has half an acre of bean field that produced twelve pecks. His taxes are thirty-four yang. He has a wife and three children.

D. This man rents one and three-fifths acres of rice land and planted it all. He harvested eighteen bags and gave eight for rent. The balance produced ninety pecks of hulled rice. His fuel costs forty nine *nyang* a year. Also harvested thirty pecks of beans. He has a wife and two children.

E. This man rents are acre and planted two-fifths realizing forty-seven pecks. He gave twenty-three for rent. The balance produced ten pecks of hulled rice. His taxes are twelve and a half *nyang*. He has a wife and one child.

F. He is a bachelor working one acre of government land. He is living for one year on seven pecks of rice and four pecks of beans.

G. This man rents four-fifths acre of rice land and he planted half of it. The owner kindly remitted the rent and left him twenty seven pecks to live on. He also had fifteen pecks of beans. He has no other means of living. His family consists of his father, mother, wife and two children.

H. He rents one-third acre but could not plant any. Taxes six *nyang*. Has paid four *nyang* and the government is hounding him for the other two. From one-twentieth acre of land he harvested three pecks of beans. Has a wife and two children. He has no other means of living.

I. This man rents seven-tenths acre of rice land and planted three tenths; harvested two and a half bags giving half for rent. He has eleven pecks of hulled rice to live on. He also harvested eleven pecks of beans and fifteen pecks of buck wheat. His rent is twenty-five *nyang*. His family consists of mother, wife and three children.

The people in this district, it will be seen from the above, have eaten up everything they have and are in desperate straits. What they will do until the wheat crop ripens in July it is hard to say. The government has exacted the full tax in every case but that of H. who paid four out of six *nyang*.

The birthday of the Prince Imperial was celebrated on the 18th instant. The diplomatic corps, the foreign employees of the government [page 125] and the officers of the Japanese Guard were received in audience in the morning. In the evening a reception was held at the Foreign Office at which the Korean band rendered the national hymns of Korea, Japan, England, Germany, Russia, France and the United States. The remarkable progress of this band reflects great credit upon their able director Dr. Franz Eckert.

On the 15th inst the representatives of the different powers met in Seoul and conferred in regard to the steps necessary to be taken to rehabilitate the Korean monetary system. Seven specific points were set forth, (1) To stop the minting of more nickels and the severe interdiction of counterfeiting; (2) the severe punishment of anyone convicted of counterfeiting; (3) To make or import no more nickel blanks; (4) To punish anyone who has them in his possession; (5) As nickels are used now only in Kyūng-geui, Ch'ung-ch'ung, Whang-hǎ and South Kyūng-sang Provinces, they should be made legal tender in any part of Korea; (6) To destroy the counterfeit nickels now in circulation; (7) To give a reward to anyone who will give information leading to the conviction of a counterfeiter.

Ten Japanese who have been counterfeiting Korean nickels are now in jail awaiting sentence.

The government evidently does not care to have its nationals engage in the lucrative business of Exchange. Of course the fluctuation in exchange is not caused by the exchangers but it is plain that the government intends to attack the subject vigorously for it has arrested two Koreans most prominent in this business.

The people of Sūng-jin the newest of the open ports of Korea are highly incensed over the joining of that town with the neighboring town of Kil-ju. The two have been merged into one. The people of Sūng-jin affirm that if this continues they will burn every house in the district and run away. As there are over 3,000 houses in the district it would be quite a blaze.

A man named Pak Sang-hun proposes a new form of tax. He proposes to make every road in Korea a toll road and sell tickets without which no one can travel. One ticket will allow the bearer to go ten *li*, and it is proposed to charge three or four cents for a ticket. This cannot be made to apply to railroad travel, so it forms a good argument for the rapid building of railroads.

The finance Minister has requested all the Departments to send in any balances there may be in hand from last year.

A conference was held on the 19th instant between the Japanese Minister, the Foreign Minister and the Finance Minister relative to the monetary system of Korea.

During the past month the fluctuations in exchange have been very great, the lowest being seventy-eight cents premium and the highest about ninety-six cents premium.

It is proposed by the government to issue fifty-cent silver pieces and to prohibit the manufacture of silver hairpins, spoons, dishes, chopsticks, knives, etc.

[page 126] In Su-wun district a man named Chōng T'ā-yūp has been giving 142 households five pecks of rice each per month during the winter. He has also paid their taxes, has sold a large number of fields and raised 3,000,000 cash with which to help others who are rendered destitute by the famine. In the same district Yūm Keum-nok sold rice fields and is supporting ten households till the barley crop is harvested .

On the Korean bank of the Yalu river there grows a great wealth of reeds used in making mats and many other things. For the past four years the Chinese have been helping themselves to these reeds and the Korean government estimates the value to be \$120,000. It consequently asks the Chinese Minister to secure the payment of this sum.

On account of the strenuous opposition of the Korean government the Russians have decided not to press the matter of running a telegraph line through northern Korea from Kyong-heung to the Siberian border.

Twenty-five houses were destroyed by fire in Ok-ch'un on the 20th inst.

Last year fishing licenses from the Korean government were held by forty-six Japanese in Chemulpo, 374 in Fusan, 40 in Kun-san, 28 in Ma-san-po, 52 in Won-sam and 112 in Mokpo, making 650 in all.

Yi Yong-jik in resigning the position of Ch'an-jang made some very pointed criticisms of the present personnel of the government on account of which Yun Yong-sun the prime minister went outside the wall and refused to come back. The Emperor banished Yi Yong-jik for three years.

Yun Tuk-yung the governor of Whang-hā province raised 50,000,000 cash from the half-starved people of his province over and above the regular taxes and also 50,000 bags of grain. The people raised such a stir that he came up to Seoul whither they followed him with loud demands that he be made to disgorge.

We are glad to observe that in connection with the post and telegraph bureau the Department of Communications is establishing a telephone system between Seoul and Chemulpo as well as other points in the vicinity which cannot but be of great convenience to the public.

Japanese Buddhists who already have a monastery in Seoul are about to establish another in P'yūng-yang.

A rather exciting time is reported from Chemulpo where four Koreans who were trying to exchange 8,000 yen for Korean money were taken in tow by a Japanese who said he had nickels in abundance. He took the four Koreans to a boat and plied them with wine, took them across to an island and gave them more wine, evidently intending to victimize them. When he deemed the time ripe he proposed that they come to business. To his chagrin he found that the Koreans held only a note for the money and not the real stuff. A quarrel followed and as a result a boat floated away on the tide bearing the body of a Korean. It was picked up by some islanders and the Korean was found to be [page 127] still alive. He was brought to Chemulpo where he gave the above details and furthermore stated that the other three Koreans were killed and their bodies thrown into the sea. As they have not been seen since that night there is probably some truth in the statement and efforts are being made to find the perpetrator of the crime.

Kim Yung-whan of Nam-p'o has given fifty bags of rice to the district and in Ch'ung-yang Yi Seuug-jo sold land and bought 300 bags of rice wherewith to help his poor neighbors till the barley is ready to eat.

Yi Yong-ik has brought up again the question of erecting a monument commemorating the glories of the present reign and promises to see that the necessary funds are forthcoming.

On the 15th inst the fourth installment of Annam rice arrived. It consisted of 17,000 bags.

It is estimated that three hundred destitute men have come up to Seoul from the country.

The Railway Bureau informs the Department of Agriculture that \$2510.14 have still to be paid Koreans for land taken in the building of the Seoul-Chemulpo Railway.

Kim Chung-geun, lately governor of Kang-wūn Province, has been put at the head of the bureau of surveys.

The Chinese Minister informs the Foreign Office that the Chinese soldiers who came into Korea last Fall were refugees and not robbers and asks that they be released. It seems that they committed no depredations but the border guard seized them supposing they were robbers.

Leon Vincart, Esq., the Belgian representative, left Seoul for Europe about the tenth instant. The legation is in charge of Mr. Cuvelier.

The Minister of Education has issued a mild reprimand to all the Korean teachers in the common and higher schools blaming them for lack of diligence and exhorting them to mend their ways.

In the town of Chang-sa in north Chulla Province a fire occurred which destroyed thirty-six houses and aid is asked from the government for the destitute people.

The Finance Department has asked the Law Department to cause the arrest of all the ex-prefects who are still in debt to the government to the extent of eighty dollars or more.

Sū Chūng-sun has been appointed governor of South Ham-gyŭng Province in the place of Kim Chong-han, resigned.

On the 14th inst. a dinner was given at Yong San in honor of the beginning of the construction of the Seoul-Euiju Railway.

There has been a theft of dynamite at the American Mines in Un San P'yŭng-an Province and the Korean authorities have been asked to use every exertion to apprehend the thieves, not so much because of the loss to the company as because of the great danger of its exploding and injuring many of the people if it remains in the hands of those who do not know how to handle it.

[page 128] We regret to learn from the American papers that as Dr. and Mrs. Allen were about to start on their way back to Korea, Mrs. Allen fell on the ice and broke one of the bones of the leg. They were intending to come via the Siberian Railway, but this accident prevented it. They will be welcomed in Korea by all their nationals not only on their own account, but also because the Minister has secured an appropriation for a new Legation building in Seoul.

The suite of Yi Cha-guk who goes as special envoy to the coronation of King Edward VII consists of Ko Heui-gyung, Kim Cho-hyun and Yi Chong-dok.

The writers of abusive anonymous letters to Han Kyu-sul and Yi Keun-t'ak, Ministers of Law and Police, after strenuous efforts have been arrested. The letters accused them of treason and other serious crimes.

The *Sendai Maru* was wrecked near Pusan on the 19th inst. All the passengers and mails were saved.

Later reports concerning the trouble between the governor of Whangha Province and the people state that the people have sued him and claim that he has stolen 400,000,000 cash or \$160,000 from them.

On the 25th inst the recommendations of the diplomatic corps relative to the monetary reforms were presented to His Majesty.

There are three men in Korea who have passed their 100th birthday; two in Heung-yang, in Kyŭng-sang Province, and one in Ham-heung, in the north.

We are pleased to announce that Hon. H. N. Allen and Mrs. Allen arrived in Seoul on the 29th inst.

It will be remembered that W. H. Wilkinson, Esq., of H. B. M.'s Consular Service published a few years ago a valuable book on the governmental changes in Korea for the years immediately succeeding the Japan-China War. There will soon appear under separate cover a supplement to the KOREA REVIEW containing a continuation of that work for the year 1901. It is the author's intention to fill in the hiatus between his former work and this, as opportunity may permit. Our next number will contain an abstract of the matter with which this new publication will deal. As a matter of record it will be of great value and importance. Notice will be given as soon as this work is on the market.

[page 129] KOREAN HISTORY.

In this same year, 1356, we see the first rising of the cloud that was soon to spread over the country and, breaking, clean the land of the corruption which had so long been festering at her core. This event was the coming to the capital of the father of the man who founded the present dynasty, on the ruins of Koryŭ. This man was Yi Cha-ch'un whose

posthumous title, given after the founding of this dynasty, was Whan-jo. As his son founded this dynasty it will be fitting to inquire briefly into his antecedents. His great-grandfather was Yi Ansa, a Koryŭ official who died in 1274, and who was afterwards given the title Mok-jo. His son was Yi Hǎng-yi, born in Tŭk-wun in Ham-gyŭng Province, who was compelled by the Mongols to take office under them while they held possession of the north. His posthumous title is Ik-jo. His son was Yi Ch'un, born in Ham-heung in Ham-kyung Province, who held rank under Koryŭ between 1340 and 1345. His posthumous title is To-jo. His son was Yi Cha-ch'un of whom we are now speaking. He was born in 1315 and at the time of which we are writing he was made prefect of his native place, Sang-sŭng, in Hamgyŭng Province. This part of Koryŭ had been held by the Mongols during the whole period of their occupation of Koryu until their loosening grasp let it fall back into the hands of Koryŭ and the king hastened to reorganise his government there.

The relatives of the Mongol empress still nursed the delusion that they could do as they pleased in Koryŭ, secure in the possession of such powerful friends at Peking. But they soon discovered their mistake, for their misdeeds met the same punishment as did those of others. Infuriated at [page 130] this they planned an insurrection. They thought this newly acquired district of Sang-sŭng would be the most likely to co-operate with them in this scheme; so they opened negotiations with its people. The king therefore summoned Yi Whan-jo to Song-do and warned him against these traitors. Foiled here, the empress' relatives appealed to the country to rise in defense of the Mongol supremacy, which was being thus rudely flouted. They learned what Koryŭ thought of Mongol supremacy when they were incontinently seized and put to death and their property confiscated. The next step was the sending back to China of the Mongol "resident." This was followed by an expedition into trans-Yalu territory which seized all the land there which formerly belonged to Koryŭ. Fearing, however, that he was going a little too fast, the king sent an envoy to Peking to tell the emperor that the local governor of the north was responsible for these reprisals and not the central Koryŭ government. Troops were nevertheless stationed in each of these newly acquired districts and fields were cultivated to provide for their maintenance.

Not long after this the important question of coinage came up. We have already seen that the medium in Koryŭ was little bottle-shaped pieces, but as these were each a pound in weight they could be used only for large transactions. Each one of them was worth a hundred pieces of linen. It was decided to change to a system of regular coinage, and so the silver was coined into "dollars" each worth eight pieces of five-strand linen. It is probable that in all small transactions barter was the common method of exchange although there may have been a metal medium of exchange as far back as the days of ancient Chosŭn, a thousand years before Christ.

The question again came up as to the advisability of moving the capital to Han-yang, the present Seoul. Enquiry was made at the ancestral temple but what answer the spirits made, if any, we are not told. All dishes and implements as well as tile were made black because the peninsula is nearly surrounded by water and black is the color that corresponds to water according to Chinese and Korean notions. Black was substituted for the prevailing color in dress which was at [page 131] that time blue-green, and men, woman and monks all donned the sable attire.

It was at length decided to change the capital to the other site and palaces were ordered built there. They were, so some say, probably outside the present south gate of Seoul.

It is said that in order to decide about the removal of the capital the king had recourse to that form of divination which consisted in making scrawls at random with a pen and then examining them to see what Chinese characters the marks most resembled. At first they did not favor a change, but after several trials the favorable response was obtained.

The year 1359 beheld a recurrence of the dreaded Japanese incursions. At this time the robbers burned 300 Koryŭ boats at Kak-san. An official, Yi Tal-jung, was sent to govern the great north-eastern section of the land. He was a friend of Yi Whan-jo, the prefect of Sang-sŭng. As he approached that place his friend Yi Whan-jo came out to meet him, accompanied by his son Yi Song-gye who was to become the founder of the present dynasty, and whom we shall designate by his posthumous title T'ǎ-jo. When Yi Whan-jo handed his friend a cup of wine he drank it standing, but when Yi Tǎ-jo handed him one, so the story runs, he drank it on his knees. When the father demanded why this greater deference was shown his son the guest replied, "This boy is different from us," and, turning to the young man, he continued. "When I have passed away you must always befriend my descendants."

The Japanese raids had now reached such alarming proportions that an extra wall was built about Song-do and all the government granaries along the coast were moved far inland to be out of the reach of piratical parties, who would naturally hesitate to go far from their boats.

The breaking up of the Mongol power was foreshadowed by the act of a certain Mongol district Ha-yang which, with its garrison of 1,800 men, now came and enrolled itself under the banner of Koryŭ. How had the mighty fallen! Less than eighty years before the world had trembled beneath the hoof-beats of the "Golden Horde." This was followed by the submission of a wild tribe in the north called Pang-gukchin, and a Mongol rebel sent a messenger with gifts to the [page 132] court of Koryŭ. Meanwhile the Japanese were ravaging the southern and western coasts without let or hindrance. It was a curious spectacle, a country eaten up by its own excesses receiving humble deputations from former masters and at the same time being ridden over rough-shod by gangs of half-naked savages from the outlying islands of Japan,

There was one tribe in the north however, called the Hong-du-juk or "Red-Head Robbers," who threatened to invade the country, but forces were sent to guard against it. In the case of the Japanese marauders the difficulty was to know where they were going to strike next. There was military power enough left in Koryŭ had it been possible to so place the forces as to intercept or bring to action the robber gangs. The Japanese had really begun to threaten Song-do itself and the king wished to move the capital to Su-an in Whang-hǎ Province. He went so far as to send a commissioner to look over the site and report.

The king was not blessed with an heir, and in 1360 he took a second wife, which was the cause of constant quarrelling and bickering.

The “Red-Head Robbers” were led by Kwan Sŭn-sang and P’a Tu-ban. They now took the city of Mukden and, entering Liaotung, sent a letter to the king of Koryŭ saying “We have now consolidated our power and intend to set up the Sung dynasty again.” The Mongols were thus beset on both sides and were in desperate straits. Three thousand of the “Red-Heads” crossed the northern border and carried fire and sword into the frontier towns. A Mongol general, deserting the banners of his waning clan, took service with these people. His name was Mo Ko-gyŭng. He collected 40,000 men and crossed the Yalu. Eui-ju fell forthwith and the prefect and a thousand men perished. Chŏng-ju soon fell and In-ju was invested, but a stubborn resistance was here encountered. The prefect, An U, was the only prefect in the north who was not afraid of the invaders. He made light of their power and by swift counter-marches and brilliant manoeuvres succeeded in making them fall back to Chŏng-ju. In the meantime Gen. Yi An was sent north to P’yŭng-yang to take charge of the army of defense. The tide of fortune had turned again and the invaders were in full [page 133] march on P’yŭng-yang. A council of war was held at which it appeared that all the generals were about equally frightened. With a powerful force in hand and an easily defended town to hold they still considered only how best to make a retreat. Some were for burning everything behind them and retiring to some point more easy of defense; but Gen. Yi An thought they had better leave a large store of provisions in the city, for the enemy would pause and feed there until everything was gone, and this would give the Koryŭ army time to gain needed reinforcements. This course would also appear so foolish to the enemy that few preparations would be made to meet the Koryŭ troops later. This plan was adopted and the army retired into Whang-hŏ Province and left the gates of P’yŭng-yang open to the invaders. This caused the greatest consternation in the capital, and every citizen was under arms. The king immediately sent and deprived Gen. Yi An of the office which he had so grievously betrayed and put the command into the hands of Gen. Yi Seung-gyŭng.

The invading host was now feasting in P’yŭng-yang and the king and queen in Song-do were practicing horse-back riding with the expectation that they would be obliged to leave the capital. It was the beginning of winter and the cold was intense. The Koryŭ soldiers died by hundreds and the people were being wantonly killed by foraging parties of the “Red Heads.” The records say that they left “heaps upon heaps” of dead in their track.

As in duty bound the Koryŭ forces went north and engaged the invaders at P’yŭng-yang. At first the latter were successful and a thousand Koryŭ troops were trampled under the hoofs of the enemy’s horses; but in the end the “Red Heads” were defeated and, retreating northwards, were hotly pursued as far as Ham-jung. There they were reinforced and attempted to make a new stand; but the Koryŭ troops, drunk with success, attacked them with such abandon that they were obliged to build a palisade within which they intrenched themselves. The Koryŭ generals surrounded this stockade and, by a simultaneous assault of horse and foot, broke through the barrier and put the occupants, numbering 20,000, to the sword. The leader, Whang Chi-sŭn was taken alive. A remnant fled to the Yŭn-ju River where the ice broke [page 134] beneath them and 2,000 perished. The few survivors made a desperate stand on a hill but were starved out and compelled to continue their flight, in which hundreds more were cut down along the road; and at last, out of 40,000 men who had come across the Yalu, just three hundred recrossed it and were safe.

Hardly had this happened when seventy boat-loads of these same “Red Heads” arrived at P’yŭng-ju and soon after a hundred boat-loads more disembarked at An-ak and scoured the surrounding country. They were, however, soon put to flight by Gen. Yi Pang-sil whom the king rewarded richly for his services.

It was at this time that the king first received an envoy from Chang Sa-sung, a pretender to the Mongol throne. The king made the first move toward breaking away from the Mongol yoke by sending an envoy in return. The Koryŭ court evidently was in great doubt as to just how matters were going to turn out in the struggle that was under way in China. By favoring these advances on the part of a Mongol, whether of the imperial family or not, it is probable that the king lost the good-will of the Mings who, as we shall see, looked with satisfaction upon the overthrow of Koryŭ and the founding of the present dynasty

The alarming increase both in the frequency and the violence of the Japanese incursions gave scope for the development of the military genius of Gen. Yi Whan-jo, the father of the founder of this dynasty. He was appointed general of the west to guard against the freebooters. The people of Song-do were in dismay over the proximity of the dreaded Japanese and over the defeat of all the armies sent to put them down. Many civil officials took part in the martial preparations and even took the field in defense of their country. The Japanese were now penetrating Kyŭng-geui Province. In this year, 1360, they landed on Kang-wha, killed three hundred men and stole 40,000 bags of rice. So many men were in mourning that the king was obliged to curtail the period of mourning from three years to only a few days. The palace in Han-yang had now been completed and the king removed to that place, apparently because it was further from the sea shore and more difficult of access by the Japanese.

[page 135] Chapter. X.

An unnecessary warning. . . .”Smoke-house Soldiers” Yi Whanjo dies Yi Ta-jo takes his place . . .new invasion by “Red Heads”Song-do evacuated the enemy revel in the capital ...cannibals . . .plans for defense the “Red Heads.” badly beaten. . . . Gen. Yi distinguishes himself. . . .the monster Kim Yong. . . .Gen. Yi brings Nap-t’ap-chul to terms. . . .Quelpart revolts . . .”tax without reason”. . . .the Mongols proclaim a new king for Koryŭ. . . .a bold envoy.... a faithful eunuch Kim Yong destroyed ...Mongol invasion. . . .order restored. . . .Gen. Yi drives back the MongolsJapanese advances ...a conscientious official,, .. .the Japanese creep nearer to Song-do . . .king

inconsolable . . .he meets Sin-donwho becomes his favorite. . . .king's oath to Sin-dondisgrace ful practices....
an heir to the throne. . . .Sin-don's policyJapanese swarm along the coast Sin-don the "Tiger"he chides the
king.

With the opening of the year 1361 Yi Whan-jo was appointed general of all the forces in the north and north-east. This was done against the advice of one of the officials who told the King that as Gen. Yi was from the north-east it was dangerous to appoint him general over the forces there, for untoward events were likely to happen. The king turned a deaf ear to this warning, which indeed was unnecessary, for the king had no more loyal subject than Yi Whan-jo. The king, having feasted the new appointee, sent him on his mission and himself returned to Song-do.

Ere long came reports of new and terrible ravages by the Japanese along the southern coast, especially at Nam-hă, Kosŭng, Kō-je and Ul-ju, while at Fusan they stole a large number of Korean boats. A garrison had been stationed in the south to be used in just such emergencies, but it had been used for so many different things that it could not be concentrated upon any given point; so levies were made on the common people. These levies went under the name of Yun-ho-gun, or "Smoke-house Soldiers" because from every house where smoke was seen arising a man was requisitioned. At the same time the governor of Chŭl-la Province advised the establishment of a horse relay system, but the suggestion was not acted upon.

[page 136] At this time the king lost the services of Gen. Yi Whanjo who died at his post. His son, Yi Sung-gye, better known by his title Yi T'ă-jo, stepped into his father's place. At the very beginning of his martial career an opportunity presented itself for him to perform a signal service for the king. A certain Pak Eui deemed that the time was ripe for an insurrection and he began to take steps in that direction, but the king sent the young general, Yi T'ă-jo, against him and the little blaze was promptly stamped out. As a consequence the young man was confirmed in the position of military governor of the north and east, and under his command was placed a large body of troops.

And now there burst upon the country another storm of fire and blood. The "Red Heads" had been gaining ground rapidly and were now ready to take their revenge for the terrible reverses they had suffered during the previous invasion. They crossed the Yalu 200,000 strong under the leadership of generals Pan-sŭng Sa-yu and Kwan Sŭng-săng. The king promptly sent Gen. Yi Pang-sil against them and ****ed to swell the army to as high a point as possible, ****monks and other people of means brought *****while the walls of Song-do were guarded

*****t engagement the Koryŭ army was crum*****d one of the leading generals was killed, *****sent a letter to the king saying "We have ten *****d there is no escape for you except in prompt surrender. It seemed true, for the invading army swept like a cyclone though the north, and in Song-do panic reigned. Flight seemed imperative. The women and children belonging to the royal household were sent away first and the king was about to follow, when the defeated Gen. Yi Pang-sil came hurrying in and implored the king not to run away but to rally the people about him and stand the siege. The king went to the center of the city, "Big Bell Street," and submitted the question to the people, asking whether they would rally round him. Just two men responded. This settled the matter and the king and queen, each on horseback, rode out the south gate, while behind them came a weeping crowd of old men, women and children. Such was [page 137] the confusion that parents lost their children and families were scattered. The king's escort consisted of only ten men. When he arrived at the Im-jin river he sent messengers in all directions summoning all loyal soldiers to rally round him.

The northern savages swept down upon the devoted city, sat down in its palaces and gave themselves up to every form of excess. They feasted upon the cattle and horses, hanging their hides upon the city wall and pouring water over them and letting it congeal, thus preventing the citizens from making their escape from the city clandestinely.

The king in his flight carried terror with him, for the people thought the enemy would be in hot pursuit; so they scattered in every direction. This displeased the king so much that when he arrived at the capital of Ch'ung-ch'ŭng Province he imprisoned the governor. From that point he hurried southward as far as Pak-ju, now An-dong, in Kyŭngsang Province.

Day by day the horrible orgies of the savages in Song-do increased in barbarity. It is said that they cooked and ate little children and that they cut off the breasts of women and fed on them.

In the midst of these vicissitudes the king appointed Chong Se-un as general-in-chief of all the Koryŭ forces. He was a wise and loyal man and was ever thinking of ways and means of checkmating the invaders. He advised the king to send out a general letter encouraging the people and calling all the soldiers to rally to the defense of the country. The officials were also encouraged and made to feel that their utmost endeavors must be put forth in the good cause. The generals were all exhorted to do their best and were threatened with death in case they proved unfaithful. So the campaign was opened. The savages had looted all the towns about Song-do and had taken Wŭn-ju and killed its prefect. They also went north to An-byŭn in Ham-gyŭng Province where the people pretended to surrender, but, having gotten their conquerors intoxicated, they fell upon and killed them. The same tactics were tried in Kang-wha with equal success.

Gen. Chŏng Se-un now appeared before Song-do with 200,000 troops. These figures must surely be an exaggeration [page 138] for we can hardly suppose Koryŭ able at that time to put that number of men in the field. Snow and rain added to the difficulties of the situation. A spy returned and said that the troops of the enemy were massed inside the South Gate and that if a picked body of men could gain entrance somewhere and attack them from behind they could be easily overcome. At the dead of night a picked body of horsemen gained admittance somewhere in the rear of the city and fell with fury upon the garrison. At the same time the main body advanced to attack the South Gate. The savages, not knowing the size of the attacking force and being surprised from behind were thrown into confusion

and attempted to run away. Gen. Yi T'ǎ-jo distinguished himself by pursuing and capturing Kwan Sun-sang the leader of the hostile force. In this stampede the routed savages trod on and killed each other by hundreds. In the center of Song-do the dead were piled in heaps. It is said, though it must be an exaggeration, that 100,000 men perished miserably on that night. As a result of this battle several Mongol seals which the savages had taken in previous fights with the imperial armies, were recovered.

Some of the generals advised that a remnant of the enemy be spared; so the Sung-in and T'an-hyŭng gates were thrown open and Pa Tu-ban and his remaining followers hastened out and made for the Yalu River.

It is related that during the fight on that eventful night a body of Koryŭ troops collided with a company of the enemy and a *melée* ensued near the East Gate, where the soldiers trod on each other. Gen. Yi T'ǎ-jo was there and was stabbed in the back with a spear. Finding himself in extremely narrow quarters he drew his sword and, hewing a path through the enemy, leaped the wall, horse and all, for he was in the saddle. The spectators thought he was a spirit. A volume might be filled with the stories of the wonderful achievements of this man, but most of them are figments of the imagination, invented at a later period to add lustre to the name of the founder of the dynasty.

The capable leader Gen. Chŏng Se-un, met the fate which has been the curse of Korean history from the beginning to the present time. Kim Yong-an, a jealous official, [page 139] forged a royal order for his execution and sent it to Gen. An U who promptly carried it out. When the king learned of this he thought it was an incipient revolution but soon the other generals joined in a letter to His Majesty saying that it had been done because the murdered man was a traitor. The king accepted this as true and rewarded the murderers.

The fortress of Sang-sŭng near the Tu-man River had long been under Mongol control and was governed by a Koryŭ renegade Cho Whi and afterwards by his descendants as a hereditary fief. Now when Koryŭ once more assumed control, Cho So-sang, the then chief of this anomalous settlement, fled to Mukden where he joined the banners of a wild tribe under the lead of Nap-t'ap-chul, and proposed to them to make a raid into Koryŭ. This they did, crossing the Yalu and ravaging as far as Puk-ch'ŭng and Hong-wŭn. This promised to become a serious matter, but the difficulty of the situation for Koryŭ was increased tenfold by a fresh invasion of the south by Japanese. The king was on his way back to Song-do when news of these two disasters reached him. Things looked desperate, but to add to the hopelessness of the situation the same Kim Yong-an who had murdered Gen. Chŏng now compelled the king to kill Gen. An U on the ground that it was he who had killed Gen. Chŏng. The monster then proceeded to kill his own brother, and induced the king to put to death generals Yi Pang-sil and Kim Teuk-pǎ, two of the best surviving generals. It is a wonder that Gen. Yi T'ǎ-jo was spared. Song-do had been so roughly handled that the king feared the historical records would be lost or destroyed; so he now sent men to look them up and put them in a place of safety.

The wild Nap-t'ap-chul having been so successful in their first venture, now once more entered Koryŭ territory and as the general sent against them was not able to check their advance Gen. Yi T'ǎ-jo was appointed to this place. The enemy was encamped in Hong-wun in Ham-gyŭng Province. Gen. Yi attacked them there and routed them with a loss of 1,000 men. Near Ham-hung they made a stand and defended themselves desperately, but he soon had them in full flight once more. Taking 600 picked cavalymen he pursued them to Ch'a-ryŭng Pass and secured another victory. Only one [page 140] of the enemy fought well. This man fought aways in front of Gen. Yi. The latter feigned flight to draw him on and then suddenly turning attacked his pursuer and laid him low with an arrow from his unerring bow. The women who followed the camp of the invading army came out and taunted the men saying "You have overcome everyone but these Koryŭ people; them you cannot conquer. You had better retreat and make for home." The enemy called a truce and told Gen. Yi that they had come not to attack Koryŭ but the "Red Heads." This was a mere ruse to save time. Gen. Yi knew this and drawing an arrow to the head shot one of the leaders of the enemy through the body. At last he gave orders to his archers to shoot the horses from under the enemy. This decided the battle and the Nap-t'al-chul sued for peace. In recognition of these services the king appointed him general of all the forces in the north. The general then proceeded to annihilate all the colonies and settlements of the obnoxious Nap-t'ap-chul throughout the entire north, and having placed them where they belonged, showed them that their only hope was in making a lasting treaty with Koryu. This they were quite willing to do.

As the king came slowly north toward the capital the officials urged that Song-do was too small for the capital and too near the sea to be well protected from the Japanese corsairs. They therefore urged him to remain for a time at Ch'ŭng-ju, and he gave consent.

And now, strange to relate, Quelpart, at the instigation and under the leadership of Ho-dok-ko Pul-wha, who had been stationed there three years before to take charge of the horse-breeding industry, revolted from the sway of Koryŭ and became at least nominally a part of the Yuan empire.

In order to reward the soldiers who had done such good work in the north the king levied a special tax on the people which they gave with such poor grace that they called it the "tax without reason."

In 1362 the emperor of China, led to it by the empress, whose seditious relatives had forfeited their lives in Koryŭ, proclaimed one Hye, called Prince Tok-heung, a relative of the king, as king in his place. But Koryŭ well knew that [page 141] the old time power of the Mongols was gone and so prepared to resist the order.

Early in 1363 the king at last re-entered his deserted capital. A strong force was sent north to guard against the pretender and an envoy was sent to Peking to ask why there were two kings for Koryŭ. The emperor replied that the newly appointed one was the right one and that he must be received in Koryŭ. To this the envoy replied "Though you kill me and smear my blood upon my clothes I will not accompany the pretender back to Koryŭ." The emperor praised the envoy's bravery and did not insist upon the demand.

A Koryū official named Kim Yong-an, whose evil deeds we have already related, now desired to kill the king and bring in the pretender. A eunuch, An To-jok, knew of the plot and on the appointed night personated the king and was killed by the assassin's hand. The plotter was forthwith seized, drawn and quartered and his limbs were sent throughout the land as a warning to other malcontents. The emperor was urged to send the pretender as a prisoner to Koryū but of course he refused. Not only so, but he also ordered the king to send the royal seals to Peking. The king refused and began preparations for defense against a possible invasion.

He did not have to wait long, for with the opening of the year 1364 a Mongol army 10,000 strong crossed the Yalu and besieged Eui-ju. In the fight at that point the Koryū forces were completely routed, though not till after great valor had been shown by Gen. An U-gyūng against overwhelming odds. The Koryū forces retreated in disorder to An-ju. Panic prevailed among all the people of that section for they thought the horrors of the former Mongol invasion were about to be repeated.

The king sent Gen. Ch'oe Yūng with a considerable force to An-ju where he made all his generals swear to stand by the colors to the last. He executed a number of fugitives as an example to the rest and soon succeeded in restoring some semblance of order in the camp. Gen. Yi T'ā-jo was ordered with 1,000 soldiers from the northeast province to An-ju. Also generals Yi Sun, U Che, and Pak Ch'un were ordered to the same point, and the army thus consolidated [page 142] assumed large proportions, but the men were miserably dressed and fed, and the death rate was high. Desertions were of frequent occurrence.

Gen. Yi T'ā-jo's influence in the northeast is proved by the commotion that followed when he left. The remnant of the Yu-jin tribe, led by Sam Seun and Sam Ka seized the whole of this northeast and the people were longing for the return of Gen. Yi. These two Sams were cousins of Gen. Yi and they had fled beyond the northern border and joined the wild Yu-jin folk.

The combination of the generals gave great confidence to the troops and when the battle was joined at Chōng-ju the Mongol forces were badly defeated. A Mongol general's body was taken and sent all about that section to encourage the people and make them believe their troubles were near an end. Gen. Yi blamed the other generals for not following up their advantage and they became angry and said "If you are so brave, you had better try it yourself." So the very next day he led the army out and surrounded the Mongol forces at Su-ju near the sea, where another glorious victory was won. That night the remnant of the Mongols fled back to the Yalu. Gen. Yi gave chase and it is said that only seventeen of the Mongol army got back in safety across that Rubicon of Korea. This done, Gen. Yi returned to his northeast province and drove back to their haunts the wild tribe who had taken advantage of his absence.

Gen. Yi T'ā-jo was steadily rising in favor although like Wang-gon he wisely stayed as far as possible from his royal master. The king now conferred upon him the title of Miljik-sa which means "The Messenger who Restores Confidence and Firmness."

The Japanese had not ceased their incursions. Only a year had passed since 200 boat loads had ravaged the southern coast and now a like number swept the island of Kal-do in the south, so that from many a district no revenue rice was forthcoming. It is to be feared that this was the principal cause of uneasiness in Song-do -the loss of revenue. Troops were sent and a fleet of eighty war boats to guard the coast and to convoy the revenue junks, but these unexpectedly fell in with a Japanese fleet and were all lost. This disaster [page 143] caused a panic among the people of Kang-wha and Kyodong Island. The governor of Chūl-la Province came northward with troops guarding the revenue but he too met Japanese and lost all the rice and half his men.

This same year 1364 a Mongol official told the emperor that the king of Koryū ought to be allowed to retain his position; and the emperor listened to him. The renegade Ch'oe Yu was sent back to Koryū where he was imprisoned and executed. The Koryū envoy Yi Kong-su also returned from Peking. A very neat story is told of him. As he was pursuing his way across a wide plain which seemed to have no inhabitants he was obliged to feed his animals with the standing grain. When he was preparing to resume his way he took a bolt of linen and wrote upon it "The price of grain," and left it among the standing barley. His attendants said, "But the owner of the grain will never get it. Someone will steal it." The envoy replied, "That is not my affair. I will have done my duty." The king wished the emperor to send the would-be king to Koryū but to this consent was not given.

The Japanese crept nearer and nearer to Song-do with every new expedition. They went into the temple to the dead and carried away a picture of the king. It was with great difficulty that they were dislodged and driven away.

In 1365 when the queen was confined the king ordered the monks to worship on every mountain top and at every monastery to ensure a safe delivery, but all to no avail. She died in giving birth to the child and the king was inconsolable. Treasure was poured out like water to make the funeral the most imposing that had ever been seen in Koryū. For three years following the king ate no meat.

It was in this year that the king had that singular dream which led to such disastrous results. He dreamed that someone attempted to stab him, but a monk sprang forward and by intervening saved his life. The face of this monk remained stamped on his memory. Soon after this he met a monk, Sin-don, whose face was the same as that of the monk who had saved his life in the dream. He was the son of a slave in Ok-ch'un Monastery and he was looked down upon and despised by the other Monks. The king took this Sin-don [page 144] to himself, raised him to high position and lavished upon him wealth and honors. As a fact this Sin-don was a most unprincipled, licentious and crafty man, but always when in the presence of the king he assumed the sedate demeanor of the philosopher and for many a year completely hoodwinked his royal master. The other officials expostulated in vain. In vain did they urge that this monk was a beast in human shape. The king considered him well-nigh inspired. He believed that it was jealousy that prompted their antagonism and rather enjoyed getting an outsider in and showing them that office and honors did not always go

by inheritance. This new favorite soon began to urge the banishment of this or that official and the king always complied. On this account the feeling against him rose to such a pitch that the king was obliged to send him away for a time lest he should be killed. He remained in this retreat until the king had put to death some of his worst enemies. At last the king sent and recalled him; but the crafty man answered "I cannot go back. It is not right that I should hold office." When the king reiterated his pressing invitation the monk replied "I am afraid that you will listen to my enemies." To this the king made answer "I swear by the sun, the moon, the stars, heaven and earth that I will listen to no one but you." So the wily man came back and from that day completely dominated the king. He exaggerated the faults of his enemies and so gradually supplanted them with his creatures. It is claimed of him that he built a dark vaultlike room where he indulged in almost incredible excesses. He gave out that he could cure barrenness, and by his evil practices brought down upon himself the maledictions of the whole people. The king alone would believe no ill of him. He said he was the greatest prodigy in the world.

At this time the Mongol empire was on the verge of its fall and Koryū envoys found it impossible to force their way through to Peking and so were compelled to desist. It is a noteworthy fact that though Koryū hated the Mongols she nevertheless held fast to them till the very last moment.

At this time it happened that the king was without an heir and both he and the court were anxious about the succession.

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A Submarine Adventure.

The "Monastery of the Ocean Seal" [*The Ha-in-sa (***)] is one of the most important centers of Buddhism in Korea. It is in the town of Hyup-ch'um and counts its inmates by the hundreds. Its archives are piled with wood blocks cut with Sanscrit characters and the whole place is redolent with the odor of Buddhist sanctity. But it is the name which piques our curiosity and demands an explanation. The "Ocean Seal" does not mean the amphibious animal whose pelt forms an article of commerce but it means the seal with which a legal document is stamped.

The genesis of this name may appear fanciful to the matter-of-fact western mind but we can assure the reader that it is the most rational explanation he will find, and we would remind him at the same time that there are more things in heaven and earth than are dreamt of any western system of philosophy.

Hong Sāng-wūn was one of those literary flowers that are born to blush unseen and waste their sweetness on the desert air of central Korea. Virtue is its own reward but that reward seldom takes the form of bread and butter; so while Hong was virtuous he was lamentably poor. His literary [page 146] attainments forbade his earning his living by the sweat of his brow so he earned it by the sweat of his slave's brow who went about begging food from the neighbors. Curiously enough this did not sully his honor as work would have done.

As he was sitting one day in his room meditating upon the partiality of fortune, a strange dog came running into the yard and curled up in a corner as if this had always been its home. It attached itself to Hong and accompanied him wherever he went. Hong took a great liking to the animal and would share with it even his scanty bowl of rice, much to the disgust of the faithful slave by whose efforts alone the food had been obtained.

One morning the dog began wagging its tail and jumping about as if begging its master to take a walk. Hong complied and the dog led straight toward the river. It ran into the water and then came back and seemed to invite its master to mount its back and ride into the stream. Hong drew the line at such a prank but when he saw the dog dash into the water and cross with incredible speed he caught the spirit of the occasion and so far curtailed his *yangban* dignity as to seat himself on the dog's back. To his consternation the dog sank with him to the bottom of the river, but as he found no difficulty in breathing and naturally felt some delicacy about trusting himself alone to the novel element, he held fast to the dog and was rewarded shortly by a sight of the palace of His Majesty the Dragon King of the Deep. Dismounting at the door he joined the crowd of tortoises and octopi and other courtiers of the deep who were seeking audience with their dread sovereign. No one challenged his entrance and soon he stood in the presence. The king greeted him cordially and asked him why he had delayed so long in coming. Hong carried on the polite fiction by answering that he had been very delinquent in paying his respects so late but that several species of important *pol il* or "business" had prevented his coming sooner. The upshot of the matter was that the sea king made him tutor to the crown prince, who studied his characters with such assiduity that in six months his education was complete.

By this time Hong was beginning to long for a breath of fresh air and made bold to intimate as much to His Majesty, [page 147] who made no objection but insisted upon loading him down with gifts. The crown prince drew him aside and whispered:

"If he asks you to name the thing you would like best as a reminder of your stay with us, don't fail to name that wooden seal on the table over yonder." It was an ordinary looking thing and Hong wondered of what use it could be to him but he had seen too many queer things to be skeptical; so when the king asked him what he would like he asked only for the wooden seal. The king not only gave him the seal but the more costly gifts as well.

With his capacious sleeve full of pink coral mixed with lustrous pearls and with the seal in his hand he mounted the dog and sped away homeward. A short half hour sufficed to land him on the bank of the stream where he had entered it and with the dog at his heels he wended his way across the fields toward his former home.

When he arrived at the spot where his little thatched hut should be standing he found the site occupied by a beautiful and capacious building. Had he indeed lost the only place he could call home? Anxiously he entered the place and inquired for the owner. The young man who seemed to be in charge answered gravely that some twenty years before the owner had wandered away with his dog and never returned.

"And who then are you?" asked the astonished Hong.

"I am his son." Hong gazed at him critically and, sure enough, the young man looked just as his son would have looked. He made himself known and great was the rejoicing in that house. There were a thousand questions to be asked and answered,

"And where did this fine house come from?"

"Why, you see, the dog that you went away with came back regularly every month bringing in his mouth a bar of gold and then disappeared again. We soon had enough to build this place and buy all the surrounding rice fields."

"And it has been twenty years! I thought only six months had passed. They evidently live very fast down there under the sea."

Hong found no difficulty in adapting himself to the new situation. He was well on in years now but was very well preserved, as one might expect from his having been in brine [page 148] for the last twenty years. But he found no

use for the seal that he had brought.

After several months had passed a monk came wandering by and stopped to talk with the old gentleman. In the course of the conversation it transpired that Hong had visited the Sea King's domain. The monk asked eagerly:

"And did you see the wonderful seal?"

"See it?" said Hong, "I not only saw it but I brought it back with me." The monk trembled with excitement.

"Bring it here," he begged.

Hong brought out the seal and placed it in the hands of the holy man. The monk took a piece of paper and wrote on it. "Ten ounces of gold." Then without inking the seal he pressed it on the paper and lo! it left a bright red impress without even being wet. This done, the monk folded the paper and setting fire to it tossed it into the air. It burned as it fell and at the point where the charred remnants touched the ground was seen a bright bar of gold of ten ounces weight. This then was the secret. No matter what sum was asked for, the impress of that seal would surely bring it.

They kept it going pretty constantly for the next few days as you may easily imagine. The monk received an enormous sum with which he built the magnificent monastery and named it appropriately the *Ha-in-sa* or the "Ocean Seal Monastery."

He went all the way to India to bring the sacred Sanscrit books and the wood blocks were cut and piled in the library of the monastery. Beneath them was hidden the marvelous seal, but Koreans say that during the last Japan-China war it disappeared. The man who holds it is probably ignorant of its value. If his eye happens to fall upon this and he discovers the virtues of the seal we trust he will do the proper thing as Hong did by the monk who showed him its secret.

[page 149] Slavery in Korea.

We are in receipt of a number of inquiries relative to slavery in Korea and it is such a broad subject and such an important one that it seems best to treat all these questions under a single heading.

The historical aspects of slavery alone would more than exhaust our space but they must be briefly reviewed before describing the present status of Korean slavery.

At the time of Ki-ja who came to Korea in 1122 B.C. slavery did not exist in China, but when that great colonizer took in hand the half-savage denizens of the peninsula he found it necessary to enact stringent laws. Among the different forms of punishment decreed by him we find that slavery was one. We cannot but admire the line of reasoning upon which he based what we believe to be a social evil. He said, in effect; God decrees that men shall live by their own exertions, each man earning a living by his own hands and obtaining both the necessities and luxuries of existence by his personal effort. If therefore a man takes by wile or by force the fruits of another man's industry he becomes joined to that man by a logical and moral bond. If he eats the other man's food he belongs to the other man. Theft, therefore, was punished by slavery, the thief becoming the property of the man from whom he stole. It was possible for him to redeem himself by the payment of a million cash but even after that he must remain a discredited member of society, a social outcast. Adultery was likewise punished by slavery; but the offender, for reasons quite palpable, could not become a slave in the house of the man whom he had wronged He became a slave of the government and the king gave him to one or other of the high officials.

This continued down to the year 193 B.C. when Kijun, the last of the ancient Chosŏn line, was driven out by Wiman and fled to the southern part of the peninsula. The upheaval in the north disorganized society and slavery disappeared under Wiman's short rule. Ki-jun however carried it south with him and introduced it into his new Kingdom of [page 150] Ma-han. It existed in a mild form in the early days of Silla through it could not have been very common; for only murderers were condemned to slavery. Meanwhile the kingdom of Ko-gu-ryŭ arose in the north. Slavery did not exist there until Ko-gu-ryŭ began the conquest of the Hyung-no (***) tribes. These people became slaves in Ko-gu-ryŭ. So we find that at the time when Buddhism began to find a foothold on Korean soil in the fourth century a mild form of slavery existed throughout the peninsula.

One curious effect of Buddhism was to do away with slavery. The exaggerated notion of human and animal life entertained by Buddhism together with the doctrine of the transmigration of souls aroused a decided sentiment against human slavery and the institution fell into desuetude throughout Korea as fast as Buddhism made conquest of the country.

But after all Korea was united by the first king of Koryŭ in 918 and Buddhism became rampant, it began a rapid deterioration. Its spirit dropped away leaving nothing but the forms. Luxury began to sap the life of the people and slavery once more became an institution in Korea. In fact the number of slaves was enormous and many exciting stories are told of how they revolted from time to time and fought hard battles with their masters but were at last put down. On one occasion three hundred slaves had stones tied about their necks and were thrown into a river.

When the Koryŭ dynasty was overthrown and the present one was set up there occurred a certain amount of social house-cleaning in this peninsula but slavery continued up to the time of the great invasion by the armies of Hideyoshi in 1592. This great war killed off so many of the male population of Korea that when peace reigned once more a law was promulgated forbidding the slavery of males and confining it to females alone. This has continued until the present time and the great outstanding fact regarding slavery in Korea today is that there is not a single male slave in all the realm of His Majesty the Emperor of Tŭ-han.

In discussing the present status of slavery in Korea, therefore, we have to do only with female slaves. And the first question is—How does a Korean woman become a slave? There are four possible ways.

[page 151] (1) Let us suppose that a woman of the middle or lower class finds that she has lost all visible means of support and must either become a beggar or a slave or else starve to death or supposing that she is in great need of ready money to bury a parent or to support aged parents dependent on her. She will go to an acquaintance and ask him to recommend her to someone as a slave. This is done and she is introduced into the house of her prospective purchaser. He looks her over, sets her to work and satisfies himself that she is competent. He then pays her forty thousand, fifty thousand or in exceptional cases as high as a hundred thousand cash for herself and she gives a deed of her own person made out in proper form. In place of a seal she places her hand upon the paper and marks its outline whereby she can be at any time identified. She is then his legal slave. The transaction does not come under the cognizance of the government but is a private contract. Formerly only men of the higher class were allowed to own a slave and it is only during the last forty years, or roughly speaking since the beginning of the present reign, that Koreans of the middle class have been allowed to hold slaves. This is one of the marked features of the rapid demolition of social barriers that has been taking place during the past four decades. It may be asked whether under any circumstances a woman of the upper classes could thus sell herself into slavery. She can do so only by disguising the fact that she is a lady born and so deceiving her purchaser, for no gentleman would knowingly buy a lady, not only because of the innate impropriety of the transaction but because he would subject himself to the most caustic criticism of his peers.

(2) The second way in which a woman may become a slave is as follows. If a man of the upper class is convicted of treason (or formerly of counterfeiting, as well) he is either executed or banished and all the female inmates of his house become slaves. They are given by the government to high officials, but as a rule it is not long before such women are liberated. They are never sold from one house to another.

(3) If a woman slave dies, her daughter takes her place and becomes a slave. She is called a *si chong* or “seed slave” as she follows the mother in the ordinary line of descent. [page 152] We shall consider below the methods by which a slave can be liberated but under every circumstance a slave dying while still unredeemed has to give her daughter, if she has one, to be a slave in her place. It is very probable that when a slave dies and leaves a young daughter this girl will go with her master’s daughter as part of her dowry when she is married.

(4) There is a fourth way by which a woman may become a slave. She is poor and finds it impossible to live. She wants a home of some kind and so voluntarily offers herself as a slave without any compensation except the food, clothes and shelter that will be given her. One would suppose that such a slave would be of a higher grade than the one who has sold herself, but the very opposite is the case. The one who has sold herself can buy herself back at any time by paying back the exact amount that she received but the slave who becomes so without pay cannot free herself by any means. She has far less rights than the bought slave.

These are the four kinds of slaves in Korea. There is a certain kind of service that is rendered by boys that does not properly come under the term slavery. Such boys are called, to be sure, *sang-no* or “common slave” but they are not slaves. They run errands and do odd jobs about gentlemen’s houses and receive in payment their food and clothing. They give no deeds, there is no compact and they can leave at any time. They are lower than the regularly salaried servant but vastly higher than the slave.

As all slaves are women it will be necessary to inquire how their marriages are arranged and what is the status of the husband. It is manifestly to the interest of the owner to have his slave marry for if she should die her daughter would take her place. In the case of a bought slave she is allowed to select her partner about as she pleases. She will probably marry some day-laborer or coolie in the vicinity. She has her little room near the gate quarters and he is allowed to occupy it with her free of cost. He owes nothing to the master of the house and does not do any work for him except of his own accord. In the case of a slave who is not bought she has not so much freedom to choose her partner as has the bought slave. Her master can let her marry or not as he wishes. The probability is that he will consent; [page 153] In the case of the slave who is not bought it is quite common after several years of work for her master to let her go with her husband, perhaps setting her up in some little business or other.

As the husband lives with his wife at the house of her master we naturally wonder whose rice he eats. She surely eats her master’s rice, but what does he eat. He has no right to eat rice that comes to his wife. He must earn his own rice and bring it in. Then the two “pool their interests” and get along very snugly. Of course if she can she will get enough rice out of her master’s bag to feed the whole family. If there are children they too eat of the master’s rice till they are old enough to work for themselves.

We have already said that if a slave dies her daughter becomes a slave in her mother’s place. If there are several daughters the first one will take her mother’s place and the others all go free, but if the daughter determined upon should die before the mother then the master selects another of the daughters to be slave in her stead when she dies. If a woman slave dies leaving three daughters and the eldest after taking her place dies even within a month the master cannot take either of the other daughters in her place. All male children are naturally free; they cannot be enslaved. They owe nothing to the master and as soon as they can make their way alone they no longer are fed out of his bag.

As for the duties of the female slave it is easy to imagine what they are. She does all the ordinary rough work about the house. She does the washing, brings water from the neighborhood well, goes to market and buys the vegetables, helps with the cooking, walks as a mourner in her master’s funeral procession, runs errands and makes herself generally useful. If in the country she goes into the field and works as an ordinary field hand. She is not the familiar servant of the lady of the house and she seldom acts as lady’s maid. She is never called upon to do any sewing

or nursing. Her place is in the kitchen or yard and not in her mistress' chamber.

Korean folk-lore is full of stories of faithful and unfaithful slaves. In fact it may be called one of the favorite themes. Our space does not permit us to give any of these stories in [page 154] full but a sketch of one or two will suffice to indicate their general character. The first story is of the good slave who though his master (this occurred in the days when male slavery existed) became desperately poor refused to leave him, but wore himself out in his attempts to keep the wolf away from his master's door. One day he went off across the hills to a village on a bagging expedition and as he was passing through the woods a tiger leaped out at him and crouched in the road in the act of springing. The old slave addressed the animal calmly and asked if the tiger saw anything worth capturing in such a dried up specimen of humanity as himself, who had lost all his flesh in attempting to keep his master alive. The tiger seemed to understand, and the old slave passed on, but a moment later heard the tiger coming toward him with great bounds. He gave himself up for lost and turned just as the tiger crouched before him and let fall from his mouth a large nugget of pure gold; after which, with a switch of his tail, he bounded off into the woods. The astonished slave picked up the piece of gold and carried it to his master; and now that his luck had been thus strangely changed it kept on mending.

Another story is that of a wicked female slave who imbibed socialistic notions or evolved them from her own inner consciousness and would go about grumbling because her master had plenty of money without working for it, while she got none though she worked her fingers to the bone. At last she meditated revenge for her fancied wrongs. Suddenly appearing before her master with hair dishevelled and clothes torn she affirmed that she had been brutally beaten by a man living a few houses away and begged her master to avenge her. He called his men servants and sent them to the house she indicated to inquire into the matter. They entered but could find no one there, till at last they discovered a dead body lying on the floor. They hurried out but at the gate were met by two men who charged them with having killed the man in the house at the instance of their master. In spite of all their protestations and the indignant denials of their master the government decided to arrest the latter and send him into banishment. After the first excitement had somewhat passed away the master remembered that it was [page 155] his slave who had asked to have the men sent, so he began watching her. Pretending to leave the place he slipped behind the servants' quarters and by applying his ear to a convenient crack heard her boast to her accomplice of the clever way she had gotten her master into the trap. He suddenly sprang out before her and forced her to confess that she had gotten the men to accuse him of having done the deed when she herself was the criminal. So she is executed and the right is vindicated.

The Status of Woman.

Concluded.

We shall attempt to finish the discussion of this question in the present paper though it will be necessary to deal with the different headings very briefly. And first we will inquire as to the punishments of women.

If a man is a traitor or if he desecrates a grave the common custom until very recently has been to decapitate him and all his male relatives to the fifth remove and to execute by poison all women of his immediate family, namely his mother, wife and daughters. In certain cases the women may be merely made slaves but this is uncommon. If a woman herself meditates treason she will be poisoned. For murder a man is decapitated and his wife poisoned. If the woman is the offender she will be strangled or poisoned. For arson a man will be strangled or poisoned and a woman will be poisoned. For theft a man may be either decapitated or strangled or banished, his wife will be enslaved and the property confiscated. Such were the customs up to the year 1895, but at that time the punishment of wives and daughters for the husband's or father's fault was done away and a great forward step was thus taken in judicial ethics. Since that time only the offender himself has been punished.

The subject of divorce is an important one, and here the great inequality between the sexes becomes manifest. On no pretext whatever can a woman obtain a legal separation from [page 156] her husband. The only thing she can do is to run away to her father's house or to that of some relative. In this case the husband has no redress unless he can disprove her charges against him. In that case he can demand not her person but only the cost of the marriage ceremony. This proving is not done by legal process but is a matter between the parties concerned, and their relatives. The law will not force a woman to go back to her husband's home. It will be thus seen that divorce in its main feature, namely the getting rid of a bad husband, is possible to any Korean woman, but there is no legal document which dissolves the marriage tie.

If a man wants to divorce his wife the reason will probably be either that she has committed adultery, or that she is an inveterate gossip, or that she has insulted him, or that she is indolent, or that she does not attend properly to the sacrifices, or that she is a thief. If the woman thus divorced is a lady she has absolutely no redress, whether the accusation be just or not. If she is a common woman she can appeal to the Mayor of Seoul or to her local magistrate and can have her husband punished for driving her away without sufficient cause, if such be the case and she can prove it. If a woman is divorced or if she runs away from her husband all the children remain in his care. She cannot take any of them with her unless he permits it. If she clandestinely takes one or more of the children away he can force her to give them up.

Divorce is very uncommon among the upper class. The wife and mistress of the house is by no means a mere chattel as in Turkey or Persia. She has rights that all are bound to respect, and to divorce her requires very sound and patent reasons. She has her powerful relatives who would make it very uncomfortable for her husband should he attempt to discredit their house by wantonly divorcing her. It is a great disgrace for a gentleman to have his wife run

away from him and he will go far to conciliate her and prevent such a scene. Among the common people, however, there is far greater license. Divorce is exceedingly easy and common. If a man marries and finds that the woman of his choice is not what he had anticipated he will simply send her home and get another. It is very uncommon for a woman to complain before the magistrate and have her delinquent husband [page 157] punished, for in any case she cannot go back to him and the less said about the matter the better. The utmost promiscuity prevails among the lower classes. A man may have half a dozen wives a year in rotation. No ceremony is required and it is simply a mutual agreement of a more or less temporary nature. The biblical picture of the woman at Jacob's well who had had five husbands is precisely descriptive of thousands and thousands among the lower classes in Korea. The cost of a regular wedding in Korea is very great, averaging probably six months' income. This is one of the main reasons for irregular connections.

Concubinage is an institution as old as history. It has existed in Korea from time immemorial. There are three main causes for it in this country, (1) If a man has no son by his wife; (2) if the wife is an invalid or a cripple or old; (3) mere luxury. The custom is prevalent both among the higher and the lower classes. A woman of the upper class never becomes a concubine, but men of the upper class take concubines from the lower strata of society.

From time to time we hear excuses made for concubinage in the case of a man whose wife is barren but the excuse is not a valid one; and for the very good reason that however many sons a man may have by a concubine not one of them can call him father, or become his heir, or sacrifice to his remains. He may have half a dozen sons by his concubines and yet when the time comes to die he will adopt a son from some more or less distant branch of the family; and it is this adopted son who will call him father, worship him dead, and inherit all his property. The sons of concubines have no rights whatever nor would a man ever think of adopting his son by a concubine as his real heir. This rule applies specially to the upper class where great stress is laid upon purity of blood, but among the common people where the restraints are very much less the son by a concubine may be a man's heir. In this case the man and his concubine belong to the same grade of society while with the upper class man his concubine is far below him; and the children always take the status of the mother.

If a man of the upper class has one or more concubines he must keep a separate establishment for each of them. It [page 158] would be unheard of for a gentleman to introduce a concubine into the home where his real wife lives. Among the common people however the wife and the concubine may occupy the same house. Human nature is the same the world over and it is needless to say that oftentimes the result is simply pandemonium. No other one thing is so conducive to domestic discord as this evil custom. The Koreans recognize its baneful effects and condemn it, but money and leisure offer great temptations in Korea as elsewhere.

In conclusion we must say a word about the amusements of women. The commonest form of amusement is what is called *ku'gyung*. This word cannot be exactly translated but it may mean to "look see" or to "take a walk" or both combined. When the Korean says *kugyung kap-si-ta* he means, "Let's go and take a stroll and have a look about." Now this, in the uneventful life of a Korean woman, is one of the highest forms of pleasure. It makes no difference if she sees nothing more exciting than a passing bicycle or electric car; it is amusing and entertaining. Of course such pleasures are mostly limited to the middle class women who are less strictly secluded. Ladies amuse themselves very often by playing the *kumungo* a kind of zither about five feet long and one foot wide. Its musical capabilities are not surprisingly high. They also play the *hageum* or violin, which looks like a croquet mallet with a large head and short handle; the strings being stretched from the end of the handle to the middle of the head. The hair of the bow is wound in between the three strings so that it cannot be removed while playing. This instrument is capable of emitting some of the most painful noises imaginable.

Korean girls are very fond of swinging, and on a certain day in spring nearly every one who can find the time is swinging. Huge swings are arranged by the people in public places but these are used only by men and boys. Korean girls have a "see-saw" of their own. It is a short board laid across a stick three inches high. The girls stand on the two ends of the board and when one comes down on her end it bounces the other one up in the air and when she comes down the same phenomenon happens at the other end. It must be far less amusing than a genuine see-saw. In the country [page 159] the girls enjoy what is called the *chul-nori* or rope game. A rope is drawn taut between two trees and the girls grasp it on either side and swing back and forth against it and sing. The Korean doll is very common and is called a *kaksi*. It is most often seen tied on the little girl's back where it is carried as infants are usually carried in this country. Dominoes, go-bang and dice are favorite games among women though the last are used almost exclusively by ladies of the upper class.

It may be asked whether Korean women ever have titles corresponding to the western terms countess, duchess, baroness, etc. The wives of officials of the first rank, corresponding to the old time p'an-sŭ (**), are called Chŭng-gyŭng Pu-in (****). Wives of officials of the second rank corresponding to the old time Ch'am-p'an (**) are called Chŭng Pu-in (***) and wives of officials of the third rank are called Suk Pu-in (***). All other women of the higher class are designated Yu-in (**)

The discussion of the status of woman might be extended indefinitely but we have answered all the questions that have been proposed and touched on the most important phases of the subject.

Reviews.

Where the Indian came from

The *Literary Digest* of March 8th quotes an article in *The American Antiquarian* by Charles Hallock in which he claims that the racial problem of the Western Hemisphere has now been practically solved. This solution, he says, clears up not only the origin of the American Indigenes but approximately the antiquity of their progenitors. Mr. Hallock believes that the ruined cities of Central America were built by emigrants from Korea and that subsequently they scattered and became the North American Indian tribes. He says:

It is believed that the progenitors of the ancestors of the Mexicans were an Asiatic colony from Korea which was at that time tributary to China, a fact which accounts for [page 160] coincidences of dates in the first half of the sixth century. This opinion is confirmed by Chinese Manuscripts **** History shows that the Koreans migrated to escape tyranny, undertaking a sea voyage of nine weeks to the North-east **** The Koreans were certainly in communication with America as far back as the second year of the Dynasty of Tsin, Emperor of China, who declared war against Korea.

He says of these Korean immigrants that their ruined and silent cities, like those of Asia Minor, and their massive pyramids, temples and palaces vie with those of the old world. Then he remarks that

Finally came those stupendous terrestrial dislocations, emergencies, droughts, denudations, and other dynamic phenomena which punctuated the lapse of geologic time and changed the contour of the continent. By the same cataclysm which broke up the foundations of the great deep, according to scripture *** the aceqias, aqueducts and irrigating canals were destroyed or rendered useless.

Apparently this caused the scattering of these Central American Koreans and the gradual genesis of the Indian tribes.

To anyone acquainted with the Korean people, their history and civilization the above must appear the height of comedy. Does Mr. Hallock mean to say that Koreans went to America at the time of the Tsin Dynasty (255-209 B.C.) and evolved a civilization in central America which could erect great pyramids, palaces and monuments that would vie with those of Europe and all this before those geological upheavals that changed the contour of the American continent? Whom does Mr. Hallock mean by "the dynasty of Tsin, Emperor of China?" Was Tsin the dynasty or the Emperor? He speaks of the sixth century. There was a Tsin or Chin Dynasty in China at that time (*) but it made no war on Korea as a whole. It may have had a fight with Ko-guryu in northern Korea but the notion that Koreans at that time went to America to escape tyranny is laughable. How did Koreans get by Japan if they sailed north-east? How did they get to central America if they sailed north-east? And besides all this the records of Korean history go back easily to the time of Christ and there is absolutely no intimation of any such emigration nor is there anything among Korean monuments to show that the Koreans possessed the ability to build the [page 161] massive pyramids and remains that are spoken of. They must have evolved the whole thing after reaching American, even if they went, which is more than doubtful.

We fear that Mr. Hallock's efforts at solving the origin of the America Indian are based on too superficial a knowledge of the geography and history of the far east. We believe that the North American Indian was originally an Asiatic, an offshoot of that immense Turanian family that spread all over northern Asia and over India as well. The only rational explanation is that they reached America by way of the Kurile and Aleutian islands or directly from Siberia to Alaska.

We imagine that Mr. Hallock's historical data are taken from Ma Twan-lin's description of Fusang which certainly seems to be North America but it says nothing about Koreans going there and the account is altogether too vague to do more than imply that the Chinese had heard something about the great western continent. The problem of the North American Indian and the high civilization of ancient central America is not to be solved by any such simple twist of the wrist as this.

Korea a la globetrotter

Harper's Monthly Magazine for March contains an article on Seoul by Mr. Alfred Stead who, it is said, spent a few days in this city last Summer. Whether his description of Seoul is adequate or fair may be judged by a few quotations. He says the Japanese Legation is near the Old Palace which may be a reason why the King left it and went to the Russian Legation. As everyone knows the Japanese Legation is on the opposite side of the city from that palace, at least two miles away from it. He says that the present palace was formerly the residence of the Regent, which statement is fully two miles off the truth for the Regent's place is far across the city back of Kyo-dong. "Every now and then the Emperor sends notes to the American and British Ministers politely asking them when they are going to move out into other quarters because he does not wish their presence so near the palace, and they answer equally politely that they were there when he came to this palace and it is for him to move if he is not comfortable." Now we do not hesitate to affirm that this is a gross and libellous exaggeration. His Majesty came to the [page 162] present palace for no other purpose than to be near the foreign Legations. It is doubtless true that he made overtures to the British Government to buy their legation property but is there anything improper about this? The British Government refuses to sell and that ends the matter. To say that His Majesty keeps sending notes asking the British Minister when he is going to "move out" would be amusing were it not so injurious to His Majesty, who received Mr. Stead in audience and treated him as well as he knew how, only to be held up to ridicule in one of the leading magazines of the world. We advise the Government to refuse audiences to tourists who have a penchant for airing their inchoative notions in this way and of putting in a very unenviable position a magazine that stands at the head of the world's periodical literature. To say that the American Minister receives such notes from His Majesty is flat falsehood. And it is still flatter falsehood to say that

such supposed notes would be answered in such a spirit as is implied in the above quotation. It is an insult both to the English and American Ministers and deserves the most stinging rebuke.

The writer continues the myth that the Emperor's name is Li Hsi. Now the word *si* or *hsi* means clan or family as we would say "He is a Smith" or "He is a Howard." It corresponds to the "a" in these expressions. The King's family name is Yi but the King is supposed to have no name except his imperial title until after his demise, when a posthumous name is conferred upon him. Mr. Stead shows his ability to obtain accurate information when he says that the present dynasty began 300 years ago, in which statement he was only 210 years out of the way, as the dynasty was founded in 1392. We are told that the Emperor is regarded by the people as God (not as a god). Nothing could be further from the truth. His Majesty is not given divine honors to the least degree. He exercises no sacerdotal function except in an occasional sacrifice and this statement is utterly opposed to every form of religion prevalent in the peninsula. Were Koreans to know that any foreigner had said this they would call it the rankest sacrilege.

The writer states that it is the imperial custom, in hot weather, to spend most of the time between audiences in his bath-tub. [page 163] This is the kind of statement one would expect to find in the columns of one of those newspapers whose one vocation is to tickle the public fancy regardless of facts. One would think from this that the Emperor of Korea was on an equality with some African chief. As Mr. Stead entered the anteroom before entering the Emperor's presence we are told that all the officials prostrated themselves and again as he entered the audience chamber. If the English language means anything this means that the officials prostrated themselves before Mr. Stead. We wonder if this was the impression he wanted his readers to receive. Can anything be more cruelly libellous than the statement that the Crown Prince could not stand without a table to lean upon? Of course such statements are utterly false. The Crown Prince is in normal health and it is well known that he is a man of good average intellect in spite of the wild statements of such unmannerly guests as Mr. Stead. He says that for occasions like that which he attended the court orders up specially bad Chinese champagne. The readers of the Review may rest assured that the Korean Court does not, as this implies, take pains to belittle and insult its guests. It is false that the Emperor serves inferior wines to his guests and even if it were true we leave it to our readers to judge of the writer's good taste in holding up to ridicule the hospitality of His Majesty, which we do not doubt he anxiously sought in order to have an opportunity to "write it up." His statement that His Majesty is supposed to make a royal progress through Seoul once a year is entirely erroneous. His statement that sometimes a royal procession costs \$700,000 a day is exaggerated twenty fold for such a procession costs from \$20,000 to \$30,000. It was only at the late queen's funeral that expenses ran up into the hundreds of thousands. He says that once the campaign for the foreign representatives alone figured up to \$70,000. This is also a gross exaggeration. At the time of the Queen's funeral His Majesty built pavilions at the Royal Tomb for the entertainment of foreign guests and did things in very handsome style. The total cost for the entertainment of all the foreigners may have been \$70,000 but we doubt it.

Those who know Seoul will smile to learn that the Old Palace lies close to "the Hill of Puk-han" which is seven [page 164] miles from that palace, and that on top of that hill stands a solitary tree, while in fact "Lone Tree Mountain" lies in a diametrically opposite direction and the mountain behind the palace, namely Pu-ak, is covered with trees. And so it goes on through the entire article, a tissue of grotesque exaggerations. But the most amusing of them all is the picture of the "Crown Prince" which is not the Crown Prince at all but Prince Wi-wha who is in America, and has been there for several years. It is a great pity that such a magazine as Harper's and that such a well-meaning host as the Emperor of Korea should both be victimized by such a mendacious scribbler.

Electric Shocks

A recent number of the *Outlook* contained an article by Rev. J. S. Gale, the Corresponding Secretary of the Korea Branch of the Royal Asiatic Society, under the caption "Electric Shocks in the Far East," giving a most amusing and racy resume of the kaleidoscopic changes that have been effected during recent years in this peninsula. He brings out with unerring skill the salient points and dresses them in such a way that though the style is distinctly humorous we read much between the lines that is as distinctly pathetic. A great critic has said that true art consists in isolating a particular phase or idea and so concentrating attention upon it as to lay bare its inner meaning. If this is true then Mr. Gale has the true artist's touch.

Odds and Ends.

How Bribery Began.

This is the story the Koreans tell to show when this evil custom began. They say it was during the reign of Chung-jong Tāwang (1506-1548) but we have our doubts as to whether it was not known or at least guessed about long before then. They say that the Vice Minister of Law was at that time very poor and had the utmost difficulty in finding the wherewithal to feed himself and family. One of his friends, a military official, wanted to help him in some delicate way, so he had a silver image of a boy made, on which was carved the donor's [page 165] name. This he secretly introduced into the Law official's house. As might be expected it was very thankfully received. A few months later the father of this military friend was arrested for a serious crime but his son came to the Law official and reminded him of the silver

he had received. The result was that the criminal was exonerated. In some way the facts got to the ear of the king and the Law official was cashiered. But this was the entering wedge.

A Korean Canute

It would be hard to duplicate the case of King Canute who sat on the sea shore and ordered the tide not to come in, but Korean folk lore contains something very like it. Chông Tu-gyŭng a Korean official was sent by the King as secret detective or O-sa (**) to Ham-gyŭng Province. He was a very masterful man and liked to make everything bend before his will. One evening he entered an inn to put up for the night and after eating his supper he conceived the idea of writing a poem. As a spur to his own genius he vowed that he would complete a poem before cock crow. Now it is well known that cocks crow neither indiscriminately nor without forethought. Chông knew this as well as everyone else. Even if experience had not taught him he should have known it from the famous poem of Ch'óe Ch'i-wun (***) the brightest literary light of ancient Korea, which says:

In his thatch beside the river the cock crows and I know that dawn is nigh. The willow branches wave in the soft morning breeze and the setting moon makes a silver bridge across the ruffled surface of the stream. I hear the song of the fishermen up and down the stream but the white reed flowers, the moonlight and the fishermen's clothes are all one color so I can tell that the fishermen are there only by their song.

So Chông sat down to write his poem. The night advanced. The thoughts would not come. The characters chased each other across his brain and danced wildly in his imagination but they would not group themselves into orderly sequence. He found it impossible to force the muse. Every moment he grew angrier and more determined. He would write that poem before the cock crew. He bent to the task again and racked his brains. The hours crept on. He found at last an idea, smiled in triumph, rubbed his brush pen [page 166] on the ink-stone and—the cock crew. He threw the pen into the corner, tore the paper across and rose in a white heat of anger.

“Come here, you beggarly inn-keeper,” he screamed. The trembling host appeared with his *pajis* “down-gyved at the ankles” and consternation on his face.

“What do you mean by having such a ***** old rooster on your place, to crow at such an unearthly hour as this? Have him out here while I wring his neck.” The goodman shuffled off muttering to himself and brought the offending fowl which then and there paid the extreme penalty for its fault.

Editorial Comment.

The Editor of The Kobe Chronicle underestimates the value of the space in the columns of his excellent paper when he wastes it in setting up straw men to knock down. In his March 19 issue he tries to make it appear as if we had claimed that no laws of political economy are applicable to Korea whereas we distinctly stated, in the remarks which he only partially quoted, that the canons of political economy, as developed in Europe, are not universally applicable to Korea, which the Editor of the Chronicle concedes when he says that “it is quite true that the working of those laws will differ according to the density of the population the means of communication or the intelligence of the people.” What does he mean when he says “the working of those laws will differ?” He means they will work one way in one place and another way in another place; in other words they may work one way in highly enlightened Europe and quite a different way in Korea. It is pleasant to find this common ground to stand upon, which was precisely our first contention. But he should not have wasted half a column trying to show that we held that no laws of political economy are applicable to Korea.

After quoting our instance of an inland village in Korea where Japanese agents buy up the grain and export it leaving the people no option except to starve or import from abroad at heavy expense he makes the following statements.

[page 167] What induces the Japanese agent to appear on the scene? Clearly the prospect of gain. What induces the people to sell the rice? Once more the prospect of gain. Presumably the people sell to the Japanese agent because they can get more money by selling the surplus of their crop to him than they could by selling it locally. “Oh, but,” says the Editor of the Korea Review, “the Japanese agent scuds his rice down the river at practically no expense while if the crops should fail the following year that Koreans of this inland town would have to import the rice which they must have to live upon at much greater expense because it would have to be laboriously towed up stream.” But the presumption is that the Koreans of the inland town sold their rice to the Japanese at a higher price than they could sell locally or at any rate his appearance as a buyer must have tended to raise prices all around so that they already have a fund upon which they can draw to pay for the extra expenses of towage.

Now let us examine this statement, for it is a grave matter, especially as steps have been taken by the Japanese to revise the commercial treaty between Korea and Japan with special reference to this embargo business. The first error of the Editor of the Chronicle is in supposing that we were talking about a failure of crops *the following year*. The condition that he mentions has nothing to do with the present case at all. We were talking of the very year the failure of crop takes place and not of the year before. One would suppose this would not need reiteration but we will try once more, and patiently, to enlighten our esteemed cotemporary. As he knows, the rice crop is harvested in the autumn.

Now let us suppose that there is one fourth of an average crop. That means that in this inland town there may be enough rice to pull the people through the winter until the barley ripens in the spring. There is *immediate need* of that rice locally and the need will continue uninterruptedly for eight months. It has nothing whatever to do with the success or failure of any subsequent crop. There is the little stock of rice and there are the people needing it immediately. Note carefully that this rice is in the hands of the farmers who are by no means the whole of the population; and probably not more than a quarter of the farmers will have any rice to sell. Those few farmers who have a surplus are glad to sell at the highest price possible. It is to them the people look for their [page 168] supply. Now a Korean agent appears from Seoul to buy up rice for the merchants at the capital. The prefect intervenes and forbids the agents from buying, for this surplus rice will barely carry the people through the winter; so the agents retire. Then comes the Japanese agent whom the prefect cannot control and he offers a lump sum down for the surplus. The farmers who have the surplus are glad to sell to him for two reasons, (1) because he pays immediately for the whole lot while if the people of the town bought it they would buy it a little at a time as their scanty income would permit, though on the whole the amount would be about the same. (2) because rice is too bulky a commodity to hide and there is always the fear of bandits during famine times. So the Japanese agent carries away the rice and within a month the people are clamoring for food. They have money to pay for it but it is gone. If their hunger did not come on till the "following season" of which our friend speaks they might import, at a heavy loss, but as it is there is no time to do it. There had been enough rice and enough money to pay for it before the Japanese carried it off but now there is absolutely nothing for them but to starve. And all this, mind you, when Japan is enjoying an unusually fine crop of rice. We affirm that it is infamous and that the Japanese authorities who forced the raising of the Embargo are directly responsible for the starvation of hundreds of Koreans. The editor of the *Chronicle* may talk about the laws of political economy as he pleases but he cannot hide the damning fact. He says that if the people had been prevented from selling their rice to the Japanese agents they would have been compelled to raise loans in order to pay taxes and expenses of production. This statement alone shows how competent he is to discuss the question for it shows that he does not know that in the country rice is as good as legal tender and that there could not possibly be any danger of the farmer not having money to pay the tax. So this is the question that the *Chronicle* says we "do not even try to meet." The reason we never tried to meet it is because we supposed anyone who knew anything about conditions here would know too much to ask it.

The fact remains that the raising of the Embargo helped materially to produce a state of affairs in Korea so terrible that in one instance a mother ate her own child.

[page 169] News Calendar.

Two of the twenty-nine men who followed the governor of Whanghǎ Province up to Seoul to recover 400,000,000 cash that he illegally extorted have been thrown into jail.

On the 26th of March 15070 bags of Annam rice arrived. This is a matter of great importance, for just at present there would be great distress in Seoul were it not for this rice. In fairness it must be admitted that in the importation of this rice Yi Yong-ik has showed decided business ability.

Of all the famine stricken districts of Whang-hǎ Province Yun-an is perhaps the worst afflicted. Out of five thousand houses two thousand are empty. Scores of dropsical sufferers on the verge of starvation are lying beside the roads. But in spite of it the officials command the people to hand over their money. The people have appealed to the Home Department for clemency.

The Japanese Minister applied to the Korean Government for permission to erect a telephone line between Seoul and Chemulpo but the government replied that as it was already preparing such a line it would be impossible to grant permission for others to build.

The people of Im-pi in Southern Kyŭng-sang Province have petitioned the government to prevent Japanese from settling on the coast in their vicinity. These Japanese build houses and till the land and in fact are permanent settlers on Korean soil outside the treaty ports. The Koreans evidently fear that if this sort of thing begins there is no knowing where it will stop.

On the 31st of March exchange was \$188 Korean for \$100 Japanese yen.

The government very wisely has released the two men who were arrested for acting as money brokers.

The native papers assert that of the money paid out by the Finance Department for salaries last month one half was depreciated currency.

The reports from Su-wun state that typhus is very prevalent there and that as many as seventy people have died there in a single day recently.

Yi Yong-jik, who as was noted last month, was condemned to be banished for severe strictures which he made on the government officials has been sent to Ch'ul-do or "Iron island" off Ham-gyŏng Province to remain for three years.

Yi Keun-t'äk must be a very busy man as he is judge of the Supreme Court, Chief of Police, second in command of the gendarmes, and Chief of the Imperial Body Guard.

The native papers state that the Chinese Minister has asked the Korean government to intervene to prevent the repetition of Korean [page 170] raids across the Yalu into Chinese territory. It seems that the tables are being turned.

The Korean government has taken into its employ four Russians. Two of them are glass makers, one an iron founder and one a weaving expert.

Japanese merchants have brought from P'yŏng-an Province 5200 bags of rice to sell in Chemulpo and Seoul.

Of the \$20,000 donated by the emperor for famine relief \$15,000 have been distributed in the country and \$5,000 are to be distributed in Seoul.

Yi Yong-ik has in hand 52000 lbs of government ginseng which will be shortly sent to China and marketed.

Yi Han-Sŭl has put down \$2000, to start a silk growing farm in Yong-pyung. Permission has been secured from the Department of Agriculture

Sim Neung-wŭn of Tong-jin has given \$4,000 to help seventy households over the hard times until the barley crop ripens.

C. T. Tong Esq, formerly Chinese Consul at Chemulpo, has been appointed President of the Chinese Chamber of Commerce in Chefoo which represents merchants in eight of the provinces of China. This is called the Choo-chow Guild,

The 13th inst was set apart by the Japanese authorities as the annual memorial day to the soldiers who fell in the late war and to whom a monument has been erected on the slopes of Nam San.

On the 4th instant Yi Chă-gak the special envoy to King Edward VII coronation, together with two aides Ko Ueui-gyŏng and Kim Chohyŏn started for England. The sum of \$40,000 was appropriated for their expenses.

According to the report of the Japanese Consul in Wonsan gold has been exported from that place to Japan during the past year to the amount of \$1,658,495; and to China to the amount of \$16,750; making a total of \$1,676,245. This is an increase of \$242,669 over last year.

On April 1st work was, begun on the monument that is to be erected in commemoration of the brilliant events of the present reign. There will be two stones, one in the ordinary shape and one in the shape of a large drum, with the *ta-geuk* or national emblem in the center. The cost of these together with buildings, etc, will be defrayed by a tax of 20 per cent on the salaries of all government officials during two months.

Kim Pyŏng-t'äk of Mu-ju, Ham-gyŏng Province, has paid \$120 towards the taxes of the destitute people of his town and distributed large quantities of rice to the starving.

The famine on the island of Kyo-dong near Kang-wha has resulted in the desertion of 598 houses.

Appropriations as follows have been made toward the expenses of Prince Wi-wha who is now in America: a balance of the appropriation for 1900, \$8,000; and for the first month of 1902, \$667.

The prefect of Mi-ryang, Kyŏng-sang Province writes the government that there is danger of a rising among the people unless one Kim Ch'ang-yul, [page 171] who is interested in a gold mine there, is not compelled to pay back \$35,000 which he has taken from the people by indirection.

As we have before noted, the new monastery, the Wun-heung-sa outside the east gate has been made the chief monastery in the country and the whole system has been organized with this monastery as the governing center. The Household Department is not leaving the matter in the hands of the monks but has appointed a civil director, secretary and six clerks. This is a rather remarkable revival of Buddhist influence in Korea.

Kim Ch'ŏng-sik the superintendent of trade in Chinnampo is in trouble. Last year he urged the government to engage the services of a very wonderful geomancer living at Myo-hyang San and select a place in P'yŏng-yang for a new

palace. The Emperor so ordered and gave some \$20,000 for the purpose; but later suspicions were aroused regarding the affair and a detective was sent down to investigate. It was found that there was no such distinguished geomancer and that the government had been hoaxed. The result is that Kim Chŭng-sik's honors have been taken away and his arrest has been ordered.

The commission in charge of the erection of the new monument in honor of the brilliant events of the present reign have appealed to the students of all the common schools in Seoul asking for contributions, and they are giving ten cents apiece all around.

An old Korean custom is being revived. Before the late China-Japan war it was customary for the prime minister to have a large fan called a p'a-ch'o-sŭn carried before him as he passed along the street, but this was discontinued after the war. It is now to be revived.

A clerk in the Chemulpo Korean Post Office having received two letters from a Frenchman with order for registration gave a false registration receipt and stole the letters one of which contained a check on Shanghai for \$2,000 and the other a check on Nagasaki for \$750. He went to China and managed to get the \$2,000 check cashed but he met sharpers or thieves who robbed him of it. Then he went to Nagasaki but failed to cash the other check. Then he came home and stopped at his house in Seoul. The Frenchman hunted him up and got hold of his coat collar and asked him to explain. The fellow bit the Frenchman's hand and managed to escape and is still at large.

The girl's school which was founded in 1899 gradually fell into a decline but now efforts are being made to put it on a solid footing. The emperor is interested in it and has given \$10,000 to prepare new buildings and it is greatly to be hoped that the school will be a thorough success.

A new tax is to be levied on tobacco and liquors throughout the country.

The government has conferred the rank of Chusa upon many wealthy men in the provinces who have been giving their private means to relieve the sufferings of the people.

A daughter was born to Rev. and Mrs. Burkwall on the 18th inst.

[page 172] The tennis season opened at the Seoul Union tennis grounds on the 18th inst.

Herbert Goffe, Esq., the British Consul at Chemulpo, left for home on leave early this month and Mr. Fox, formerly Secretary of Legation in Seoul, takes the place thus made vacant.

Four robbers entered the house of Kim Yong-je in Seoul on the 7th but Mr. Kim put up such a good fight that the rascals dropped everything they had and fled. Among the things they threw away was quite a considerable amount of loot they had taken elsewhere. This was sent to the police headquarters and returned to its owners.

The French Minister asks for payment, with interest, of \$280, a debt incurred by Koreans in Paris at the time of the exposition.

It is announced that the removal of the late queen's tomb will take place in the tenth moon, which will be in November.

The prefect of T'ă-an named Yi Keui-sŭk has distinguished himself by building a school, at his own expense, costing some \$480. And helped people pay their taxes to the extent of 200,000 cash, and gave ten measures of rice to each of 300 households.

The late edicts against counterfeiting have borne fruit in the execution by strangulation of Hong Pyöng-jin and the severe beating of Yi Kôn-yung and his introduction to the chain-gang.

At the intercession of several of the ministers of state Yi Yong-jik has been recalled from banishment. It will be remembered that he severely criticized the present personnel of the government.

The entire town of Mi-ryang in Kyung-sang Province was destroyed by bandits early in this month.

In Kyo-ha district the people driven by hunger began to pull the bark from trees and eat it. Some trees near a royal tomb were thus destroyed. The tomb keeper protested but the people said, "We might as well die this way as any other" and he could not stop them. Under one tree he found five dead bodies.

The governor of North Chulla Province reports that in eighteen districts in his province there are 21,363 households that are absolutely destitute; they include 41,358 persons.

A Japanese has erected a pavilion on the slope of Namsan where Koreans can go and play "go-bang" or chess. It is a sort of sporting club, each Korean giving a yen a month as dues.

In Korea there is an institution called the Ki-ro-so which may be translated "The Hall of the Elders." It is a sort of honorary degree to which officials of the first and second grades are eligible after passing their 50th year. Previous to the time of Yung-jung Tă-wang (1724-1776) sixty years was the limit but at that time the age limit was lowered to fifty years. Since the beginning of the dynasty there have been only four kings who have attained the age requisite for enrollment in the list of the Ki-ro-so. Of these four the present king is one, since he has now attained his fifty-first year. For this reason the Prince Imperial has memorialized His Majesty suggesting that preparations be made for an [page 173] imposing ceremony which shall signalize the entrance of His Majesty into the "Hall of the Elders." Therefore on May 30 all the men in Korea over seventy years old will be invited to a great feast at the palace. On June 1st all the officials will feast at the palace. The total expense will probably be in the vicinity of \$300,000. As will be seen from the statement above, this is a celebration that has not recurred since the middle of the 18th century.

Since the beginning of winter the capital of South Ham-gyŭng Province has been in a state of semi-anarchy. It was caused by the oppression of the officials. In one of the many popular uprisings a *Chusa* was killed and in all 180 houses have been burned. Even at the present time there is great disaffection not only there but throughout the country.

The native paper states that the governor of Whang-hă Province has so disposed of the thousands which he stole from the people of his province that he is safe from punishment.

The Russian Minister has applied for permission to connect the telegraph line from Seoul to Eui-ju with a Russian line from Eui-ju to Peking.

The governor of Kang-wŭn Province asks for five hundred soldiers from Seoul to help guard the many mountain passes in his province because of the large number of highwaymen that infest the passes.

The Minister of Education, in view of the fact that military drill is to be introduced into foreign language schools asks that a captain be detailed to each of the schools to act as drill masters.

Yi Yong-ik was appointed Chief of Police on the 17th inst.

One hundred Japanese policemen and one hundred Korean policemen are to be appointed to act as guards at the forty stations of the Seoul-Fusan Railway.

Thirty armed robbers wrecked the village of Ku-nani, in the district of Mi-ryang, South Kyŭng-sang Province on the 2nd inst. Six of the villagers were killed and over 100 houses burned.

Cho Han-byŭk, the general superintendent of six foreign language schools, petitions the government to erect in Pak-dong a large building which will house all these schools. The estimated cost is \$90,000.

On the 24th of March the three villages of To-rang, To-jŭng and Nam-San in South Ham-gyŭng Province were destroyed by fire, 187 houses being burned and 20 people killed.

During the last two months 114 houses have burned in the town of Kyung-ju and three lives lost.

Three counterfeiters in Kim-sŭng have been arrested and condemned to the chain-gang for life.

On the 10th instant a storm on the western coast wrecked forty Korean boats near Mokpo and thirty men were drowned.

An official of Kong-ju in South Ch'ung-ch'ung Province reports that in the town of Im-ch'ŭn a certain family was driven to such straits that for some days they fed off the bodies of two of the smaller children.

[page 174] Laws, Ordinances and Notifications OF THE Korean Government Gazette, 1901

[not scanned easily, see images]

[page 177] MEDIEVAL KOREA.

The records say that he was so anxious to have a son that he committed an act almost if not quite unparalleled in the

history of any land, civilized or savage. Having become prematurely old by his terrible excesses, he introduced a number of young men into the palace and gave them the *entre* into the queen's apartments, hoping thereby that his hopes might be realised. In this he was disappointed. One day while passing an hour in the apartments of his favorite, Sin-don, he noticed there a new-born babe, the son of one of Sin-don's concubines. He seemed pleased with the child and Sin-don asked him to adopt it as his own. The king laughed but did not seem averse to the proposition. Returning to the palace he summoned the officials and told them that for some time he had been frequenting the apartments of Sin-don and that he had gotten a son by one of the women there. He knew well enough that if he proposed to adopt Sin-don's son the opposition would be overwhelming, so he took this means of carrying out the plan. Of course it is impossible to verify the truth of this statement. It may have been a fabrication of the historians of the following dynasty in order to justify the founder of the new dynasty in overthrowing Koryū. The annals of the Ming dynasty say that it was the king's son and not Sin-don's.

In 1366 the opposition to the favorite increased in intensity and the king was almost buried beneath petitions for his banishment or death. These the king answered by banishing or killing the senders and by this means the open opposition was put an end to. The wily monk knew that he needed more than the king's favor in order to maintain his position of honor, and so he began to take away the fields and other property of high officials and distribute them among the people in order to curry favor with them. This brought from the officials a new and fiercer protest and they told the king that [page 178] these acts would make his reign a subject of ridicule to future generations. While this did not move the king to active steps against Sin-don it caused a coolness to spring up between them.

All this time the Japanese were busy at the work of pillage and destruction. They took possession of an island near Kang-wha with the intention of fortifying it and making of it a permanent rendezvous. They landed wherever they pleased and committed the most horrible excesses with impunity. The Koryū troops were in bad condition. They had no uniforms and their arms were of the poorest kind and mostly out of order. They dared not attack the Japanese even when there was good hope of success. The generals showed the king the ways and means of holding the freebooters in check but he would not follow their advice, probably on account of the expense. He paid dearly for his economy in the end.

The mother of the king could not be brought to treat Sindon with respect. When the king expostulated with her and told her that the favorite was the pillar of the state she declared that he was a low-born adventurer and that she would not treat him as her equal. From that time she incurred the deadly enmity of the favorite who used every means in his power to influence the king against her. He became suspicious of everyone who held any high position and caused many of the highest officials to be put to death. He was commonly called "The Tiger." The depth of the king's infatuation was shown when in this same year he went to a monastery to give thanks to Buddha for the cessation of famine, which he ascribed to his having taken Sindon as counsellor. It is also shown in the impunity with which Sindon took the king to task in public for certain things that displeased him. The favorite was playing with fire. The people sent to the king repeatedly asking if the rumors of the favorite's drunkenness and debaucheries were correct. But the king's eyes had not yet been opened to the true state of affairs and these petitioners were severely punished.

[page 179] Chapter XI.

Sin-don's pride.... Mongol Emperor's plan of escape to Koryū . . .Mongol Empire falls Japanese envoy snubbedan imperial letter from the Ming court. . . ill treatment of Japanese envoy bears fruit . . . more trouble in Quelpart.... census and revenue Gen. Yi promoted....Koryū adopts Ming dress and coiffure . . Gen. Yi makes a campaign across the Yalu . . the Japanese come north of the capital....Sin-don is overthrown.... popular belief regarding himtrouble from three sources at the same time.... a Mongol messenger.... the Japanese burn Han-yang.... a new favorite.... a laughing-stock. . . Chōng Mong-ju an envoy to Nanking. . . plans for a navy.... useless army.... Ming Emperor demands horses. . . Quelpart rebels defeated... king assassinated....Ming Emperor refuses to ratify the succession.... Mongols favored at the Koryū court.... a supernatural proof... Japanese repulsed... Japanese deny their responsibility for the action of corsairs.

The year 1367 saw no diminution of the symptoms that proclaimed the deep-seated disease that was eating at the vitals of Koryū. Sin-don even dared to flout the emperor by scornfully casting aside an imperial missive containing a notification of his elevation to an honorary position. The king continued to abase himself by performing menial duties in Buddhistic ceremonies at his favorite monastery. Sin-don added to his other claims the power of geomancy and said the king must move the capital to P'yūng-yang. He was sent to look over the site with a view to a removal thither, but a storm of hail frightened him out of the project. Returning to Song-do he refused to see the king for four days, urging as his excuse the fatigue of the journey. His encroachments continued to such a point that at last he took no care to appear before the king in the proper court dress but came in the ordinary dress of the Koryū gentleman, and he ordered the historians not to mention the fact in the annals.

The Mongol horse-breeders still ruffled it in high style on the island of Quelpart where they even saw fit to drive out the prefect sent by the king. For this reason an expedition was fitted out against them and they were soon brought to terms. They however appealed to the emperor. As it [page 180] happened the Mongol emperor was at this time in desperate straits and foresaw the impossibility of long holding Peking against the Ming forces. He therefore formed the plan of escaping to the island of Quelpart and there finding asylum. For this purpose he sent large store of treasure and of other necessaries to this place. At the same time he sent an envoy to the court at Song-do relinquishing

all claim to the island. In this way he apparently hoped to gain the good will of Koryū, of which he feared he would soon stand in need. The king, not knowing the emperor's design, feared that this was a device by which to raise trouble and he hastened to send an envoy declaring that the expeditious to Quelpart were not in reference to the Mongols there but in order to dislodge a band of Japanese freebooters. The former prefects had always treated the people of Quelpart harshly and had exacted large sums from them on any and every pretext; but the prefect now sent was determined to show the people a different kind of rule. He even carried jars of water from the mainland rather than drink the water of Quelpart. So at least the records affirm. Naturally the people idolized him.

The year 1368 opened, the year which beheld the demolition of the Mongol empire. It had risen less than a century before and had increased with marvelous rapidity until it threatened the whole eastern hemisphere. Its decadence had been as rapid and as terrible as its rise. The Mongols were peculiarly unfit to resist the seductions of the more refined civilizations which they encountered. The Ming forces drove the Mongol court from Peking and the dethroned emperor betook himself northward into the desert to the town of Sa-mak.

This year also witnessed the arrival of a friendly embassy from Japan bearing gifts to the king. Here was Koryū's great opportunity to secure the cooperation of the Japanese government in the work of putting down the pirates who were harrying the shores of the peninsula. Proper treatment of this envoy and a little diplomacy would have saved Koryū untold suffering, but the low-born but all-powerful favorite. Sin-don, took advantage of the occasion to make an exhibition of his own importance and he snubbed the envoy so [page 181] effectually that the latter immediately returned to Japan. The foolish favorite went so far as to withhold proper food from him and his suite, and addressed them in low forms of speech. The same year, at his instigation, the whole system of national examinations was done away with.

Early in 1369 the first envoy, Sül Sa, from the Ming court arrived in Song-do. He was the bearer of an imperial letter which read as follow: --

“After the Sung dynasty lost its power, a hundred years passed by without its recovering from the blow, but heaven hated the drunkenness and licentiousness of the Mongols and now after eighteen years of war the fruition of our labors has been reached. At first we entered the Mongol army and there beheld the evils of the Mongol reign. Then with heaven's help we went to the west, to Han-ju and overcame its king Chin U-ryang. Then we raised the standard of revolt against the Mongols. In the east we overcame the rebel Chang Sa-sung and in the south the Min-wōl kingdom. In the north the Ho-in fell before us and now all the people of China call us emperor. The name of our dynasty is Ming and the name of this auspicious year is Hong-mu. We call upon you now as in duty bound to render allegiance to us. In times past you were very intimate with us for it was your desire to better the condition of your people thereby.”

Such was the importance of this embassy that the king went out in person to meet it. Splendid gifts were offered which, however, the envoy declined.

In accordance with the summons contained in this letter the king formally put away the Mongol calendar and assumed that of the Mings instead. An envoy was immediately sent to the Ming court to offer congratulations and perform the duties of a vassal. The emperor responded graciously by sending back to Koryū all citizens of that kingdom who had been held in semi-durance by the Mongols.

The criminal neglect of opportunity in driving away the friendly Japanese envoy now began to bear its bitter fruit. Many Japanese had from time to time settled peacefully in southern Koryū and the king had given them a place to live at Nam-hā in Kyūng-sang Province. They now broke their oath [page 182] of fealty to the government, rose in open revolt and began ravaging the country right and left.

As the emperor of the Mongols had fled away north and his scheme for taking refuge in Quelpart had come to naught we would suppose the Mongol horse-breeders in that island would act with considerable circumspection; but on the other hand they kept up a continual disturbance, revolting and surrendering again in quick succession much to the annoyance of the central government.

In the latter part of the year 1369 the government again took a census of the arable land of the peninsula in order to make a re-estimate of the revenue to be received. This indicates that there had been a certain degree of prosperity in spite of all untoward circumstances and that the margin of cultivation had moved at least a little way up the hill-sides, and that waste land had been reclaimed. It is only by inferences from chance statements like this that we get an occasional imperfect glimpse of the condition of the common people. Oriental histories have not been written with reference to the common people.

The king had now handed over to Sin-don the whole care of public business and he was virtually the ruler of the land. Gen. Yi T'ā-jo had shown his wisdom in staying as far as possible from the capital and in not crossing the path of the dangerous favorite. He was now appointed general-in-chief of all the north-eastern territory and at the same time Gen. Yi Im-in was appointed to a similar position in the north-west. There was some fear lest fugitive Mongols might cross the border and seek refuge in Koryū territory. The chief business of the army there was to guard all the approaches and see to it that such fugitives were strictly excluded. In the following year, 1370, Gen. Yi Ta-jo even crossed the Yalu, probably in the vicinity of the present Lam-su, into what was then Yū-jin territory, and took 2000 bullocks and 100 horses, but gave them all to the people to be used in cultivating the fields.

Now that the Ming dynasty was firmly established the emperor turned his attention to Korea. He began by investing the king anew with the insignia of royalty and presenting him with a complete outfit of clothes of the style [page 183] of the Ming dynasty. He also gave musical instruments and the Ming calendar. The important law was

promulgated that after a man had passed the civil examinations in Koryū he should go to Nanking and there undergo further examination. The king received all the emperor's gifts and commands with complacency and soon the Ming dress was adopted throughout by the official class and more gradually by the common people. It is the style of dress in vogue in Korea today, whereas the Chinese themselves adopted later the dress of their Manchu conquerers. In this respect the Koreans today are really more Chinese than the Chinese themselves.

With the opening of 1371 Gen. Yi led an army across the Yalu and attacked Ol-ja Fortress. The whole territory between the Yalu and the Great Wall was at this time held by the Ya-jin people or by offshoots of the Mongol power. The Ming emperor had as yet made no attempt to take it and therefore this expedition of Koryū's was not looked upon as an act of bad faith by China. Just before the attack on Ol-ja began, there came over to the Koryū forces a general who, formerly a Koryū citizen, had long been in the Mongol service. His name was Yi In-bok. Gen. Yi sent him to Song-do where the king elevated him to a high position. A bridge had been thrown across the Yalu and the army had crossed in safety, but a tremendous thunder storm threw the army into confusion, for they feared it was a warning voice from a deity who was angered by this invasion of trans-Yalu territory. With great presence of mind one of the leaders shouted that it was a good sign for it meant that the heavenly dragon was shaking things up a bit as a presage of their victory. Their fears were thus allayed and the attack upon the fortress was successful. Gen. Yi then led his forces toward the Liao Fortress but cautiously left all the camp baggage three days in the rear and advanced, with seven days rations in hand. The advance guard of 3000 reached the fortress and began the assault before the main body came up. When the garrison saw the full army approach they were in despair but their commander was determined to make a fight. As he stood on the wall and in person refused Gen. Yi's terms it is said that the latter drew his bow and let fly an [page 184] arrow which sped so true that it struck off the commander's helmet, whereupon Gen. Yi shouted, "If you do not surrender I will hit your face next time." The commander thereupon surrendered. So Gen. Yi took the place and having dismantled it and burned all the supplies, started on the return march. Provisions ran low, and it was found necessary to kill the beasts of burden. They were in some danger from the detachments of the enemy who hung upon their rear but they were kept at a respectful distance by an ingenious stratagem of Gen. Yi's, for wherever he made a camp he compelled the soldiers to make elaborate preparations even to the extent of erecting separate cattle sheds and water closets. The enemy finding these in the deserted camps deemed that the army must be in fine condition and so dared not attack them. Thus the whole army got safely back to An-ju.

As the Japanese pirates, emboldened by the impunity with which they could ravage Korea, now came even north of the capital and attacked Hā-ju the capital of Whanghā Province, and also burned forty Koryū boats, Gen. Yi was detailed to go and drive them away, which he speedily did.

The royal favorite was now nearing the catastrophe toward which his criminally corrupt course inevitably led. He was well known to all but the king whom he had infatuated. But now he began to see that the end was not far off. He knew that soon the king too would discover his knavery. For this cause he determined to use the little power he had left in an attempt to overthrow the government. What the plan was we are not told but it was nipped in the bud, for the king discovered it and arrested some of his accomplices and by means of torture learned the whole truth about the man whom he had before considered too good for this world. The revulsion of feeling was complete. He first banished Sin-don to Su-wūn and then at the urgent advice of the whole court sent an executioner to make way with him. The messenger of death bore a letter with him in which the king said, "I promised never to move against you but I never anticipated such actions as those of which you have been guilty. You have (1) rebelled, (2) you have numerous children, though a monk and unmarried, (3) you have [page 185] built yourself a palace in my capital. These things I did not agree to. So Sin-don and his two sons perished.

It is said of Sin-don that he was mortally afraid of hunting-dogs and that in his feasts he insisted upon having the flesh of black fowls and white horses to eat. For these reasons the people said that he was not a man but a fox in disguise; for Korean lore affirms that if any animal drinks of water that has lain for twenty years in a human skull it will have the power to assume at will any form of man or beast. But the peculiar condition is added that if a hunting dog looks such a man in the face he will be compelled to resume his original shape.

With the opening of 1372 troubles multiplied. Nap T'ap-chul, a Mongol chieftain at large, together with Kogan, led a mixed army of Mongol and Yū-jin adventurers across the Yalu and began to harry the northern border. Gen. Chi Yun was sent to put down the presumptuous robbers. At the same time the Quelpart horse-breeders again revolted and when the king, at the command of the emperor, sent a man to bring horses as tribute to China the insurrectionists put him to death. But the common people of Quelpart formed a sort of militia and put down the insurrection themselves. The Japanese also made trouble, for they now began again to ravage the eastern coast, and struck as high north as An-byun, and Ham-ju, now Ham-heung. They also carried on operations at Nam-han near Seoul, but in both instances were driven off.

It is said that at this time the king was given over to sodomy and that he had a "school" of boys at the palace to cater to his unnatural passions. The people were deeply indignant and talk ran very high, but the person of the king was sacred, and his acts were not to be accounted for; so he went his evil way unchecked, each step bringing him nearer the overthrow of the dynasty which was now not far away.

Late in the year the king sent a present of fifty horses to the Ming emperor.

No sooner had the spring of 1373 opened than the remnant of the Mongols in the north sent to the king and said "We are about to raise a mighty force to overthrow the Ming empire, and you must cooperate with us in this [page 186] work." The messenger who brought this unwelcome summons was promptly clapped into prison, but later at the advice of the courtiers he was liberated and sent back home.

It would be well-nigh impossible to describe each successive expedition of the Japanese to the shores of Koryū, but at this time one of unusual importance occurred. The marauders ascended the Han River in their small boats and made a swift attack on Han-yang the site of the present capital of Korea. Before leaving they burned it to the ground. The slaughter was terrific and the whole country and especially the capital was thrown into a state of unusual solicitude. The Japanese, loaded down with booty, made their way to the island of Kyo-dong just outside the island of Kang-wha, and proceeded to kill and plunder there.

The boy whom the king had called his son but who was in reality an illegitimate son of Sin-don, was named Mo-ri-no, but now as he had gained his majority he was given the name of U and the rank of Kang-neung-gun, or "Prince who is near to the king." As Sin-don was dead the king made Kim Heung-gyūng his favorite and pander. Gen. Kūl Sang was put in charge of the defensive operations against the Japanese but as he failed to cashier one of his lieutenants who had suffered defeat at the hands of the Japanese the testy king took off his unoffending head. Gen. Ch'oe Yūng was then put in charge and ordered to fit out a fleet to oppose the marauders. He was at the same time made criminal judge, but he committed so many ludicrous mistakes and made such a travesty of justice that he became a general laughing stock.

As the Ming capital was at Nanking the sending of envoys was a difficult matter, for they were obliged to go by boat, and in those days, and with the craft at their command, anything but coastwise sailing was exceedingly dangerous. So when the Koryū envoy Chōng Mong-ju, one of the few great men of the Koryū dynasty, arrived at the emperor's court, the latter ordered that thereafter envoys should come but once in three years. In reply to this the king said that if desired the envoy could be sent overland; but this the emperor forbade because of the danger from the remnants of the Mongol power.

[page 187] The eventful year 1374 now came in. Gen. Yi Hyūn told the king that without a navy Koryū would never be able to cope with Japanese pirates. He showed the king a plan for a navy which he had drawn up. His majesty was pleased with it and ordered it carried out, but the general affirmed that a navy never could be made out of landmen and that a certain number of islanders should be selected and taught naval tactics for five years. In order to do this he urged that a large part of the useless army be disbanded. To all of this the royal assent was given. The quality of the army may be judged from the action of the troops sent south to Kyūng-sang Province to oppose a band of Japanese. They ravaged and looted as badly as the Japanese themselves. And when at last the two forces did meet the Koryū troops were routed with a loss of 5,000 men. Meanwhile the Japanese were working their will in Whang-hā Province, north and west of the capital, and as to the details of it even the annals give up in despair and say the details were so harrowing that it was impossible to describe them.

The emperor of China was determined to obtain 2,000 of the celebrated horses bred on the island of Quelpart and after repeated demands the king sent to that island to procure them. The Mongol horse-breeders still had the business in hand and were led by four men who said, "We are Mongols, why should we furnish the Ming emperor with horses?" So they gave only 300 animals. The emperor insisted upon having the full 2,000 and the king reluctantly proceeded to extremities. A fleet of 300 boats was fitted out and 25,000 men were carried across the straits. On the way a gale of wind was encountered and many of the boats were swamped, but the following morning the survivors, still a large number, arrived at Myūng-wūl, or "Bright Moon," Harbor where they found 3,000 men drawn up to oppose their landing. When the battle was joined the enemy was defeated and chased thirty *li* but they again rallied in the southern part of the island at Ho-do where they made a stand. There they were surrounded and compelled to surrender. The leader, T'ap-chi was cut in two at the waist and many others committed suicide. Several hundred others who refused to surrender were cut down. To the credit of the officers who led [page 188] the expedition be it said that wherever they went the people were protected and lawless acts were strictly forbidden.

The king had now reached the moment of his fate. The blood of many innocent men was on his hands and he was destined to a violent death himself. He was stabbed by one of his most trusted eunuchs while in a drunken sleep. The king's mother was the first to discover the crime and with great presence of mind she concealed the fact and hastily summoning two of the courtiers consulted with them as to the best means of discovering the murderer. As it happened the eunuch was detected by the blood with which his clothes were stained. Put to the torture he confessed the crime and indicated his accomplice. The cause of his act was as follows. One of the king's concubines was with child. When the eunuch informed the king the latter was very glad and asked who the father might be. The eunuch replied that one Hong Mun, one of the king's favorites, was the father. The king said that he would bring about the death of this Hong so that no one should ever know that the child was not a genuine prince. The eunuch knew that this meant his own death too, for he also was privy to the fact. So he hastened to Hong Mun and they together matured the plan for the assassination.

U, the supposed son of the king, now ascended the throne. His posthumous title is Sin-u. An envoy was sent to Nanking to announce the fact, but the emperor refused to ratify his accession to the throne. The reason may have been because he was not satisfied as to the manner of the late king's demise, or it may be that someone had intimated to him that the successor was of doubtful legitimacy; and now to add to the difficulties of the situation the Ming envoy on his way home with 200 tribute horses was waylaid by Korean renegades who stole the horses and escaped to the far north. When news of this reached Nanking the Korean envoy there hastened to make good his escape.

A conference was now held at the Koryū capital and as the breach with the Ming power seemed beyond remedy it was decided to make advances to the Mongols who still lingered in the north; but at the earnest desire of Chōng Mong-ju this decision was reversed and an envoy was sent to [page 189] Nanking to explain matters as best he could. The eunuch and his accomplice who had killed the king were now executed and notice of the fact was sent to the Chinese court.

There was great dissatisfaction among the Koryū officials for they all knew that the king was a mere usurper and it was again suggested that approaches be made to the Mongols. About this time also a Mongol envoy came demanding to know whose son the present king was. They wanted to put the king of Mukden on the throne, as he was of course favorable to the Mongols. A great and acrimonious dispute now arose between the Mongol and Ming factions in the Koryū court. But the Mongol sympathizers carried the day. This, however, came to nothing for when news came that the king of Mukden and many Koryū renegades were advancing in force on the Koryū frontier to take by force what the officials had decided to give unasked, there was a great revulsion of feeling and troops were sent to hold them in check. This was in 1376, and while this was in progress the Japanese were carrying fire and sword through the south without let or hindrance.

Pan-ya the real mother of the king came forward and claimed her position as such, but another of the former king's concubines, Han, had always passed as the boy's mother and she was now loath to give up the advantages which the position afforded. For this reason she secured the arrest and imprisonment of Pan-yu. It was decided that she must die and she was carried to the water's edge and was about to be thrown in when she exclaimed, "When I die one of the palace gates will fall as a sign of my innocence and the truth of my claim." The story runs that when she sank beneath the water this came true and all knew, too late, that she was indeed the mother of the king.

The Japanese now made their appearance again in Ch'ungCh'ūng Province and took the town of Kong-ju. The Korean forces under Gen. Pak In-gye were there routed but not till their leader had been thrown from his horse and killed. Then an army under Gen. Ch'oe Yūng met them at Hong san. The general rushed forward ahead of his men to attack the marauders and was wounded by an arrow in the mouth but he did not retire from the fight. The result was a glorious [page 190] victory for the Koryū forces. The Japanese were almost annihilated.

Some time before this the king had sent an envoy Na Heung-yu to Japan to ask the interference of the Japanese Government against the pirates, and the reply was now brought by the hand of a Japanese monk Yang Yu. It said, "The pirates all live in western Japan in a place called Ku-ju and they are rebels against us and have been for twenty years. So we are not at fault because of the harm they have done you. We are about to send an expedition against them and if we take Ku-ju we swear that we will put an end to the piracy." But the pirates in the meantime ravaged Kangw^ha and large portions of Chūl-la Province.

Chapter XII.

A Mongol proposal... "The Revellers".... friends with the Mongols . . . Gen. Yi takes up arms against the Japanese.... victorious. . . envoys to and from Japan . . . gun-powder , defeat turned into victory by Gen. Yi. . . fire arrows... vacillation....prophesy....Japan helps Koryū.... jealousies.... a reckless king...Gen. Yi's strategem a triumphal return... the emperor loses patience a coast guard... stone fights.... heavy tribute... the capital moved... Japanese repelled.... lukewarm Koryū.... a disgraceful act Gen. Yi victorious in the north...the emperor angry.... Japan sends back Koryū captives.... a skillful diplomat.... fine sarcasm.... a grave error.... victory in the northeast.... untold excesses... "Old Cat"tribute rejected.

Toward the close of 1377 the Mongol chieftain In-pukwun sent the king a letter saying, "Let us join forces and attack the Ming power." At the same time he sent back all the Koryū people who had been taken captive at various times. The king's answer was a truly diplomatic one. He said, "I will do so if you will first send the king of Mukden to me, bound hand and foot." We need hardly say that this request was not granted.

The next attack of the Japanese extended all along the southern coast. The general who had been placed in the south to guard against them spent his time feasting with [page 191] courtizans and he and his officers were commonly known as "The Revellers." Fighting was not at all in their intentions. When the king learned of this he banished the general to a distant island. Affairs at the capital were not going well. Officials were so numerous that the people again made use of the term "Smoke House Officials," for there were so many that nearly every house in the capital furnished one. They tampered with the list of appointments and without the king's knowledge slipped in the names of their friends. So the people in contempt called it the "Secret List."

The coquetting with the Mongols brought forth fruit when early in 1378 they invested the king of Koryū and he adopted the Mongol name of the year. It is said that this caused great delight among the Mongols and that they now thought that with the help of Koryū they would be able to again establish their power in China.

After the Japanese had ravaged to their hearts' content in Ch'ung-ch'ūng Province and had killed 1000 men on Kang-w^ha and had burned fifty boats, the king did what he ought to have done long before, namely appointed Gen. Yi Tā-jo as General-in-chief of the Koryū forces. He took hold of the matter in earnest and summoned a great number of monks to aid in the making of boats for coast defence. The pirates now were ravaging the east and south and were advancing on Song-do. The king wanted to run away but was dissuaded. The Japanese were strongest in Kyūng-sang Province. Gen. Yi's first encounter with them was at Chiri Mountain in Chūl-la Province and he there secured a great victory, demonstrating what has always been true, that under good leadership Koreans make excellent soldiers. When the Koryū troops had advanced within 200 paces of the enemy a burly Japanese was seen leaping and showing himself off before his fellows. Gen. Yi took a cross-bow and at the first shot laid the fellow low. The remainder of the Japanese fled up the mountain and took their stand in a solid mass which the records say resembled a hedge-hog; but Gen. Yi soon found a way to penetrate this phalanx and the pirates were slaughtered almost to man. But Gen. Yi could not be everywhere at once and in the meantime Kang-w^ha again suffered. Gen. Yi was next seen fighting in Whang-hǎ

Province [page 192] at Hã-ju, where he burned the Japanese out from behind wooden defenses and slaughtered them without quarter.

The Japanese Government had not been able as yet to put down the pirates, but now an envoy, Sin Hong, a monk, came with gifts declaring that the government was not a party to the expeditions of the freebooters and that it was very difficult to overcome them. And so the work went on, now on one coast of the country and now on another. The king sent an envoy to the Japanese Shogun, P'ã-ga-dã, to ask his interference, but the shogun imprisoned the envoy and nearly starved him to death and then sent him back. The king wanted to send another, but the courtiers were all afraid. They all hated the wise and learned Chöng Mong-ju and told the king to send him. He was quite willing to go and, arriving at the palace of the shogun, he spoke out fearlessly and rehearsed the friendly relations that had existed between the two countries, and created a very good impression. He was very popular both with the shogun himself and with the Japanese courtiers and when he returned to Koryü the shogun sent a general, Chu Mang-in, as escort and also 200 Koreans who had at some previous time been taken captive. The shogun also so far complied with the king's request as to break up the piratical settlements on the Sam-do or "Three islands."

A man named Im Sün-mu had learned among the Mongols the art of making gunpowder and a bureau was now formed to attend to its manufacture but as yet there were no firearms.

With the opening of 1379 things looked blacker than ever. The Japanese were swarming in Ch'ung-ch'üing Province and on Kang-wha. The king was in mortal fear and had the walls of Song-do carefully guarded. Gen. Ch'oe Yüing was sent to hold them in check. The Japanese knew that no one but he stood between them and Song-do, so they attacked him fiercely and soon put him to flight; but in the very nick of time Gen. Yi T'ã-jo came up with his cavalry, turned the retreating forces about and attacked the enemy so fiercely that defeat was turned into a splendid victory. A messenger arrived breathless at the gate of Song-do saying that Gen. Ch'oe had been defeated.

Necessity, the Mother of Invention.

Han Chun-deuk was without doubt a very wealthy man, even from a western standpoint. His annual income consisted of 200,000 bags of rice. He lived just above the Supyo-dari or "Water Gauge Bridge," a fashionable quarter of the city in those days -namely, a hundred and fifty years ago. But he was as generous as he was rich. Fifty thousand bags of rice were consumed yearly in supporting his near and distant relatives and fifty thousand more in charities, or we might better say, in other charities. Anyone who was ill or in distress or lacked the means to bury a parent or to take a wife had but to apply to Mr. Han and the means would be forthcoming. In such veneration was this philanthropist held by the whole community that never was anything, even a tile, stolen from his place:

Such was the man whom one Cho, living in Nu-gak-kol west of the Kyöng-bok Palace, marked for his victim. This Cho had come of a wealthy family but his elder brother, who of course took charge of the estate upon the demise of the father, had squandered the patrimony in riotous living and dying childless had left to Cho a legacy of debts. These had eaten up the remnants of the estate and now, thrown upon a cold and heartless world, the man accustomed to a life of ease [page 194] and uninstructed in any useful trade, was in danger of falling to the status of "poor white trash" as that term is applied in certain portions of America.

His wife stood in the imminent, deadly breach and fought back the enemy by making tobacco pouches, which she put on the market at ten cash apiece.

One day Cho came in and sat for an hour in deep thought, paying no attention to any words that were addressed to him, but finally raised his head and exclaimed:

"I have it."

His wife gave him a quick startled glance followed by a doubtful sort of smile which seemed to say:

"Yes, you seem to have it very bad," but she did not say it aloud.

"Within two days we will be wealthy folks again," he said. His reason was evidently tottering.

"Hm! The price of tobacco pouches must have gone way up then," she said. He gave her a glance of scorn.

"Give me one hundred cash and I will build up a fortune as if by magic" he cried. "This is no experiment. It's a sure thin."

She heaved a sigh as if she had heard of sure things before, but nevertheless produced the hundred cash. With this small amount of capital he went to work and made good his word, for ere twenty-four hours had passed he was enormously wealthy. And this moving tale hangs upon the means which he employed to amass a fortune in so short a space of time.

Taking his hundred cash he left the house and was gone all the afternoon. In the evening he returned and spent the major portion of the night in putting a razor edge on a small knife that he had purchased. His wife wondered whether he were going into the barber business or were going to cut his own throat, but she asked no questions.

The following morning at a proper hour Cho presented himself at the gate of the wealthy Han Chun-deuk and asked to see the master of the house. As Cho was a stranger the gateman of course replied that his master was out, but as Cho was insistent he effected an entrance and having announced his approach to the rich man's reception-room by clearing his [page 195] throat vigorously he bowed himself into the presence of the philanthropist.

It was still too early for the usual callers to be present and the two men had the room to themselves. After a few irrelevant remarks on the weather and the latest news the caller came to the point.

"Ahem! I have a very special word to speak to you this morning. The fact is that though formerly in good circumstances I have become reduced to the greatest poverty and am in great need of a thousand ounces of silver with which to engage in business. Could you kindly let me have it?"

A thousand ounces of silver! It took even Han's breath away. A thousand ounces of silver! Well, well, here was a case. The history of his philanthropies had seen no such monumental effrontery. And he an unknown man, asking for a thousand ounces of silver before he had told his name or been in the room ten minutes. The good man fairly stammered:

"But, -but -how -but how can I give you all that silver when I don't know you, nor anything about your particular circumstances, nor your plans?" The visitor sat with downcast eyes and never a sign of embarrassment on his features. He spoke in a slow unimpassioned voice.

"It simply means that unless you give me the silver, my life ends to-day," and he fixed the poor philanthropist with a glassy stare that made him shiver.

"Why, my dear fellow, how in the world -what is the sense -I don't see where the logic of it comes in. Here you come a perfect stranger and -"

"That has nothing to do with it at all, I need a thousand ounces of silver or my life is forfeit."

"But a *thousand ounces*! Come now, let us say a hundred and I will let you have it, but a thousand, -no, no."

"Very well" answered Cho in the same quiet tone, and he rose as if to go but as he gained his feet he drew out the sharp knife plunged it into his abdomen and cut a frightful gash from left to right and fell headlong before the

horrified Han and lay weltering in his own life-blood.

The poor philanthropist wrung his hands in an agony of fear. What should he do? The knife had fallen to the [page 196] floor at his feet and who would believe that the unknown visitor had killed himself. He sprang to the outer door and made it fast. Then he went to the inner apartments and sent one of the woman slaves to call his trusted body-servant. Him only he admitted into the presence of the dead and told the story, and begged the servant to help him out of the difficulty. The latter thought a few moments and then said.

“What is the man’s name and where does he live?”

“He never told his name but from what he said I judge that his home is in Nu-gak-kol.”

“Well, then the only thing to do is to let me put the body in a straw bag together with the knife and carry it to Nu-gakkol, set it down there somewhere and then under pretense of going for a drink of wine I can slip away. The bag will be opened and the people there will recognize the dead man and take him to his home.”

“Just the thing” cried the master, and a great load seemed lifted off his mind, but while the servant was away finding the bag the fear came back, not the fear of detection but fear lest the spirit of the dead should bring him evil. This impression grew stronger and stronger. How could this calamity be averted? Perhaps if he complied with the dead man’s request it would quiet the departed spirit; so he brought from his strong box a thousand ounces of silver, about sixty pounds in weight, and tied them securely in one corner of the skirt of the dead man’s coat. But he did not tell his servant this, for even the most faithful of servants might think the silver better spent upon the living than upon the dead.

When the servant returned, the body, just as it was, was unceremoniously dumped into the straw bag and placed upon a *jigi* or porter’s carrying frame. The servant found the load heavier than he had anticipated, but finally arrived in Nu-gak-kol. It was just noon of a sultry summer day and the streets were nearly deserted. He set down his burden in a returned corner and wiped the perspiration from his brow. He glanced around the corner and saw that the coast was clear, so hastily throwing the bag upon the ground he shouldered the *jigi* and made off; but some evil chance made him turn back to see if the bag was all right. Oh horror of [page 197] horrors! a ghastly face was peering at him over the edge of the bag. One eye was winking violently while the other was concealed by the headband that had become displaced. The mouth was screwed into a shape that put to shame the devil guardians of the realms of hell, such as he had seen depicted in the monasteries. With a low moan of terror he started back, but just at that point a ditch crossed the street and stepping into this he was sent sprawling on the ground. Another instant and he was up and off at a pace that would bid defiance to the fleetest *tokgabi* that ever dogged the footsteps of mortal man.

The face above the edge of the bag watched the stricken fugitive out of sight and then a broad smile took the place of the diabolical grimace that had done its work so well. Cho, for it was none other, emerged from the bag and all bedraggled, ensanguined and dishevelled as he was, hugged that heavy coat-skirt in his arms and slunk into a neighboring door-way, for chance had favored him and he had been put down almost before his own house.

Before many days had elapsed Cho and his family moved to the south where he invested in piece goods and other products of sunny Chulla.

There years went by, each one of which doubled the capital of the thrifty Cho, and again we see him in Seoul dressed in the best the silk-shops could offer and standing once more before the gate of the great Han Chun-deuk. No one challenged him this time. His gorgeous raiment was passport enough.

He found the philanthropist in his reception room, and after introducing himself came right down to business.

“Didn’t you lend a man a thousand ounces of silver some three years ago?”

Great heavens! the murder was out. This man might have the police at his back. He must be “fixed” and that immediately.

“Hush,” whispered the poor philanthropist “not quite so loud please. So you know about that little thing too. Well I can make it better worth your while to keep still about it than to bring it to the notice of the authorities.”

[page 198] “On the other hand” replied the visitor calmly “I am here on purpose to pay back that loan.”

“You?”

“Yes, you see I am the man whom you sent away in the bag.”

Han was speechless.

“Yes, I want both to pay back the money and to make a confession. It was a desperate chance with me. I was driven quite to the wall and if it had not been for that pig’s bladder full of beef blood that I carried under my coat I don’t know how in the world I could have brought about a change in my fortunes. But I am well off now and am ready to pay back the silver with interest.” And he told the wondering Han about his business venture.

It was fully ten minutes before Han had fairly gotten his breath again, and then he exclaimed:

“By the shades of Yi Sun-sin, that was the neatest thing I ever heard of. I won’t take back a cent of that money; you earned it all and more. But, I say, come up to Seoul and I can put you onto something much better than piecegoods. I want someone to help me handle my property and teach my son to carry on the estate. You are just the man. Say you’ll come.”

And Cho came.

Remusat on the Korean Alphabet.

A few days ago as I was looking over that charming and still valuable work of Mr. Abel Remusat, entitled *Recherches sur les Langues Tartares*, which was published in 1820, I came across an interesting page about the Korean alphabet

and although he had comparatively few sources of information about it he has given us some very interesting comments, and these coming from an independent source and from a man of such unquestioned linguistic ability are not without scientific value even after the lapse of almost a century. For this reason I have seen fit to translate what he has said about the Korean alphabet, for the benefit of the readers of [page 199] the *Review*, some of whom may not be burning with curiosity to know where the Korean alphabet came from, while others undoubtedly are.

In Chapter III. of this great work, while discussing the question whether the Tartar tribes may have had a written language previous to the introduction of the Syriac by the Nestorians, he remarks that if they had such a written language it must have been phonetic rather than ideographic and then goes on to say:

“Now there exists, in a country, which has uniformly been a vassal of the Tartars, a form of writing, which fulfills precisely the conditions above mentioned, and whose origin is unknown. It is the form of writing of which the Koreans make use when they do not use the Chinese character.

It is not ideographic like the Chinese nor syllabic like the Japanese but it is a true alphabet with nine vowels and fifteen consonants, which both in their form and in the method of grouping them find no analogy in any other known alphabet. The Chinese authors that I have been able to consult in regard to Korean matters preserve a complete silence regarding this writing and they do not furnish a single clue by which to determine the date when the Korean alphabet was invented. As I have shown above, this might easily be the *Khi-tan* or *Niu-chen* form of writing, adopted doubtless at the height of the Tartar power by the Koreans their neighbors and vassals, and it remains for me to show, in default of more positive proof, that nothing that we actually know contradicts this conjecture.

The Koreans have on the east the Japanese from whom they surely did not take their form of writing. Besides the radical difference that I have before observed and which separates in a marked degree the written characters of the two people, we find that the very same sounds are rendered by the two people in ways that are totally different * * * * * * * * To the south-west of Korea we find China from whose writing the Korean can have come only indirectly. The inventors of the Korean alphabet, if they took the Chinese characters as the basis of their work, have had to make such changes and these changes have been pushed to such a point that it seems to us impossible to recognize from [page 200] what Chinese character any particular Korean letter was derived. With the Japanese this is not so. (here the author quotes several of the characters of the *kata-kana* and *hirokana* showing from what Chinese characters they were evidently taken.) But the alteration has been much greater in Korean, and although □ may have come from * ki, and ㄷ from * tsou, as in the Japanese cases above cited, it is only analogy that guides us, since it is more natural to think that they imitated characters already existing than to suppose that they made them entirely new. On the whole the changes mentioned by the Chinese when speaking of the *Khi-tan* characters and those which the Korean have been able to bring about would explain sufficiently the difficulty we have in discovering the origin of the modern Korean alphabet.

The Thibetan alphabet is the only one that, on the score of form and of orthographic law, can offer any considerable analogy to the Korean. The □ of the Korean and the * of the Thibetan, the Korean ≡ and the Thibetan *, the Korean ≡ and the Thibetan * and some others besides are certainly not lacking in resemblance. The Korean * has, as in Thibetan, a double usage, the one a nasal sound *ng* when it is a final and the other a sort of mild guttural when it is an initial. But these analogies are not numerous enough nor striking enough to enable us to surmount the difficulty of supposing that the Koreans would have taken as their model the Thibetans, a people whom they could have known only by name and who were separated from them by the whole breadth of the Chinese empire.

There remains then only the country to the north of Korea from which the alphabet can have been derived, and this is precisely the land of *Khi-tan* and *Niu-chin*. One may therefore conclude with a considerable degree of assurance that in the eleventh or twelfth centuries while the Tartars exercised complete control over the peninsula of Korea the letters of the Tartars passed to their subjects perhaps with some changes which, together with those that they had already made in forming their alphabet from the Chinese resulted in making the Korean alphabet quite unrecognizable. [*As having come from the Chinese. (Ed.)]

[page 201] I should rather admit this hypothesis than to suppose that the Korean alphabet was invented solely by that people, for in the latter case Chinese histories would not have failed to mention the fact, as they do the invention of the *Khi-tan* writing, while on the other hand they have been able to omit, as being of slight importance, the mere introduction or extension of a system already invented.”

Now let us briefly examine this opinion and ask what position Remusat would have taken had he been in possession of certain facts that have come to light since the opening of Korea. His opinion is that it is safer to believe that the Korean alphabet was made from some former system than to believe that it was a purely original product and he therefore tries to surmise what that original source or former system may have been. He first eliminates the Japanese syllabary and the Syriac characters on which the modern Manchu script is based, as being out of the question. He says that the desire to find some analogy is the only reason for guessing that the Korean alphabet was made from the Chinese ideographs for the resemblances are so far-fetched as to be practically worthless. He then mentions the Thibetan and shows that there are some striking similarities not only in the form of the letters but in other respects; but he bars the Thibetan because in his belief the Koreans knew nothing about Thibet and were separated from it by the whole breadth of the Chinese empire. But had Remusat been conversant with the fact that: (1) Through Buddhism Korea was filled with Thibetan books and; (2) that at the time of the invention of the Korean alphabet the northern Tartars had been thoroughly crushed by the Ming power and (3) that the scholarship of Korea was at that time as completely confined to the monasteries and the Buddhist system as was learning in Europe at the same time confined to the monastic system, (4) that the best history of the present dynasty, the ****, distinctly states that the Korean alphabet was made from the

Thibetan and the ancient seal character of China and (5) finally that the Thibetan alphabet was the only phonetic system to which the Koreans had access as a model –if he had known all these things, is there the least shade of doubt as to what his decision would have been in the case?

[page 202] There are one or two things, however, that need to be cleared up. The Thibetan character as used in the Buddhist books in Korea is not the square Thibetan character that bears such a resemblance to the Korean. It is evidently the same, radically, as the square Thibetan but consists of curved lines while the square character, like the Korean, consists of angles. Now the Koreans would naturally search for an angular or square alphabet as being more adapted to the use of the brush pen, just as the Chinese changed from the seal character to the square for the same reason. When therefore the Koreans contemplated the formation of an alphabet and consulted the Thibetan, as exhibited in the Buddhist books, they naturally asked whether there was not a square character corresponding to this round or cursive one and easily found it in China, to which county thirteen expeditions were made by the commission appointed by the king of Korea for the purpose of perfecting an alphabet. Nothing could be more rational or simple than this explanation and an examination of the two alphabets suffices to clinch the matter; for, as Remusat points out, there are not only striking similarities between the forms of the letter, but special letters like *, which is the old form of the Korean ㅇ, have two different uses both in Thibetan and Korean, which eliminates the question of mere coincidence and makes it practically certain that there was some vital connection between the two. For by what mere coincidence could * be both a final nasal and an initial guttural in both Korean and Thibetan?

But we find a radical difference in form between the Korean consonants and vowels; they are built on a different plan. What else could we expect when we find that the Thibetan is practically without well-defined vowels, even as the Hebrew or Arabic, and that after the Koreans had taken the consonants from the Thibetan they were driven to some other source for their vowel system. For this they fell back upon some of the simpler strokes of the ancient seal character of China.

The objection may be made that some of the Korean works say merely that the Korean alphabet was made from the seal character of China and do not mention the Thibetan. The clear statement of a standard work goes further than [page 203] the silence of a dozen others. If one cook-book should say that bread is made of flour and yeast and a dozen others should say that bread is made of flour, without mentioning the yeast, does the silence of the latter in any way invalidate the statement of the former? We think not. And we should be still surer if we knew that some cook-book writers had a prejudice against yeast or were in some way ashamed of its use.

It seems therefore practically sure that the Korean alphabet was formed partly from the Thibetan but there will probably be no absolute proof of it until someone is fortunate enough to unearth a copy of the Hun-min Chǒng-eum (***) the book that was made at the time the alphabet was invented.

The Products of Korea.

Wheat

In China millet and wheat are known by the same name, mak *, but with this difference that millet is known as “great mak” and wheat as “little mak.” In Korea on the other hand the two cereals have entirely different names, *puri* and *mil*. This goes to show that they both have existed in Korea from very ancient times, for had they been introduced from China they would probably have borne a Chinese name. At the same time we may be reasonably sure that before the days of Kija there was very little grain of any kind raised in Korea and that the extensive cultivation of cereals began at that time.

It is stated that Kija brought seed grain but at first the grain was eaten only by the highest of the nobility. It was not till three or four centuries later that barley and wheat became common articles of food throughout the north. This change came about largely through commercial relations established between Korea and Shantung, where the best Chinese wheat was grown.

The best Korean wheat is raised in P’yŭng-an Province. The people say that if it were properly handled it could be made into as good flour as the American, which has the name [page 204] here of being the best in the world. Wheat grows also in all the other provinces and like barley it is considered a supplementary crop to rice, a stand-by in case of a rice famine.

Wheat as well as barley is always sown in drills but while there are both winter barley and spring barley there is only winter wheat. That is, wheat is always planted in the Autumn.

The principal use to which wheat is put is in making a kind of food called *yak-kwa* which means “medicine fruit.” The flour is made into a dough with honey and cut into squares and fried in sesamum oil. Without the honey it is called *chun-pyung* a kind of pan-cake. These are universally used in sacrifice at the time of the summer solstice, together with melons. Wheat is very largely used as paste and in the country it is used by the poorer people in the form of a gruel instead of rice.

Sorghum

This grain is of three kinds called *ch’al-susu*, *me-susu* and *song-jang susu* meaning glutinous sorghum, dry sorghum and “corpse” sorghum. The last name is derived from the fact that the kernel is inclosed in a wrapping which is

supposed to resemble the ceremonies of the dead. The generic word *susu* is a mimetic word supposed to resemble the rustling sound of the grain when it is poured out.

Of these three kinds the dry sorghum and the “corpse” sorghum are indigenous while the glutinous sorghum came in from China. It is supposed to have originated in central western China at Ch’ul-sŭng (**). In China the stalk of the sorghum is used in making sugar but when brought to Korea it does not yield sugar, whether from climatic or other reasons. Only the grain is used. This cereal is grown most in Kyŭng-geui Province but it also grows commonly in all the provinces, especially in the south. Much less of sorghum is used in Korea than wheat, millet or oats. In the capital it is mixed with rice and eaten but in the country it is often eaten alone, boiled like rice. It is not considered a good food alone, being too laxative. It is also used as an ingredient in various kinds of sauces and in bean cake. It is occasionally used for making pancakes. A great deal of it is used in making candy, for which purpose it is supplemented with honey or with Chinese sugar.

[page 205] A youth of seventeen was once appointed magistrate of a country district. When he went down to his post he saw from the faces of the yamen runners and other underlings of the office that he was held in contempt because of his youth. He ordered a stalk of sorghum to be brought and in presence of all the staff ordered the chief *ajun* to put it in his sleeve without breaking it. As the sorghum stalk was taller than the *ajun* he said of course that he could not do it. The young man urged him to try but he declined to attempt the impossible. Then the young magistrate said.

“That stalk is not one year old and still you cannot put it in your sleeve. I am seventeen years old and you will find it still harder to put me in you sleeve.” From that day he had no more trouble, for the Korean synonym for being “under the thumb” of anyone is to “be in his sleeve.”

This cereal also came from northern China many centuries ago and is cultivated mostly in Kang-wŭn, Ham-gyŭng and P’yŭng-an Provinces. It is a supplement to rice, though in the mountainous districts where rice is never seen it forms the staple food of a considerable portion of the people. It is boiled and eaten like rice or it may be mixed with rice. From the stalk of the oats the Koreans make a fine yellow paper called *whang-ji* or “yellow paper.” It is very thick and stiff and is calendared much better than the ordinary Korean paper. It is used mostly in the palace, yellow being the imperial color. This paper as all made in Ham-gyŭng Province and specially in the town of Yongheung. A great deal of oats is fed to horses and cattle.

Millet.

There are six varieties of this cereal in Korea (1)

Ch’a-jo or glutinous millet, (2) Me-jo or dry millet, (3) Ki-jang or yellow glutinous millet, (4) Me-gi-jang or yellow dry millet, (5) Ch’ŭng-jŭng-me or green glutinous millet (6) P’i-jo or panicked millet. Of these the first two are the common kinds while the others are comparatively rare. As in China so in Korea this is one of the great supplementary cereals which help the people over times of famine when the rice crop fails. The common name for all kinds of millet in Korea is *cho* which means literally “small” as appears in many Korean expressions, and was applied to millet because of the smallness of the grain. Of the six different kinds [page 206] the *ki’jang* is the only one that is indigenous. This cereal is a very important one in Korea being equal to the beans or millet. Rice, beans, millet and barley are the four great cereals for if any one of them were absent there would be some of the people who would starve.

All the varieties of millet are eaten boiled with rice or without except the green millet which is used almost exclusively in making candy. The yellow millet is used frequently in making a sort of dough cake. The panicked millet is the first grain used in the sacrifices at the royal tablet hall, because in China it is the very first of the grains to mature. The green millet is also used in making certain kinds of medicines. The costliest kind of millet is the *ki-jang* which brings in the market about the same price as rice, while the other kinds bring from one third to two thirds that of rice.

The Seoul Eui-ju Railway.

Our readers will doubtless like to have some particulars in regard to this important work whose inauguration was celebrated on the eighth instant.

The concession for this road was granted in 1896 to a French syndicate called La Compagnie de Fives-Lille. The conditions were the same as those governing the American concession between Seoul and Chemulpo; namely, the Korean Government furnished the land over which the line should run.

For various reasons the French syndicate failed to carry out the project and gave up the concession. Two years ago a new arrangement was made whereby the Korean Government itself undertook to build the road, using French materials and employing French engineers. Yi Yong-ik was made president of the Railroad, Mons. G. Lefevre, formerly Secretary to the French Legation, was made director, M. J. de Lapeyriere was made Chief Engineer and M. E. Bourdaret Assistant Engineer.

It is intended to construct only that part of the line between Seoul and Songdo at present, but as time and funds permit [page 207] the work will be pushed through to the North-west border where it will doubtless come in touch with the Siberian Railway system.

The terminal station at this end will be outside the West Gate and will be 48.50 meters above sea-level. Passing over the pass A-o-gā at an elevation of 59.50 it descends to the valley of the Han River, 17 m. above tidewater. At a

distance of 31 kilometers it leaves the valley of the Han and crosses to the valley of the Kyo-ha which it traverses at an elevation of 15 m. At 42 kilometers from Seoul it crosses the Munsan-poa tributary of the Im-jin River. At 51 kilometers it arrives at the Im-jin River which will be crossed at present by a ferry, passengers and freight being transferred to another train on the opposite side. The road then passes into the valley of Songdo and the terminal station is at an elevation of 40 m.

Seventy-four percent of the line will be straight and 26 percent curves. The sharpest curve will have a radius of 200 m. and only one-fifth of the curves will be as sharp as this.

The maximum grade will be twenty-five thousandths of a meter, or about 21 ft. to the mile.

The entire amount of cuttings and fillings will amount to about 1,000,000 cubic m. of which 190,000 are cuttings and 810,000 fillings; which gives an average of about 13,000 cubic meters per kilometer.

There will be 150 small bridges and culverts and of larger bridges there will be twenty-five. The Im-jin River will require a 500 m. bridge but this will not be built immediately.

The gauge of the road will be 1.43 m. The ties will be 2.50 m. long, .30 m. wide and .125 m. thick.

Between the terminals there will be six regular stations and four flag stations. The stations will all be of brick.

The rolling stock will consist of five locomotives of the Mallet type, five coaches partly first and partly second class, eight third-class coaches, five baggage cars and twenty-five freight cars.

A branch line 1.30 k.m. long will connect the main line with Hang-ju on the Han River and 1.70 k. m. of side tracks will be placed at intervals.

The total length of track will be 80 kilometers.

[page 208] The entire cost of construction and equipment is estimated to be 6,470,000 fr. which is an average of 80,000 fr. per kilometer. This amounts to a total of 2,574,982, Japanese yen and the expense is divided as follows.

Office Yen 150,000 Workshops and tools 36,680 Cuttings and fillings 381,575 Bridges &c 117,273 Transfer at Im-jin River 14,530 Masonry 111,852 Rails &c 954,985 Stations &c 53,544 Buildings 129,470 Telegraph 15,645 Wharfs &c 95,115 Rolling stock 234,784 Sundries 114,772 Interest at 6 per cent 137,727

The authorities of the road estimate that the road will be able to take in about \$120,000 a year of which \$100,000 will be from passengers. They estimate the running expenses at \$80,000 a year. The *coefficient d'exploitation* will therefore be about 67 percent.

It is believed that this portion of the road will be completed in two years, but of course it depends largely upon the financial condition of the Government. If the fine prospects for a good crop this year prove true it will go far toward rehabilitating the finances of the country.

Odds and Ends.

A Snake's Revenge

About two hundred and eighty years ago a gentleman of good family was appointed prefect of P'ung-dük in the western part of Kyüng-geui Province. A short time after arriving at his post he visited the Kyöng-ch'ün Monastery on Pu-so Mountain. As he sat there talking with the abbot some of the monks brought a generous bowl of rice and placed it on the ground [page 209] in front of a large hole between the foundation stones. Presently an enormous snake thrust its head out of the hole and, after looking this way and that, glided out and began consuming the rice. The prefect was horrified and asked why this was done. They replied that the snake had been there from time immemorial and had been fed from the monastery table.

The prefect insisted that the reptile must be killed, but the monks insisted that it must not. The prefect threatened and finally accomplished his purpose. The snake was snared and dragged from his hole and beheaded. As his head fell there arose a thin blue vapor which floated away toward the city of Seoul.

Within a year the prefect, who had returned to the capital, became the father of a handsome boy whose only peculiarity was a forked tongue. When the father saw this he knew that he had begotten a serpent, but he did not have the courage to destroy the child as his better judgment prompted.

The boy grew up as clever as he was depraved, and by the time he was twenty he was a monster of wickedness, but the father still could not bring himself to rectify the mistake that he had made. One day a company of hermits arrived from the country and presented him with a bowl of liquid and said "If you drink this you will escape a great misfortune."

"Yes, yes, I know all about it," cried the miserable father "but it seems decreed by heaven that the misfortune should fall upon me and I dare not try to avert it."

The hermits went sadly away, for they knew that by drinking that mystic potion he would have had strength to destroy his evil progeny. The next day the wicked son was condemned to death for treason and the father was compelled to drink poison.

The Essence of Life

It may not be generally known to zoologists and natural historians that if a fox lives five hundred years its *life essence*,

or Chŭng-geui, (**) condenses or crystalizes into a jewel and lies in the mouth of the animal. Neither would Yu Sŭng-yong have known it had it not been for a fortunate conjunction of circumstances. He was a young man of twenty and unmarried, and he lived in the southern town of An-dong.

[page 210] One day as he sat at study he looked up and saw a most beautiful woman pass by. He was simply fascinated and could not but follow her. This was very bad form indeed but he was hardly accountable for his actions.

The next day his old teacher looked at him sharply and upbraided him, and the young man confessed his fault but plead as his excuse that he had been virtually hypnotized. He told the old man that every time the woman opened her mouth to speak, something like a diamond flashed between her teeth. The old man gave a violent start and exclaimed:

“The next time you see her, get possession of that jewel and swallow it instantly in spite of her tears.”

A few days after, the fair vision passed his window again and as before he felt the mesmeric attraction but he followed this time with a fixed purpose. He overtook the woman and entered into conversation with her as before. During the course of which he said:

“What is that beautiful jewel that I see in your mouth?” “Ah, I mustn’t tell you that,” she answered. He pretended to be much offended. “Let me see it just once,” he said. She took it from her month and held it up between her thumb and finger. The ungallant Yu snatched it from her and swallowed it in a trice. The woman uttered a piercing scream and fell to the ground writhing as if in agony and weeping in a most heartrending way. Yu was almost sorry for what he had done but when he saw the form of the woman begin to assume the shape of a white fox his pity was changed to exultation. The fox slunk away up the hill and Yu went home. He had swallowed the *Essence of life* and from that day on he had but to read a book once to master it. One glance at a page and he could repeat every word by heart. After passing before a line of ten thousand men he could tell, the next time he passed, whether the position of any one of them had been changed. It hardly need be said that he became the most famous scholar in the land.

But he had no wife, and it was high time that his bachelor days should be finished. One day as he was on his way to Seoul he stopped at by inn by the Han River. The innkeeper was a gentleman in reduced circumstances, and that [page 211] night his young and clever daughter dreamed that she saw a dragon climbing a willow. In the morning she saw through a hole in the window the young man Yu standing in the yard. She was much taken with his appearance and so far set aside the dictates of modesty as to ask her father what his name was.

“His name is Yu Sŭng-yang, I believe.”

“Is it possible” she cried “Why that means willow becomes dragon” (***) Then she told her dream. The father saw the point and approached the young man with a proposition that needed no urging, after he had once accidentally caught a glimpse of the girl’s face. And the wedding came off all in good time.

Editorial Comment.

The actual commencement of work on the Seoul-Eui-ju Railway is an augury of good things to come even though the coming may be long delayed. Judging from past experience, the fact that the Government is financing the scheme is not the best promise of a speedy consummation of the work but we sincerely trust that this may prove a brilliant exception to the general rule and that the work will be pushed to a speedy and successful issue. We have noticed that money is always forthcoming for anything that the Government really wants and all that is necessary is that that the present interest should be sustained. Unfortunately this is not always an easy thing to do; but the presidency of Yi Yong-ik is the best guarantee of a continued and sustained policy. He is a man of affairs and has shown staying qualities which are acknowledged even by those who cannot always approve his methods. As Minister Hayashi pointed out in his address, which we reproduce in this number, it will be a grand day for Korea when there will be a through line from Fusan to Europe. As things now stand there is nothing chimerical in this hope and we fully believe the first quarter of this century will see it an accomplished fact. Apart from commercial considerations the building of these lines will tend to emphasize the political equilibrium of the Korean peninsula.

[page 212] Granting that this North-western Railway is in line with Russian aspirations we see that both parties to a possible disagreement over the peninsula are giving hostages to fate and increasing the risks of loss in case of defeat. This of course lessens the chances of war and ensures the peaceful exploitation of Korean’s resources. What we want to see is the development of Korea *for Korea’s sake* and for the elevation of the Korean people. This may seem sentimental and it certainly is true that the struggle for commercial supremacy recognizes no sentimental barriers. It would sweep away the most cherished prejudices without a particle of hesitation. The law of the survival of the fittest is the very spirit of iconoclasm and we cannot really hope that it can be withstood in Korea.

The arrival of M. Kato Esq., formerly Japanese Minister to Korea, as Adviser to the Korean Household Department is an event of great importance. Next to Count Inouye he is the one Japanese that is personally acceptable to His Majesty the Emperor of Korea, and now that so much of the administrative power of the Government is centered in the Household Department the position of adviser is greatly magnified. It may be truly said that all the other departments of the Government are but appendages to the Household, following the constantly centralizing tendency which has been at work for the last five or six years. The *Japan Herald* says this position amounts to the premiership of Korea but we have seen that the Korean Government listens to much advice that it does not follow, sometimes for good and

sometimes the reverse. All that can be confidently affirmed is that *if* the Government gives Mr. Kato a chance he can be of inestimable value to Korea. We believe that he will advise in a broad-minded and liberal spirit and that, in spite of inevitable suspicions of prejudice in favor of his nationals and their interests, he will try to do that which will be for Korea's own best welfare.

News Calendar.

In Yang-ju, in the village of Ma-san-yi, is the ancestral home of one branch of the Cho family. They have lived there for centuries and near it is the ancestral burying place. The house has twenty-five tiled kan [page 213] and three of thatch. The Cho family is agitated over the fact that some unscrupulous parties have forged a deed for the place and are trying to sell it and they desire to warn all foreigners against purchasing the property.

In answer to the invitation of His Majesty to the different powers to send special envoys, to be present at the celebration of the beginning of the fifth lustrum of the present reign, the Japanese and Chinese Governments have signified their intention of sending special envoys but the more distant powers have decided to delegate their resident ministers respectively as envoi's for the occasion.

The name for the new Audience Hall which is being constructed in the palace is *Chung-wha-jun* (***) or "The Hall of Middle Harmony."

The Government in accordance with its previously expressed intention is about to secure from America through the United States Legation a successor to the late Mr. Greathouse, as adviser.

When the examination of candidates for the degree of M. D. in the Government Medical School took place each man was searched for "cribs" and then subjected to six days of continuous examination. It is still in progress.

The Japanese have formed a company for the purpose of engaging in the salt business in Fusan. They have opened a large salt market on Deer Island opposite Fusan.

Mons. E. Clemencet the adviser to the Postal Department has been made the recipient of a decoration of the fourth class by His Majesty. This mark of appreciation is thoroughly well deserved. The conferring of the decoration was accompanied by a banquet at the Postal Bureau.

On the 20th inst. the Postal and Telegraph Bureau sent to the Finance Department (1) Telegraph receipts for the last two years --\$36,674.30; (2) Special income from business of the American and English gold mines -\$2400; (3) Telephone dues -\$23.50.

The contract of H. B. Hulbert of the Imperial Middle School has been renewed for a period of five years.

The Foreign Office has informed the Chinese Minister, that Chinese miners have been digging for gold on Kang-wa without permission and that they must be immediately stopped. These miners have paid no attention to the prefect who has repeatedly warned them off.

The Japanese Minister has asked the Korean Government to set aside a piece of land in Masanpo for a Japanese concession. He estimates that about 700,000 *tsubo* will be required.

The annual catch of ling off Northeastern Korea amounted to 160, 000,000 which was considered a small catch.

In Ham-hung 107 houses were burned on the 30th of April.

Yim Yong-sun, the Prime Minister, has resigned and Sim Sun-t'ak has been appointed in his place.

[page 214] An enormous stone is to be brought from the town of Yong-in, eighty *li* to the South of Seoul, and from it will be cut the great stone drum which is to form part of the monument in commemoration of the achievements of the present reign.

Last year's ginseng crop of 10,000 lbs. has been brought to Chemulpo and will be put on the market shortly.

Yi Pom-jin the Korean Minister to Russia was made Ambassador some months ago but the special seal that was cut for him was lost on its way to Europe and so another is to be cut.

Another grave disturbance took place this month in Song-jin, the new port in the Northeast, owing to the violent

opposition of the people to the joining of their district with Kil-ju. Several hundred men were killed, among whom was one *chusa* or government clerk.

Under torture one of the suspects lately arrested made sweeping charges against a great number of Government officials including all the Ministers. The man was crazed with pain and his statements were wild, but all the men thus accused will probably be arrested and subjected to searching investigation.

The Annual Meeting of the Methodist Episcopal Mission (North) has just been held in the city of P'yŭng-yang, Bishop Moore presiding. An account of the proceedings must be reserved for our next issue. The Bishop was accompanied to Korea by Mrs. Moore, Miss Marion Moore and Miss Melvin, who comes in the interests of woman's work.

Miss Parsons, the editor of "Woman's Work for Women," published in New York, is in Seoul, a guest of the Presbyterian Mission. She has been travelling around the world visiting the various mission stations of the Presbyterian Church.

Twenty robbers have been captured in Myon-chun and will go to swell the heavy list of capital punishments that have already taken place this year.

The Buddhistic tendency of the times is shown by the fact that Prince Yi Chă-sun, Yi Kŏn-ha, Yi Yong-ik, Min Chong-muk, Yun Chŭnggu, Om Chun-wun, Kwŭn Chong-sŭk, Cho Pyŭng-dŭk and An Hak-ju are patrons of the Japanese Buddhist temple in Seoul where daily sacrifices are offered in behalf of the Emperor.

Yu Chi-heung a wealthy man of South Ch'ung-ch'ung Province has sold his houses, lands and other property and given the whole sum to the starving people, thus reducing himself to straightened circumstances. The amount of his gifts is about \$40,000. The people there have raised a monument in his honor. Years ago this man's father did the very same thing, since which time the family had accumulated another fortune.

In Paris there have been prepared the plates for printing Korean postage-stamps and also other apparatus for use in Korean post offices at a cost of \$7,600. Stamps have been printed to the selling value of \$567,400 and will be sent to Korea soon.

[page 215] The Seoul Station of the Presbyterian Mission tendered a reception to Miss Parsons at the home of Miss Doty on the evening of the 27th inst.

Nine tile houses burned near Chong-no on the 24th inst.

In Ta-heung in Ch'ung ch'ung the prefect Yi Eun-ch'ŭl during the the past winter gave the destitute people \$1,000 and 100 bags of rice.

Some twenty residents near the northern border have petitioned the government to take possession of a large tract of land north of Păk-tu San between the Tuman and the Ussuri Rivers. This is apparently directly west of Russian territory and can be nothing else than a portion of Manchuria. The petitioners seem to think that though it belonged to China before the late war it is now "anybody's country." The petitioners are sadly behind the times if they suppose that any unclaimed territory in that or any other portion of the world would remain this long without an owner.

The people of Dagelet Island demand the punishment of An Wŭnsu for slandering their prefect to the government by claiming that he had collected an unjust tax from the people and "eaten" it.

The regiment of soldiers stationed at P'yŭng-yang has arrested the superintendent of trade at Chinnampo and sent him up to Seoul. He is the man who deceived the government in regard to building a palace in P'yŭng-yang, mentioned in the April Review.

According to an estimate made by the Osaka Steamship Company 555 Japanese came to Korea in the single month of March, which was 353 more than came during the corresponding period last year.

Kim Sŭng-heui, a clerk in the post-office in Song-do, is charged with the embezzlement of \$1488.86 of the office funds and orders have been issued for his arrest.

An examination was held at the Police Department on Apr. 28 for the purpose of selecting some new men for the police force. The examination included arithmetic, composition and the raising of an eighty pound weight.

A new tax of 500,000 cash a year has been levied upon the paper manufacturers in the town of Tă-gu.

Yi Yong-ik, the Chief of Police, has issued stringent orders against gambling, opium smoking and counterfeiting and says that any policeman failing to report delinquencies will be severely punished.

In the town of Sŭk-sŭng, Ch'ung Ch'ŭng Province, eighteen people boarded a boat to gather sea-weed but somehow the boat capsized. Twelve of the occupants were saved through the heroic efforts of a man named Sin Kyŭng-yŭl but the remaining six were drowned.

In Ko-san there is a Korean who has attained his 106th year and the prefect prays that he may be made the recipient of special honors by the government.

On April 30th Yi Yong-ik posted at Chong-no a public notice that a reward of \$1000 would be given for information that would lead to the [page 216] conviction of any man who had been counterfeiting on a large scale, and rewards of \$500 and \$200 would be given for the conviction of lesser offenders in the same line.

The prefect of Anak reports that on account of the desperate condition of the people through the famine, a man in that district has given 150 bags of rice to the most needy. This man's name is Yu Unhyŭk.

So far as we can discover the cause of the recent movement on the part of the government against former members of the Independence Club is as follows. Na Hyŭn-t'a, a man who is in sympathy with the pro-Russian party in Seoul, cherished a violent antipathy against the Independence Club and was determined to bring trouble upon former members of that organization. For this purpose he had recourse to a stratagem. Having arranged the details with his friend Ch'oe Hak-n'a the two of them invited Kim Kwang-t'a to a conference. Kim was formerly an active member of the Club. They told him that the Korean party lately formed in Japan had agents in Seoul and that the Independence Club was going to co-operate with that party in attempting to gain control of affairs in Korea; that Nam Kung-uk, Yu Hak-ju and Chong Kyo were the leading spirits in the matter and that if these three men were watched and the government kept informed of their plans the informers would stand to receive substantial rewards from the government. Also that while they (Na, Ch'oe and Kim) kept watch upon the three men mentioned, Yi Ch'an-yŭng would be a good man to use as a spy upon Yi Sang-j'a who was another interested member of the Independence Club. It would seem that Yi Ch'an-yung was also behind the scenes with Na and Ch'oe. When Kim Kwang-t'a heard this he asserted strongly that it was all false; that there was no such plan on foot and that the whole thing was unreasonable and foolish. He then left the house and went immediately to Nam Kung-uk and the other two men and informed them of what he had heard and then went to his own home. The next day Yi Ch'an-yŭng went to the house of Yi Sang-ja but he was out. His son however was there having already been told of the matter by Kim Kwang-t'a. He immediately fired up and upbraided Yi Ch'an-yŭng for having come to spy upon his father. Yi Ch'an-yŭng, taken off his guard at finding that Yi Sang-j'a was informed of the whole matter, was thoroughly frightened and hurried back to Na Hyun-t'a and told him what had happened. Na then called Kim Kwang-t'a and blamed him for "giving the whole thing away." Kim feeling that he was getting wound up in a net and not knowing what would be sprung upon him next confessed that he had done wrong and then went to the house of Yi Sang-j'a and told him to keep still. Coming again to the house of Na he found Na gone but Ch'oe Hak-na there. Ch'oe treated him so queerly that he was again thrown into a chill and hurried home. Meanwhile Na Hyun-t'a had gone to the palace police and told them a long story about how the Korean party in Japan and the Independence Club were arranging matters, and gave a long list of names of those interested in the seditious venture. Among the names were [page 217] Kim Kwang-t'a, Nam Kung-ŭk, Chong Kyo, Yu Hak-ju, Na Su-yŭn and many others. Twenty police were immediately detailed to effect the arrest of these men. At first six men were arrested while others, getting wind of the matter went into hiding. Nam Kung-ŭk, the editor of the *Whang-sung Sin-mun* was arrested and police were sent to bring Yun Ch'i-ho up to Seoul. Yi Yong-ik, the chief of police, having examined into the matter found it was all a hoax and recommended to the government that the case against these men be dismissed. But the government replied that the subject had not been sufficiently investigated and ordered the retention of the arrested men.

The Japanese minister has requested the government to inform the Koreans on the coast of Chulla and Kyung-sang Provinces not to be disturbed at the approach of Japanese men-of-war which are about to make surveys in those localities.

The Japanese are about to begin the publication of a semi-monthly magazine in Seoul, in the interests of the three religions namely Buddhism, Taoism and Confucianism.

On the eleventh inst an old man was killed by a railroad train in the town of Pu-pyŭng.

Sŭ Sang-jip a wealthy merchant in Chemulpo has been arrested on the charge of sedition. It is supposed that he has had communication with Pak Yung-hyo in Japan.

The birthday of Buddha which occurred on the 15th inst was observed with considerable show. The recent advances made by the Buddhist element have resulted in committing the government to a policy favorable to this cult.

During the present year the government has received \$292 as license money from the pawnshops of Seoul.

A Korean company in Wonsan has requested permission from the government to establish a shipping company to engage in foreign and coastwise trade. At present their fleet consists of one boat.

The Finance Minister notified all the country prefects that if all current taxes and all arrears are not paid up before May 15, all delinquents will be arrested and cashiered.

The Japanese authorities have requested permission to lay submarine cables to build wireless telegraph stations and to build a telephone line but the government answers that as it is already preparing to do this itself it can not grant franchises to foreigners.

It is interesting to read in the Japanese daily paper published in Seoul a statement made by Mr. Katogi an experienced Japanese electrician regarding the plant of the Seoul Electric Company. Coming from an entirely unbiased source this statement goes very far to show that on the whole Seoul is provided with one of the best electrical plants in the far east. Mr. Katogi says:

“By permission of Mr. Bostwick, the Manager, I have examined the power house and all the electric lighting and railway plant of the Seoul Electric Company. It gives me a great deal of pleasure to see such excellent machinery and buildings, so well designed and so substantially [page 218] constructed. If there is any criticism to make I should say that the plant is too generously designed for so backward a country as Korea.

“The generating machinery consists of two 120 K.W. rotary converters imported from the well-known Westinghouse Manufacturing Co. of America. The special merit of these machines is that they produce direct current at 550 volts for the use of the street cars and at the same time an alternating current at 385 volts for the use of the lights. Over 2000 volts of alternating current are freely produced for the electric lighting which design is the most advantageous and skillful for a large city like Seoul, where the lights are scattered over such long distances.

“This design of machine is not to be seen in Japan, except one generator at Odawara, which is somewhat similar and yet differs in that a 75 K.W. rotary transformer is used for supplying the current for the street cars of which there are much fewer than in Seoul.

“The boilers are of the Babcock and Wilcox type which are so popular in Japan.

“The cars are arranged for first and second class passengers. Second class seats face outwards, outside the car. This looks like the open car used in summer in America and is rather dangerous for women when running fast.

“The conductors, like the employees of the government railways in Japan, are not sufficiently polite to the passengers.

“At the present time there are something over 1400 incandescent lights in use besides the arc lights which, as any one may see, are very brilliant.” Such is the statement of an expert.

We have not heard of any accidents to women caused by the seats on the cars facing outward nor, after considerable experience, have we seen any particular impoliteness on the part of the employees, considering the fact that very frequently people board the cars without tickets and intending to ride only until they are turned off. The only possible criticism that suggests itself to us is that there should be more little culverts or troughs under the tracks to let the water which lies in the streets pass through and find the ditch. This would help greatly to keep the streets free from mud. There is no question that the Electric Company is doing more than any other organization in a material way to make life worth living in Seoul. It is a pleasure to note that their building, which was so badly injured by fire, is nearly ready for occupancy again.

The eighth of May witnessed a noteworthy event in Seoul, the ceremony which inaugurated the beginning of work on the Seoul Eui ju Railway, or at least that portion of it lying between Seoul and Song do the former capital of Korea fifty-three miles distant.

The exercises took place at the former Independence Club house which was handsomely decorated for the occasion. The French Admiral with his staff was present accompanied by a marine band which discoursed some charming music. Addresses were made by the French Minister M. Collin de Plancy, the Japanese Minister G. Hayashi, Esq., and by Yi Yong-ik the president of the Railway.

[page 219] A banquet was spread for the guests beneath an ample awning and a Korean kwangda or acrobat performed on a tight rope for the delectation of the assembled populace. The addresses of the French and Japanese Ministers were as follows.

THE ADDRESS OF THE FRENCH MINISTER.

Mr. President, Your Excellencies, Ladies and Gentlemen: --

The opening of the North-West Railway, to the inauguration of which we have been invited, marks, as Mr. Yi Yong Ik said, an important date in the annals of Korea. It is not necessary for me to point out again all the advantages connected with such an enterprise, as long as it will be steadily undertaken, and I wish to see in the initiative taken by the Imperial Government the promise of terminating the works happily, so as to unite as soon as possible the Capital of the Empire to Europe, on one side, thanks to the Trans-Siberian railway of which the regular traffic is only a question of some few days, and on the other side to Japan by the Fusan line. The railway which will then cross the Peninsula will be come in the near future one of the most important lines of the Far East and it will be an inexhaustible boon to the population.

I therefore ask you to join me in expressing our warmest wishes in favour of the new line and of its prosperity. I specially offer to the Director-General and to the officials of the railway my best wishes of success. But allow me not to forget the Director and the French engineers, upon whom the task of the survey and the construction of the line is incumbent. After a period of long and tedious exertions, it is but just that on this occasion when they are starting their work we should offer them our thanks, since their laborious efforts have as a result the ceremony which has called us together today.

THE ADDRESS OF THE JAPANESE MINISTER.

Mr. President, Your Excellencies, Ladies and Gentlemen: --

It gives me great pleasure to say a few words of congratulation upon the inauguration of the work of the railway between Seoul and Songdo, and I speak on behalf of my colleagues as well, who with myself are present by the kind invitation of the President to take part in celebrating this occasion, which will be remembered as a memorable day in the history of Korea. I congratulate the wisdom of His Majesty the Emperor of Korea and His Majesty's Ministers in deciding to construct this railway which will eventually be prolonged to Wiju, a frontier town on the Yalu and which will form, together with the Seoul-Fusan Railway, the main trunk line of the country. The railway when completed will traverse districts known for their agricultural and mineral resources and will connect with Seoul two old capitals, Songdo and Pingyang, comparatively populous and rich towns. The benefit of this railway is therefore beyond [page 220] doubt. I also congratulate the Korean Government upon its courage in expecting to construct this railway with their own money. Considering however the financial condition of the country it is not an easy thing to undertake this task which will require some considerable amount of money. But I may venture to say that the Korean Government will be able to spare four or five hundred thousand yen a year, or even more, for the purpose, if their finances are managed cautiously and wisely. Happily we find a vigorous hand in the President of this railway, Mr. Yi Yong Ik, who will face any difficulty, if there is any, in completing this great work, and I may add that Mr. Yi is best situated for financing the construction of this railway because he has himself financial control over the income of the Imperial Household which may be set aside for the purpose of this railway. As to the engineering of the work I rejoice to see that the Korean Government have secured very able assistance and support in the persons of able and experienced French engineers. If their advice be followed there is little doubt that the railway will be completed in a way both scientific and practical. I may also congratulate them upon being the engineers of the first Korean railway. We sincerely wish every success to this undertaking."

The Department of Agriculture, &c. is intending to make a thorough examination of the gold diggings in Kang-wŭn Province and to give licenses to thirty miners to work in each of eight diggings, the annual fee being five dollars for each miner.

One day last month sixty-six criminals were executed, five of whom were women. The great majority of them were in the prisons in Seoul. Some were thieves, some counterfeiters and some murderers.

In Ch'ung-yang in South Ch'ŭng-ch'ŭng Province, Yi Seung-jo has given 40,000,000 cash for the relief of the famine sufferers.

The people of Ko-yang near Seoul have asked for the loan of 2,000 bags of Annam rice, to be paid back next fall.

It is with the keenest regret that we have to record the death by typhus fever of Miss Lillian Harris, M. D. in P'yŭng-yang. She was one of the most energetic and devoted missionaries that has ever come to Korea and her death is a sad loss not only to her friends, of whom there were many, but also to the work. She was about to take her first furlough to America.

Yi Yong-jik, who was banished for three years, has been pardoned and has been made special adviser to the Law Department.

About the end of April the Japanese Minister intimated to the Government that Japan would ask Korea to pay an indemnity on account of Japanese killed in Korea since 1894. It is to be hoped that both the debit and the credit sides of the account will receive attention.

During the last three years the Government tax on rice boats and ferry-boats has amounted to \$58,997.55. Of this \$14286.32 has been spent in collecting the tax and the remainder goes into the national exchequer.

The Famine Relief Commission has recommended that the taxes of Ha-ju, Whang-ju and P'yung-san in Whang-hā Province be remitted for the year and that rice be sent to relieve the distress there.

[page 221] The Governor of South Chulla Province reports that 758 houses have been deserted because of the famine and that the number of starving people is 2376. Local benefactions have helped to alleviate the distress but he asks that the government tax be used to help these people.

The number of people in the Seoul prisons now numbers 480.

The Belgian Consul has recommended to the Government to send delegates to the medical convention that is to be held in Kyoto, Japan, in the ninth moon that they may learn what steps it is necessary to take to stamp out that most dreaded of all Korean diseases, typhus.

The *New York Times* of Jan. 26 contains the following notice that will be of interest to the friends of Mr. E. V. Morgan, formerly Secretary of Legation in Seoul.

Edwin V. Morgan, Second Secretary of Embassy in St. Petersburg, has been selected to fill the vacancy in the State Department caused by the death of Thomas Kellar. Mr. Morgan is a native of New York and has had considerable experience. The place he assumes is that of confidential clerk and secretary to the Third Assistant Secretary, Pierce. A successor to the office of Second Secretary at St. Petersburg has been selected but his name has not been made public.

We congratulate Mr. Morgan upon this promotion. We understand that this is a new office.

The Belgian Representative has suggested that Korea send a representative to Brussels to attend a great medical convention to be held there during the first week of September, with a special view to studying the means for combating the typhus.

The Japanese Minister has asked the Korean Government whether it desires to make an exhibit at the Industrial Exhibition to be held in Osaka.

In connection with the recent excitement about the rumored rise of the Independence Club it is interesting to learn that certain incriminating documents were put in evidence bearing the private seal of Nam Kung-ŭk, the able Editor of *the Whang sung Sin-mun*. When these were shown him he immediately denounced the seal a forgery and challenged a comparison between the impressions on these documents and that made by the private seal which he carried on his person. The comparison showed conclusively that a false seal had been made with malicious intent to implicate him. This changed the whole aspect of the affair, and Yu Tong-geun, who was the perpetrator of the outrage, is to be executed.

The seals of all the heads of departments are on record in the palace, but to prevent possible trouble of the above nature the Government has ordered all the vice-ministers to put their seals also on record.

Koreans know a good thing when they see it. Sim Hu-t'āk the prefect of Sŭng-jin, the new open port in the north-east, being superseded, set out to return to Seoul but the people blocked the road and prevented his departure saying that he was too good a prefect to lose. He went back to his office but at night made his escape by a less frequented road and hastened on his way to Wonsan, but before he reached that place [page 222] the people overtook him and carried him back in triumph. They then telegraphed to Seoul and urged that they could not think of letting such a man go and begged that he be reinstated.

The defalcation of the clerk in the post-office in Song-do has led to a general investigation which reveals the startling fact that throughout the provinces there is not a single office where there is not a shortage ranging from \$1000 to \$2000.

Seven thousand dollars have been appropriated for the purpose of connecting the Korean telegraph line with the Russian line at Mukden.

Sim Sang-hun Minister of Finance has tendered his resignation on the ground that the treasury is empty, the prefects do

not send up the Government revenue and an army of officials is clamoring for pay and cannot get it.

The material progress of Korea is mirrored in the recent formation of a Laundry Company which proposes to do business outside the North east Gate. They have applied to the Government for a charter and offer to pay an annual license of \$200.

The Japanese paper in Chemulpo announces the arrival of a Japanese boat from north China bringing a load of counterfeit nickels, manufactured in that country.

Three robbers who have been carrying on active operations in Po ch'un have been captured and brought to Seoul.

The project of building a western palace at P'yŭng-yang was given up once because of lack of funds but it was taken up again and Min Yong ch'ul has been sent to that city with \$100,000 to begin the work. The total cost will be about \$600,000 and it is said the balance will be collected from the province of P'yŭng-yang.

The stone and timber which is being so lavishly prepared in the street beside the palace is being used to construct a great Audience Hall. Some of the timbers are truly magnificent.

Some students of the Normal School who were being examined at the Educational Office with a view to selecting some of them for service in the country were detected in cheating and they were all refused diplomas.

M. Kato, Esq. who is to become Adviser to the Household Department arrived in Seoul on the eighth of May.

A treaty has been arranged between Korea and Denmark. For the time being, His Excellency A. Pavloff will assume the duties of Danish Minister to Korea.

Spurred on by the offer of reward the police have been very active in the search for counterfeiters. One was arrested in Kwa-ch'un and he and his machine were brought to Seoul; his machine was smashed at Chong-no and he will doubtless be smashed somewhere else. Meanwhile the policeman who effected the capture is richer by \$200 –his reward.

Sixty-nine houses were destroyed by fire in On-yang on the 14th of April. No lives were lost.

Yi Yong-ik the Chief of Police has driven out of Seoul all the countrymen who are here merely on pleasure bent.

[page 223] Bible Society Sunday.

The first Sabbath in May has come to be the Bible Sunday in Korea. The fourth of this month was thus observed, not only in the capital but throughout the country. It is well to keep in mind the fact that the Bible societies are the pioneers of Protestant Christian work in Korea. The American Bible Society and the National Bible Society of Scotland entered from Japan, the British and Foreign Bible Society by way of Eui-ju, and this even before the advent of Protestant missionaries in 1884.

The first committee on the translation of the Bible was appointed in June 1890; in July 1900 the first complete New Testament prepared in Korea was published. Up to 1895 the work was superintended by agents of the different societies, residing in China or Japan, but that year marked a forward step when the British and Foreign Bible Society appointed its first resident agent in Korea in the person of Mr. Alex. Kenmure to whom is due much of the success of the work of publication.

On the fourth of this month all the native churches called attention to the claims of the Bible to their faith and benevolence. The offerings showed a considerable advance over those of previous years. At the Union Church special services were held, presided over by Rev. H. O. T. Burkwall the acting agent of the British and Foreign Bible Society. Mr. Burkwall's address was a stirring one and we wish that we had space to print it in full. After dwelling upon the fact that the "giving of the Word" is the power which brings about unity among believers he says:

"Amidst all diversity the place of the Scriptures in preparing the way of the Lord is the topic upon which all followers of Jesus are agreed. We have great cause for rejoicing for marked success in Bible work during the past year. By an act of faith, men who loved the Lord and His Word formed the first of those great societies which have for their object the giving of the Gospel to every creature in his own mother tongue. And by faith the work has gone on. When the British and Foreign Bible Society was founded the Baptist Missionary Society had already been in existence twelve years, the London Missionary Society nine years and the Church Missionary Society and the Religious Tract Society five years; and some of the strongest men in each of these organizations gave their hearty encouragement to the new venture. Granville Sharp, Wm. Wilberforce, Zachary Macaulay, are names found on the list of its founders. From the first it proved to be a power to draw together members of different religious denominations. But this is still more marked to-day when we look at the noble army of translators scattered over the continents of America, Europe, Africa, Asia and the Islands of the Sea.

[page 224] “The aim of the Society is not merely to provide a Bible in each language but to secure one Bible in each language and it is no small gain to escape sectarian translations in heathen lands. Within the last century this noble band of translators have made two hundred and nineteen languages the vehicles for conveying divine knowledge, taking the languages directly from the lips of the people speaking them. In all these languages the Gospel was the first book ever printed.”

“Of the 478 ancient and modern translations of the Bible 456 have been made by missionaries. The field is the world, and it is a broad field, and success in any one part of it brings encouragement to the laborers in other parts. The Bible Society during the past two years has made some marked advances. Russia ever hostile to missionaries of other than the Greek Church, has shown much kindness to Bible colporteurs. Railways and steamships give free passage or reduced rates to colporteurs and to Bible shipments. Bookstalls at large railway stations carry stocks of Scriptures and are ordered by the authorities to look well to their sale. Army officers encourage sales among the soldiers. In Argentina and Costa Rica special privileges have also been granted.

“The Bible has again found entrance to the Soudan from which it was excluded for thirty years or more until the battle of Omdurman.”

“The call for the Thibetan Scriptures is on the increase and thousands of copies find their way annually to that forbidden land.”

“In China the issues of the Scriptures have increased wonderfully. During the first eight days of this year 150,000 copies were ordered from the B. & F. Bible Society office alone, and the sales for the first quarter were 236,000 copies.”

After a stirring peroration the speaker gave place to Rev. Jas. S. Gale who followed with a vigorous defense of the Scriptures as the Word of God, powerful in these days of doubt and hypercriticism to bring salvation to the penitent and humble believer. The annual offering was then received, which showed a handsome advance on previous donations.

The following table shows the circulation of the Scripture in Korea for 1901.

Bible Circulation in Korea, 1901.

[See images for chart]

[page 225] Korean History.
Medieval Korea.

All was instantly in turmoil; the king had all his valuables packed and was ready to flee at a moment's warning. But lo! another messenger followed hard upon the heels of the first announcing that Gen. Yi had turned the tide of battle and had wrested victory from the teeth of the enemy.

The good will of the Japanese government was shown when a prefect in western Japan sent sixty soldiers under the command of a monk, Sin Hong, to aid in the putting down of the corsairs. They made some attempts to check their lawless countrymen but soon found that they had undertaken more than they had bargained for, and so returned to Japan. As the pirates were ravaging the west coast as far north as P'yŭng-yang, the king sent against them Generals Na Se and Sim Tŭk-pu who had been successful before. By the use of fire-arrows they succeeded in burning several of the enemy's boats at Chin-p'o and of course had the fellows at their mercy, for they had no means of escape.

Late in the autumn of 1379 the Japanese were again in dangerous proximity to the capital and the king wanted to move to a safer place. The geomancers' book of prophecies indicated Puk-so San as “A narrow place and good for a king to live in,” but the courtiers opposed it, saying that there was no large river flowing nearby, on which the government rice could be brought by boat to the capital. So it was given up.

There was a Mongol general named Ko-ga-no who had become independent of the main body of the Mongols and had set up a separate government on his own responsibility in Liao-tung. He was wavering between natural ties on the one hand, which bound him to the Mongols, and the dictates of common sense on the other, which indicated the rising fortunes of the Ming. He chose a middle course by [page 226] coming with his 40,000 men and asking the privilege of joining Koryŭ. The records do not say whether permission was given or not, but we may easily believe it was.

In 1380 the Japanese government sent 180 soldiers under the command of Gen. Pak Kŭ-sa to aid in driving the pirates out of Koryŭ. In the midst of these dangers from freebooters, jealousy was undermining the government at Song-do. Gen. Yi T'ŭ-jo had a friend named Gen. Yang Pŭk-yŭn who now under false charges, enviously made by officials near the king, was banished and then killed. It was wonderful that the fame of Gen. Yi did not bring about his murder.

The Ming emperor thought, and rightly, that the king was a very fickle individual and sent a letter asking him why it was that he had no settled policy but did everything as the impulse of the moment led. The king's reply is not recorded but that he did not take to heart the admonitions of the emperor is quite evident, for he plunged into greater excesses than ever. His ill-timed hunting expeditions, his drunkenness and debauchery were the scandal of the country. The people thought he ought to be hunting Japanese pirates rather than wild boar and deer. Even while the Japanese were ravaging Ch'ung-ch'ŭng Province the king was trampling down the people's rice-fields in the pursuit of game. He stole the people's cattle and horses whenever he needed them and if he chanced to see a good looking girl anywhere he

took means to possess himself of her person by fair means or foul. He was indeed the son of Sin-don both by blood and by disposition.

This year the ravages of the freebooters exceeded anything that had been known before. The southern provinces were honeycombed by them. Generals Pă Keuk-yŭm and Chŏng Chi were sent against them but without result. At last the Japanese laughingly asserted that they soon would be in the city of Song-do. They might have gone there if Gen. Yi had not been sent in person to direct the campaign against them. Hastening south he rallied around him all the available troops and came to Un-bong in Chŭl-la province. He ascended Chŏng San which lay six miles from the camp of the enemy. From this point he perceived that there were two [page 227] roads leading to this camp; one broad and easy and the other narrow and rough. With great sagacity he judged that the Japanese would take the narrow road, hoping to make a counter march on him. So he sent a considerable force by the broad road but selected a band of trusty men to form an ambush on the narrow one. The Japanese acted precisely as he had foreseen. When they learned that the Koryŭ army was approaching they hastened away by the narrow road and so fell into the ambush, where they were severely handled. Fifty of their number were left dead. The remainder sought safety in the mountains but were soon brought to bay. The whole Koryŭ army was called up and the attack upon the Japanese position was begun. It was necessary to attack up a steep incline and Gen. Yi had two horses shot out from under him, and an arrow pierced his leg; but he drew it out and continued the fight. Among the enemy was a man stronger and larger than the rest. He stood spear in hand and danced about, urging on his comrades. He was encased in armor and on his head was a copper helmet. There was no opening for an arrow to enter; so Gen. Yi said to his lieutenant, Yi Tu-ran, "Make ready an arrow and when I strike off his helmet do you aim at his face." Gen. Yi took careful aim and struck off the man's helmet and swift behind his arrow flew that of his lieutenant which laid the fellow low. This demoralized the enemy and they were soon hewn down. It is said that for days the stream nearby ran red with blood. As the result of this victory 1600 horses were taken and a large amount of spoil, including implements of war.

When the victorious general returned to Song-do he was given a triumphal entry and fifty ounces of gold and other gifts were distributed among the generals who assisted him. It is said that, from that time on, whenever the news came that a Japanese band had disembarked on the southern coast the first word that was spoken was, "Where is Gen. Yi T'ă-jo?"

The long-suffering emperor at last tired of the erratic course of the Koryŭ king and decided to bring a little pressure to bear upon him in order to bring him to his senses. He ordered the king to send him each year a thousand horses, a hundred pounds of gold, five thousand ounces of silver and [page 228] five thousand pieces of cotton cloth. This was beyond the means of the king, but he succeeded in sending three hundred ounces of gold, a thousand ounces of silver, four hundred and fifty horses and four thousand five hundred pieces of cotton. This large amount of tribute was delivered into the hands of the governor of Liao-tung to be sent to the imperial court, but the governor declared that as the tax was a penal one and not merely for tribute he could not accept less than the full amount required. So he drove the envoy away.

In 1382 the government adopted a new policy in the matter of coast defense. In all the larger seaport towns generals were stationed in charge of considerable bodies of troops and in the smaller towns garrisons of proportional strength. The constant coming and going of these troops was a terrible drain upon the resources of the people but there was no help for it. The piratical raids of the Japanese had now become so frequent that no attempt was made to keep a record of them. It would have been easier for the people to bear had the king showed any of the characteristics of manhood, but his feasts and revels saw no abatement. Frequently he was so intoxicated that he fell from his horse while hunting. He peopled the palace with dancing-girls and it may be said of him as it was of Nero that he "fiddled while Rome was burning." As the king rode forth to hunt with falcon on wrist the eunuchs rode behind him singing ribald Mongol songs. When other pleasures cloyed he invented a sort of mock battle in which stones were used as missiles. It is believed by many that this was the beginning of the popular "stone-fight," which is such a unique custom of Korea today. Once he amused himself by pretending that he was going to bury one of his officials alive behind the palace, and he hugely enjoyed the poor fellow's shrieks and struggles. He made this same official put up his hat as a target, than which hardly anything could be a greater disgrace, for the hat in Korea is the badge of citizenship and is held in such esteem that no one will attend to the duties of nature without taking off his hat and laying it aside.

Being hard pressed by the emperor in the matter of tribute it is said that in 1383 he sent to the Ming court a hundred pounds of gold, ten thousand ounces of silver, ten thousand [page 229] pieces of linen and a thousand horses. The records say the emperor refused to take it, for it fell short of his demands. It is probable that this means not that it was sent back but that the emperor refused to give a receipt in full of all demands.

In this same year, 1383, the capital was again moved to Han-yang. The reasons alleged were that so many misfortunes overtook the dynasty that it seemed as if the site of the capital must be unpropitious. It was also said that wild animals entered the city, which was a bad sign. The water in the wells had boiled, fish fought with each other, and a number of other fictions were invented, all of which made it necessary to move the capital. It was effected, however, in the face of great opposition. Meanwhile the Japanese were working their will in the south, for Gen. Yi was in the north repelling an attack by the Yŭ-jin forces.

In spite of the sending of tribute to the Ming court, Koryŭ was on good terms with the Mongols. In 1384 the Mongol chief Nap-t'ap-chul came with gifts to the king and frequent envoys were exchanged. Koryŭ was neither hot nor cold but lukewarm and for this reason it was that the Mings finally spewed her out of their mouth. The capricious king now moved back to Song-do and the courtiers were put to no end of trouble and expense. When they returned to Song-do with the king they burned all their houses in Hanyang so as to make it impossible to return.

One of the most disgraceful acts of this king was his attempt to possess himself of his father's wife, or concubine. Meeting her one day he commented on her beauty and said she was more beautiful than any of his wives. He tried to force his way into her apartments at night but in some way his plan was frustrated. When one of the courtiers took him to task for his irregularities he tried to shoot him through with an arrow.

Gen. Yi T'ǎ-jo was having a lively time in the north with the Yu-jin people. Their general was Ho-bal-do. His helmet was four pounds in weight. He wore a suit of red armor and he rode a black horse. Riding forth from the ranks he shouted insulting words to Gen. Yi and dared him to single combat. The latter accepted the gage and soon the two were [page 230] at work striking blows that no ordinary man could withstand. Neither could gain the advantage until by a lucky chance the horse of Gen. Ho stumbled, and before the rider could recover himself Gen. Yi had an arrow in his neck. But the helmet saved him from a serious wound. Then Gen. Yi shot his horse under him. At sight of this Gen. Ho's soldiers rushed up, as did also those of Gen. Yi, and the fight became general. The result was an overwhelming victory for Koryū. These flattering statements about the founder of the present dynasty are probably, in many cases, the result of hero-worship but the reader has the privilege of discounting them at discretion.

The Ming court knew all about Koryū's coquetting with the Mongols and sent a severe letter warning her that the consequences of this would be disastrous. The king was frightened and sent an envoy in haste to the Ming court to "make it right," but the emperor cast him into prison and sent demanding five years' tribute at once. We may well believe that this demand was not complied with.

That there were two opinions in Japan as regards Koryū is shown by the fact that immediately after that government sent back 200 Koryū citizens, who had been carried away captive, a sanguinary expedition landed on the coast of Kangwūn Province near the town of Kang-neung and ravaged right away north as far as Nang-ch'un.

The king, in partial compliance with the emperor's demands sent, in the spring of 1385, 2000 horses to China. It was the faithful Chōng Mong-ju who accompanied this peace offering, and when he arrived in Nanking the emperor saw by the date of his commission that he had come in extreme haste. This mollified his resentment to such an extent that he gave the envoy a favorable hearing and that careful and judicious man made such good use of the opportunity that friendly intercourse was again established between China and her wayward vassal.

The state of affairs in Koryū was now beyond description. The *kwaga*, a literary degree of some importance, was frequently conferred upon infants still in their mothers' arms. The people, with fine sarcasm, called this the "Pink Baby-powder Degree." The king was struggling to pay up [page 231] his arrears of tribute, but he could not secure the requisite number of horses. In lieu of these he sent large quantities of silver and cloth. The pendulum had now swung to the other extreme and a Mongol envoy was denied audience with the king.

In 1386, the year following the above events, the Ming emperor formally recognized the king of Koryū. This event was hailed with the greatest delight by the court. But it did not have the effect of awakening the king to the dignity of his position for he gave freer rein to his passions than ever. He seized the daughter of one of his officials and made her his concubine although she was already affianced to another. This is a most grave offense in the east, for a girl affianced is considered already the same as married.

It is a relief to turn from this picture and see what Gen. Yi was doing to free his country from Japanese pirates. He was in the northeast when a band of these men landed in his vicinity, near the mouth of the Tu-man River. When they found that Gen. Yi was nearby they wanted to make their escape but he forced them into a position where they either had to fight or surrender. He informed them that immediate surrender was the only thing that could save them. They agreed to his terms but when they had thus been thrown off their guard he fell upon them and the slaughter was so great that it is said the plain was filled with the dead bodies. The records make no attempt to conceal or palliate this act of bad faith on the part of this great general. It was not an age when nice distinctions were made. The Japanese were not waging a regular warfare against the Koryū government but were killing helpless women and children and burning their houses. Their one aim was plunder and this put them outside the pale of whatever code of military honor prevailed.

The king's vagaries now took a new turn. Like Haroun al Raschid he went forth at night and roamed the streets in disguise accompanied by concubines and eunuchs. Crimes that cannot be described and which would have brought instant death upon a common citizen were committed with impunity. No man's honor was safe. Not only so, but other evil-minded people masquerading at night and in disguise committed like indescribable outrages under the cover [page 232] of the king's name. In his hunting expeditions the king rode forth preceeded by a host of harlots and concubines dressed in male attire and wherever he went the people lost their horses and cattle and whatever else the royal escort took a fancy to.

The continual trouble in Quelpart arising out of the horse-breeding business grew so annoying that the king finally sent Gen. Yi Hang with instructions to bring away every horse and to do away entirely with the business. This was done and from that day Quelpart had peace.

Kim Yu the envoy to Nanking was closely questioned by the emperor as to the cause of the late king's death and he told that potentate that it was done by Yi In-im, which indeed was true; but to the question as to whose son the king might be he returned an evasive answer. As a result of his frankness in telling who murdered the former king he was banished, for Yi In-im was all-powerful at court. The sentence of banishment meant death for he was sent to a distant place of banishment as such a break-neck pace that no man could live through it. He died of fatigue on the way as was intended. This Yi In-im and his following held the reins of power at the capital and they sold all offices and took bribes from all criminals. They thus succeeded in defeating the ends of justice and the people "gnashed their teeth" at him. He caused the death of so many good men that he earned the popular soubriquet of "Old Cat."

The year 1387 was signalized by a closer union between Koryū and her suzerain. The Ming emperor sent 5000

pieces of silk to purchase horses but when the animals arrived at his capital they were such a sorry lot that he rejected them and charged the king with bad faith. The Koryu officials all adopted the dress and the manners of the Ming court. This they had done before but had dropped them again when they turned back to the Mongols. From that time on until the present day the clothes of the Korean have followed the fashions of the Ming dynasty.

[page 233] Chapter XIII.

King determines to invade Liao-tung.... why unwise... the emperor's letter and the answer.... preparations. . . . Gen. Yi*s argument... royal threat.... Gen. Yi marches northward. . . the troops appealed to.... the Rubicon of Korea.... an omen... advance toward Songdo . . .the capital in Gen. Yi's hands... popular song... Gen. Yi's demands.... attempted assassination.... king banished... a new king.... reforms... the "Red Grave"...envoy to China... Koryū takes the offensive against the Japanese...the emperor's offer...a real Wang upon the throne... the banished kings executed.... unsuccessful plot....Gen. Yi opposes the Buddhists....capital moved to Han-yang....people desire Gen. Yi to be made king...he is reluctant... his son active...Chōng Mong-ju assassinated....all enemies silenced....the king's oath...the king abdicates in favor of Gen. Yi T'ǎ-jo.

Koryū was now whirling in the outer circles of the maelstrom that was destined to engulf her. So long as the king revelled and hunted only and did not interfere with outside affairs he was endured as an necessary evil but now in the opening of the year 1388 he determined upon an invasion of Liao-tung, a plan so utterly foolhardy as to become the laughing-stock of reasonable men. It was an insane idea. The constant inroads of the Japanese demanded the presence of all the government troops, for the sending of any of them out of the country would be the signal for the Japanese to pour in afresh and with impunity. In the second place the king could not hope to cope with the great Ming power that had just arisen and was now in the first blush of its power. The kingdom of Koryū was essentially bound to the Mongols and she pursued her destiny to the bitter end. In the third place the Ming power had now obtained a firm foothold in Liao-tung and an invasion there would look much like a plan to finally attack that empire itself. In the fourth place the finances of the country were utterly disorganised and the unusual taxes that would be required to carry out the plan would take away all popular enthusiasm for it and desertions would decimate the army. But in spite of all these drawbacks the stubborn king held to his point and as a preliminary measure [page 234] built a wall about Han-yang where he sent all the women and children for safety. By this act he acknowledged the extreme hazard of the venture. It is not unlikely that he was so tired of all other forms of amusement that he decided to plunge into war in order to make sport for himself.

The emperor seems to have been aware of the plan for he now sent an envoy to announce to the Koryū court that "All land north of Ch'ül-lyūng belongs to the Mongols, and I am about to erect a palisade fence between you and them." When this envoy arrived at Song-do the king feigned illness and would not see him. A letter was sent in reply saying "We own beyond the Ch'ül-lyūng as far as Sang-sūng, so we trust it will please you not to erect a barrier there." He then called in all the troops from the provinces in preparation for the invasion. His ostensible reason was a great hunting expedition in P'yūng-an Province for he knew the people would rise in revolt if they knew the real purpose. The Japanese were wasting the south, the people were fainting under new exactions to cover the expense of the repairs at Han-yang and it is said the very planting of crops was dispensed with, so disheartened were the people.

Having made Ch'oe Yūng general-in-chief of the expedition, the king accompanied the army north to Pong-ju, now Pong-san. Gen. Ch'oe never divulged the fact that this was an army of invasion but told all the troops that they must be strong and brave and ready for any work that might be given them to do. Gen. Yi T'ǎ-jo was made lieutenant-general in connection with Gen. Ch'oe. He made a powerful plea against the war and the main points of his argument are preserved to us. His objections were (1) It is bad for a small country to attack a powerful one. (2) It is bad to make a campaign in summer when the heavy rains flood the country, rendering the transporting of troops almost impossible and decimating them with disease. (3) It is bad to drain off all the soldiers from the country when the Japanese are so constant in their ravages. (4) The heat and moisture of summer will spoil the bows and make them break easily. To all these objections the king replied that having come thus far the plan must be carried out. Gen. Yi hazarded his neck by demurring; still asserting that it would [page 235] mean the overthrow of the kingdom. The king in rage exclaimed "The next man that advises against this war will lose his head." This was an end of the debate and as the council of war dispersed the officers saw Gen. Yi weeping, and to their questions he answered "It means the destruction of Koryū."

The Yalu was quickly bridged and Gen. Yi in company with one other general started north from P'yūng-yang with 38,600 troops, 21,000 of whom were mounted. At the same time the king discarded the Ming calendar, dress and coiffure. The Mongol clothes were again adopted and the hair cut. The Japanese knowing that the troops had gone north, entered the open door thus invitingly left ajar and seized forty districts.

But we must follow the fortunes of the expedition that was to attack the empire of the Mings. When Gen. Yi arrived at the Yalu his plans were not laid as to what he should do. For one thing, he intended to make no invasion of China. So he crossed over to Wi-ha island, in the mouth of the Yalu, and there made his camp. Hundreds of his troops deserted and went back home. Some of these the king siezed and beheaded; but it did not stop the defection. From that island a general, Hong In-ju, made a dash into Liao-tung territory and was highly complimented by the king in consequence. But Gen. Yi remained impassive. He sent a letter to the king imploring him to listen to reason and recall the army, urging history, the flooded condition of the country and the Japanese reasons for it. But the king was stubborn. Rumor said that Gen. Yi had fled but when another general was sent to ascertain whether this were true or false he was

found at his post. The two generals wept together over the hopeless condition of affairs. At last they summoned the soldiers. "If we stay here we will all be swept away by the rising flood. The king will not listen to reason. What can we do to prevent the destruction of all the people of Koryū? Shall we go back to P'yūng-yang, depose the general-in-chief, Ch'oe, who urges on this unholy war against the Mings?" The soldiers shouted out acclamations of glad assent. Nothing could please them better.

As Gen. Yi T'ā-jo mounted his white steed and with his [page 236] red bow and white arrows stood motionless upon a mound of earth watching his soldiers recross the Yalu to the Koryū side against the mandate of their king and his, we see a new Caesar watching his army cross the Rubicon, an army as passionately devoted to their leader as the Roman legions ever were to Caesar. And Caesar suffers in the comparison, for he went back not to restore the integrity of the state and prevent the waste of human life, but rather to carry out to its tragic end a personal ambition. We have seen how once and again Yi T'ā-jo had plead with the king and had risked even his life to prevent this monumental folly; and we shall see how he used his power not for personal ends but with loyalty to his king, until circumstances thrust him upon the throne.

The records say that no sooner had Gen. Yi followed his army across the stream than a mighty wave, fed by mountain streams, came rolling down the valley and swept clean over the island he had just left. The people looked upon this as an omen and a sign of heaven's favor, and they made a song whose refrain runs "The son of wood will become king." This refers to the Chinese character for Gen. Yi's name. It is the union of the two characters "wood" and "son." The whole army then took up its march toward Song-do. A magistrate in the north sent a hasty message to the king saying that the army was in full march back toward the capital. The king was at this time in Song-ch'un, north of P'yūng-yang. He knew many of the generals were opposed to the war and thought that they would obey him better if he were nearby, and so had come thus for north.

Hearing this startling news he immediately dispatched Gen. Ch'oe Yu-gyūng with whatever force he had, to oppose the march of the rebellious Gen. Yi. The associate of the latter urged him to push forward with all speed and seize the person of the king, but he was no traitor, and he replied "If we hurry forward and encounter our county men many will fall. If anyone lays a finger on the king I will have no mercy on him. If a single citizen of Koryū is injured in any way I will never forgive the culprit." So Gen. Yi came southward slowly, hunting along the way in order to give the king time to get back to Song-do in a leisurely manner as becomes a king. At last the king arrived at his capital and the [page 237] recalcitrant army came following slowly. The people along the way hailed them as the saviors of the nation and gave them all manner of provisions and supplies, so that they lacked for nothing.

When Gen. Yi T'ā-jo reached the neighborhood of Songdo he sent a letter to the king saying, "As General-in-chief Ch'oe-yūng does not care for the welfare of the people he must die. Send him to me for execution." But Gen. Ch'oe did not intend to give up without a struggle, however hopeless his case might be; so he took what troops were left and manned the walls of Song-do. It was a desperate move, for all saw what the end must be. Hundreds of soldiers who had deserted now flocked again to the standards of Gen. Yi.

When the attack came off, Gen. Yi stormed the South Gate and Gen. Yu Man-su the West Gate, and soon an entrance was effected. It is said that after entering the city the first attack upon the royal forces was made by Gen. Yu alone and that he was driven back. When this was told Gen. Yi he seemed not to care but sat on his horse and let it crop the grass along the path. After a time he partook of some food and then leisurely arose, drew up his forces and in full view of them all took a shot at a small pine that stood a hundred paces away. The arrow cut it sheer off and the soldiers hailed it as a sign of victory, for was not the pine the symbol of Koryū? So they marched on the palace. The old men and boys mounted the city walls and cheered the attacking forces. Gen. Yi did not lead the attack in person and his lieutenant was beaten back by the royal forces under Gen. Ch'oe. Gen. Yi thereupon took in his hand a yellow flag, crossed the Son-juk bridge and ascended South Mountain from which point he obtained a full view of the interior of the palace. He saw that Gen. Ch'oe and the king, with a band of soldiers, had taken refuge in the palace garden. Descending the mountain he led his troops straight through every obstacle, entered the palace and surrounded the royal party. Gen. Ch'oe was ordered to come out and surrender but as there was no response the garden gate was burst open and the king was discovered holding the hand of Gen. Ch'oe. As there was no longer hope of rescue the king, weeping, handed over the loyal general to the soldiers of Gen. Yi.

[page 238] He stepped forward and said "I had no intention of proceeding to these extremes, but to fight the Ming power is out of the question. It is not only useless but suicidal to attempt such a thing. I have come back to the capital in this manner because there was no other way open to me, because it was a traitorous act to attack our suzerain, and because the people of Koryū were suffering in consequence of the withdrawal of protection." Gen. Ch'oe was then banished to Ko-yang and Gen. Yi, as he sent him away, wept and said "Go in peace." The records say that long before this the evil-minded Yi In-im had foretold to Gen. Ch'oe that one day Gen. Yi T'ā-jo would become king, but at the time Gen. Ch'oe laughed at it. Now he was forced to grant that the prophecy had been a true one. A popular song was composed at this time, whose refrain states that

"Outside the wall of P'yūng-yang there is a red light, Outside the wall of An-ju a snake. Between them comes and goes a soldier, Yi. May he help us."

When Gen. Ch'oe had thus been disposed of, Gen. Yi turned to the king and said "It was impossible to carry out the plan of conquest. The only thing left was to come back, banish the man who gave such bad advice and make a new start. We must now be firm in our allegiance to the Ming emperor, and we must change back to the Ming costume."

The emperor, hearing of the threatened invasion, had sent a powerful army into Liao-tung, but now that the

invaders had retired he recalled the troops.

We can easily imagine how the king, who had never been balked of his will, hated Gen. Yi. The moment an opportunity occurred he called about him eighty of his most trusted eunuchs, armed them with swords and sent them to kill the obnoxious dictator. But they found him so well guarded that the attempt proved abortive.

It will be remembered that this king was the son of Sindon and was therefore not of the royal stock. So now the courtier Yun So-jŭng told Gen. Yi that they ought to find some blood relative of the Wang family, the genuine royal stock, and put him on the throne. To this the dictator assented. As a first move all arms were removed from the [page 239] palace. The king was left helpless. He was ordered to send away one of his concubines who had formerly been a monk's slave but he replied "If she goes I go." The generals went in a body to the palace and advised the king to leave the capital and retire into private life in Kang-wha. This was a polite way of saying that he was banished. He pleaded to be allowed to wait till the next day as it was now well along toward night. And so this evil king took his concubines, which he had always cherished more than the kingdom, and passed off the stage of history. He it was who most of all, excepting only his father, helped to bring about the fall of the dynasty.

Gen. Yi now, in 1388, was determined to put upon the throne a lineal descendant of the Wang family, but Cho Minsu with whom he had before conferred about the matter desired to put Chang, the adopted son of the banished king, on the throne. Gen. Yi demurred, but when he learned that the celebrated scholar Yi Sak had favored this plan he acquiesced. The young king wanted to give Gen. Yi high official position but he was not anxious to receive it and it was only by strong pressure that he was induced to take it. So the records say, but we must remember in all this account that hero worship and desire to show the deeds of the founder of the new dynasty in the best light have probably colored many of the facts which occurred at this time.

As this king was never acknowledged by the emperor nor invested with the royal insignia, his name is dropped from the list of the kings of Koryŭ. Neither he nor his foster-father were given the regular posthumous title, but were known, the father as Sin-u and the son as Sin Chang.

An envoy was dispatched to Nanking telling of the banishment of the king and the appointment of his successor. Cho Min-su who had been instrumental in putting this new king on the throne was not so modest as the records try to make us believe Gen. Yi was. He now held almost unlimited power. It spoiled him as it has spoiled many another good man, and he gave way to luxury and ere long had to be banished, a victim of his own excesses.

Reform now became the order of the day. First they changed the unjust and shameful manner of appointing [page 240] officials that had prevailed under the banished king. The laws respecting the division of fields was changed, making the people more safe in the possession of their property. The defenses of the south were also looked to, for Gen. Chong Chi went south with a powerful force and scored a signal victory over the corsairs at Nam-wŭn. Gen. Yi T'ŏ-jo was now general-in-chief of all the royal forces. His first act was to have the banished king sent further away to the town of Yŏ-heung; and at the same time the banished Gen. Ch'oe Yŭng was executed. The old man died without fear, at the age of seventy. He was not a man who had given himself over to luxury and he had many good qualities, but he was unlettered and stubborn and his crime in desiring to attack China brought him to his death. The records say that when he died he said "If I am a true man no grass will grow on my grave" and the Koreans say that his grave in Ko-yang is bare to this day and is called in consequence "The Red Grave."

The emperor's suspicions had been again roused by the new change of face on the part of Koryŭ. The celebrated scholar Yi Sŏk stepped forward and offered to go to the emperor's court and smooth things over. Gen. Yi praised him highly for this act of condescension and he was sent as envoy. He took with him Gen. Yi's fifth son who is known posthumously by his title T'ŏ-jong. He was destined to become the third king of the new dynasty. He was taken to China by Yi Sŏk because the latter feared that Gen. Yi might usurp the throne while he was gone and the son would then be a sort of hostage for good behavior on the part of the father. The two great men of Koryŭ, when it fell, were Chŏng Mong-ju and this Yi Sŏk. They were both men of education and experience and were both warm partizans of the Koryŭ dynasty. They were loyal to her even through all the disgusting scenes herein described, but their great mistake was their adherence to the Mongol power when it had plainly retired from active participation in the affairs of Asia. Yi Sŏk now sought the court of China not so much with a view to helping Koryŭ as to find means to get Gen. Yi into trouble. But to his chagrin the emperor never gave him an opportunity to say what he desired to say about the great dictator.

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Burial Customs.

In a short series of papers we propose to discuss the mortuary customs of Korea. The material available for such a discussion is so abundant that a volume might be filled with it but it will be best to select the main points of interest and deal with them, at the same time indicating collateral issues which may be gone into more fully at another time. The aim is to present as clear and concise a description as possible without special reference to literary embellishment, believing as we do that the readers of the Review want the plain facts in the case, free from all theorizing.

Burial customs are not uniform throughout Korea, for the poor and the low class people omit many of the finer points which are never forgotten in the case of a gentleman of means. If, then, we describe the treatment of the dead among the wealthy people of the upper class it will be simply a task of elimination to describe that of any other class in Korean society. For this purpose let us take a Korean gentleman of means, the head of a household, and inquire how he is treated from the time he is found to be dying until his funeral obsequies are completed.

When he is found to be desperately ill he is taken from his own chamber and removed to some other apartment. The Koreans have the notion that it is just possible the change may check the course of the disease. This is not akin to the custom of putting a dying man outside the house on a mat, [page 242] which many of us have observed. This latter is because the dying man will pollute the house or make it unlucky.

When this is seen to be ineffectual and the patient is nearly dead he is taken back to his own chamber and all his immediate family come in and sit in perfect silence about the room. A light piece of cotton batting is put to the dying man's mouth that the exact moment of his death may be recorded. When the breath ceases to stir the cotton, death is supposed to have occurred, though in many cases life is probably not yet extinct.

When the man is pronounced dead a blanket is thrown over the body, but no one begins to wail yet for it might disturb the spirit of the dead which may be hovering near. An hour passes, and then the family assembles again and the wailing commences. During this process, which is audible at some distance, the sentiments given expression to are almost all in commiseration of the dead. He is pitied for having died. His virtues are not commonly recited on such occasions nor is reference made to the survivors, though there is no rule which would forbid such expressions. In this wailing no subjective elements appear. The wailers do not complain that they are bereft nor wonder how they are going to get along without the presence of the departed father, husband or brother. This first wailing lasts about an hour. At the expiration of this time some near relative, not a member of the household, or an intimate friend of the family, remains to watch the body while all the rest leave the room.

One of the trusted servants or some friendly neighbor, not of the upper class, takes in his hands an inner coat of the dead man and climbs to the roof of the house, taking his stand directly over where the body lies. This coat is made of native cotton, never of silk or any imported goods, and has probably been kept for years in the family wardrobe to be used for this express purpose. Standing thus the man grasps the collar of the coat with his left hand and the bottom hem with his right and waves it three times toward the north. At the first shake he cries aloud the full name of the deceased, at the second shake the name of the highest rank to which he ever attained, and at the third shake he announces the fact that this man is dead.

[page 243] The reason for shaking the garment is that, being something intimately personal to the dead man, it forms the credentials of the one who is announcing his death, as if he were to say, "Here, behold the inner coat of such and such a man of such and such a rank; him I announce to be dead." The reason for shaking it toward the north is because the shadows fall to the north, it is the direction of the shades, its color being black. This ceremony is performed not only to announce to others the fact of the death but also that the spirit of the dead may hear and be sure that it has been announced. The reason for shaking it three times is because of the dead man's *in* (*), *eui* (*) and *ye* (*) which may be translated respectively, "original nature," "righteousness" and "etiquette." This important act completed, the man brings down the garment and spreads it over the dead body.

The family now reassembles and wails for fifteen minutes, after which the body is lifted from the floor and placed upon a plank supported by two boxes made specially for the purpose. The head is toward the south and is raised slightly higher than the feet, and a screen is drawn about the dead.

The next thing in order is to make the *hon-pak-kwe* (***) or "Spirit-ghost-box." This is of wood, about a foot long by half a foot wide and high. It is supposed to contain in some way the spirit of the dead. This box is neatly papered and inside is put a paper case in the shape of a box and inside of this is a piece of paper whereon is written the name of the dead. Sometimes only blank paper is put in and rarely the name of the man and of his rank are both inserted. This Spirit-ghost-box is laid first above the head of the deceased.

After these preliminaries have been arranged a man is chosen from among the near relatives of the deceased to have charge of the ceremonies and one of the trusted servants of the family is chosen to have charge of all the funeral expenses.

All the mourners, by which we mean the members of the household of the deceased, look upon themselves as in some sense criminals upon whom rests the responsibility of the man's death. They put aside all colored clothes and

all silk and dress in plain linen and cotton. All jewelry is put away, and the hair is taken down. No boiled rice is eaten, but a kind [page 244] of rice soup takes its place. Thus habited the mourners now go to the apartment adjoining the one in which the body lies. This has been divided by a white cotton curtain and the men take their places on one side and the women on the other. Meanwhile the master of ceremonies has sent out written notices to the particular friends of the family, and now they come, both men and women, and offer their condolences. The number of notices sent out varies anywhere from fifty to five hundred. If the recipient of one of these lives within reasonable distance it is *de rigueur* for him to go and offer his respects and condolences. It is customary for them to bring small gifts of money, rice, linen, paper, candles or tobacco.

The one who is watching beside the body now takes warm water and washes it, not with a cloth but with a piece of white paper, while at the same time the family sit and wail in the adjoining room or busy themselves in giving away to needy neighbors the old clothes of the dead man. In preparing the body for burial the hair is tied up loosely, not in a regular top-knot, and all the combings, which have been sedulously preserved, are worked into the hair. All the teeth which have been extracted from the mouth of the deceased since his youth have been carefully preserved together with all his finger-nail and toe-nail parings. These are now placed in his pouch and laid beside him.

Meanwhile others have been busy making the new garments in which the dead is to be dressed for the grave. Everything that goes into the coffin is made new –the mattress, blanket, pillow, overcoat, coat, waist-coat trousers, socks, wristlets, shoes, leggings, headband, etc.

The dead is now removed to a table specially prepared for the purpose and a full meal of food is placed before the body. The relatives have by this time gathered from far and near and they all assemble in the room adjoining the dead and kneeling, the men toward the east and the women toward the west, they wail in concert. Relatives to the sixth remove are represented in this company. A pillow is brought and placed on the floor and each of the mourners comes forward in turn and bowing with his forehead on the pillow performs a special obsequy.

The “spirit-ghost-box” is then placed at the dead man’s [page 245] head and under it some of his ordinary garments together with some of his valuables. The mouth of the dead is opened and in it is placed some flour made of gluten rice. This is for the purpose of holding in place a certain “jewel” that is then put between the lips of the dead. This “jewel” is called the *mu-gong-ju* (***) or “Pearl without a Hole.” It is, in fact, not a real pearl but is a hard substance found in the shell of the *ta-hap* (**), a kind of huge clam that is found only near the mouth of the Nak-tong river. It is a rough substance and has no pearl luster. It is extremely rare. These shell-fish are taken in a net and only one in about ten thousand yields a *mu-gong-ju*. These “jewels” are not sold but are handed down from father to son as a most precious heirloom. The Koreans believe that one of these stones if laid away has the power of propagating its species by a process of division, like certain of the polyps. This observance is said to have begun with Che Kal-yang (***), a celebrated astronomer who flourished in 1372; but, in Kipling parlance, that is another story.

The regular funeral table has by this time been prepared, on which the coffin is to be placed. It is covered with white silk. On it is placed first the mattress, then a wide-sleeved overcoat, an ordinary overcoat, a coat, a waist-coat, a pair of trousers, and a pair of linen drawers. Then they are one by one placed upon the dead body and it is laid upon the table and a screen drawn around it. Over the screen is thrown a banner on which is written the man’s name and honors and on the table beside the body are placed some of the little personal effects of the deceased, such as his ink-stone, pen and paper, spectacles and seals. This completes the first day’s work.

On the morning of the second day the professional undertaker comes in. He loosens the clothes on the body and then arranges them again with great care; after which he proceeds to tie up the body with cords made of twisted paper. One band is put about the shoulders, a second at the elbows, a third at the wrists, a fourth at the hips, a fifth at the knees, a sixth at the calves and a seventh at the ankles. In tying the waist cord which all Korean gentlemen wear he arranges the knot so that the loops resemble the character *sim*, (*) for it is [page 246] supposed that all the *sin-suns* (**) or canonized spirits arrange them that way. After this the food is again presented as before and the wailing is repeated in the outer room, only the chief mourner entering the presence of the dead. This is practically all that occurs on the second day.

The morning of the third day the undertaker brings the coffin, which is not nailed together but carefully dove-tailed and fastened with wooden pins. The outside is painted a plain black without ornamentation. The bottom of the coffin is covered half an inch deep with flour of the gluten rice. This is to form a sort of cushion into which the body will sink and so be less likely to be moved from side to side in the coffin as it is being carried to the grave. Over the flour is spread one thickness of white paper and over this are placed extremely thin pieces of board. Then come the mattress, pillow and blanket and over all two or three of the garments which have been used by the dead man. Everything being ready for placing the body in the coffin, the sons of the deceased wash their hands, or perhaps take a full bath, and then go in and place the body carefully in the coffin. The face is then covered with a very thin film of cotton batting and beside the body are placed the finger-nail and toe-nail parings and the teeth before referred to. All the remaining space in the coffin is packed tightly with the clothes of the dead man so as to prevent the body from moving about, and the cover is fastened securely on with wooden pegs. The coffin is invariably made of pine wood. The reason is fourfold. The pine, being an evergreen, is to the Koreans a symbol of manhood, for it never withers and casts its leaves until it dies. In the second place serpents and other reptiles will never go near a pine. In the third place the pine never rots at the core leaving the trunk a mere shell. In the fourth place pine wood when put in the ground rots evenly and quickly which, singularly enough, is a prime qualification with the Koreans. Anything which tends to retard the process of dissolution is considered very unpropitious.

(To be continued).

The Wreck of the Kuma-gawa Maru.

On the night of the eleventh of June there occurred on the coast of Korea, about eighty-five miles south of Chemulpo, one of the most disastrous wrecks that even the dangerous coast of Korea has ever witnessed. The Kuma-gawa Maru, a small steamship belonging to the Osaka Shosen Line came in collision with the Kiso-gawa Maru of the same line and sunk in about three minutes. It is too early to give out anything as to responsibility for this catastrophe. That will be the work of a naval court which will place the responsibility, but the readers of the *Review* will be glad to hear the story of Mr. J. F. Bowlby, an American citizen who was on board the Kuma-gawa Maru and who narrowly escaped with his life. The first class passengers on the boat were Mr. J. F. Bowlby, Rev. H. G. Appenzeller, and two or three Japanese gentlemen. Mr. Bowlby says that about ten o'clock that night he and Mr. Appenzeller partook of a light supper of tea and biscuits and then retired to their staterooms. Mr. Bowlby retired to his berth but did not go to sleep. His stateroom was immediately opposite that of Mr. Appenzeller and he could see the latter sitting in his stateroom reading. No whistle was blowing and the ship was apparently on her course.

Only a few minutes elapsed when without the least warning there came a terrific crash which brought Mr. Bowlby to his feet instantly and Mr. Appenzeller cried out, "What's the matter?" Mr. Bowlby hastily drew on his trousers and coat and vest without attempting to arrange them at all and in about ninety seconds after the collision he was making for the companion-way, with Mr. Appenzeller immediately in front of him. Behind him he saw one or two Koreans coming out of the second class cabin but he believes that they never reached the deck. As Mr. Bowlby set foot on deck he saw that things were in desperate shape. The whole forward half of the deck was already submerged and the stern was lifted high out of the water. Mr. Appenzeller, who seemed to be laboring under great excitement, apparently made no attempt to get away from the ship but Mr. Bowlby leaped aft and climbed [page 248] upon the rail. He knew there was no possibility of his not being drawn down by the suction and he knew that in order to save himself from being knocked about by broken rigging and other debris it was necessary to grasp some solid portion of the ship firmly and wait his chance to come up. He therefore seized hold of a rope that formed part of the rigging and as the boat settled he looked around and saw Mr. Appenzeller standing about where he was when he reached the deck, but now up to his waist in the water and groping vainly for something to take hold of. Nothing at all was said so far as our witness knows. All this had occupied only about a minute or perhaps less and then the ship went down at an angle of something like forty-five degrees. Mr. Bowlby clung desperately to his rope until he had been drawn what he believes to have been some twelve or fifteen feet and then he felt a shock which he thought to be either the ship striking bottom or the boilers bursting. As it appeared later it must have been the latter for the water was very deep at that spot. Thinking that the suction would have subsided Mr. Bowlby let go his hold in order to rise toward the surface but he found that his right foot was entangled in a rope. He reached down and liberated his foot and then rose rapidly toward the surface. But when, as he believes, he had almost reached air he was sucked down by another eddy and it was some seconds before he could get his head above water. Mr. Bowlby has for many years been an expert swimmer or he would not have been able to keep his presence of mind under such almost desperate circumstances. When he reached the air he took two or three gasps and was then caught by another eddy and carried down again. While under water the second time he was hit severely in the back by a piece of timber but did not attempt to seize it. Upon coming to the surface again he began to swim against the current which was rapidly carrying him away from the Kiso-gawa Maru which he could dimly see but whose lights shone out quite plain, apparently a couple of hundred yards away. When the Kuma-gawa sank he had noticed that the Kiso-gawa lay almost alongside, at most not more than thirty feet away. But the tide had carried him rapidly away. He was now on the surface swimming against the current but nearly exhausted. His hand struck a piece of [page 249] board about two feet long and eight inches wide and it helped to rest him a little. Then he found another piece about the same size. Before long a considerable piece of timber came floating down to him and he lay across it and rested quite easily but he was numb with cold and he had lost all feeling in his feet.

Meanwhile he was aware of cries for help from the direction of the wreck and knew that boats were out picking up survivors but he did not call out as yet. Soon he became aware that a life-boat was floating bottom upwards near him. A large part of the bottom was ripped off but it afforded a much better chance than the timber he was on; so with his little remaining strength he dragged himself up on the overturned boat and lay across it on his stomach. Tangled in some wreckage that was attached to his boat was the body of a Korean, evidently dead, with his head hanging down in the water and only his back showing. Before long one of the rescue boats from the Kiso-gawa came by but seeing that Mr. Bowlby was safe for the moment they left him in order to help others in worse condition. At last however they came to him and took him off the boat. He collapsed, and was taken to the Kiso-gawa Maru in a very exhausted condition. They put him to bed covered him with many thicknesses of blankets and poured hot sake into him. Of course, he saw very little of the other survivors and not being able to speak Japanese had very little opportunity to gain information. He had been in the water fully three quarters of an hour and it was morning before he was really in condition to do any clear thinking, owing to the physical exhaustion and the nervous strain.

The Kiso-gawa tried to anchor but could not do so because of the depth of the water. So she kept steaming about in the vicinity of the wreck trying to find other survivors, until one o'clock p.m. of the next day, when she turned her prow toward Chemulpo. Mr. Bowlby lost all his effects including a considerable sum of money in U.S. gold but

when he arrived in Chemulpo and the news was telegraphed to the American mines in Un-san where Mr. Bowlby had been working for some years a purse of six hundred yen was made up among his friends with the generosity characteristic of the mining fraternity. This sum was telegraphed to him and on [page 250] the sixteenth he sailed on the Genkai Maru bound for America where his wife and family await him. His watch which he had on at the time of the disaster stopped at half past ten, so the wreck must have occurred a few moments before that. On the whole it seems to have been a remarkable exhibition of coolness, nerve and physical endurance, and Mr. Bowlby and his family are to be heartily congratulated upon his escape.

Japanese Banking in Korea.

Commercially the interests of Japan in Korea are so great that they stand in a class by themselves. Of course American oil, English cotton and Chinese silk play an important part but these lines of trade are carried on by comparatively a very small number of houses and little retailing is done by the foreign houses. The Japanese trade, on the contrary, is carried on by a very large number of retail dealers all over the country who come in much closer contact with the Koreans than the other foreigners do. To be sure there are a number of Chinese retailers but in the country they are mostly mere hawkers or peddlers who carry their goods on their backs and in most cases they are mere agents of a few large houses. With the Japanese, each merchant owns his little shop, brings his family to Korea and becomes more or less of a fixture. Even the larger Chinese houses are generally only branches of firms whose headquarters are in Shanghai or some other Chinese port. They are therefore stocked and financed from those points and are so far independent of banking facilities in Korea, except for the mere matter of exchange.

With the Japanese houses it is quite different. Their sales are more rapid and the business is more "hand to hand" as one might say. Rapidity of manipulation, keenness of competition and the necessity of taking instant advantage of trade opportunities make banking facilities a matter of prime importance to them.

The same causes tend to make them more sensitive to monetary fluctuations in the peninsula. The Chinese houses being branches of firms in China hold their goods on consignment [page 251] as it were and they can sell or wait as they please. But the Japanese merchant, living, as he does, from day to day on the daily profits of his business, has no option. He must sell, let the balance of profit or loss fall where it may. This is why the rapid fall in the value of the Korean currency has worked such dire results among the Japanese. Almost all Koreans receive their income in Korean money and the amount they receive does not vary with the fluctuations of exchange; consequently the depreciation of the Korean money looks to them like a rise in value of the *yen* and consequently a rise in price of all Japanese goods. This can have but one result—damage to Japanese trade.

Now no one would be so hardy as to deny that Japanese trade has been of very great value to the Koreans. No other one thing is doing so much to bring about a higher standard of material comfort in this country. A walk through the Japanese quarter and a very superficial examination of the goods displayed there for sale will be enough to convince one of the truth of this statement. Such being the case Korea owes something to this trade and it is only a shortsighted policy which allows race prejudice and political spleen to view with complacency, if not actual satisfaction, the decline of Japanese trade in Korea.

Korea owes it to Japan to establish a reliable circulating medium and one whose recognized intrinsic value is so far above suspicion as to render impossible the almost farcical exhibition of the last year or two. Brisk sales on narrow margins, which is the very soul of successful trade, has been rendered impossible; for between the time a merchant clears his goods at the Chemulpo Custom House and the time he opens them up in Seoul his profit may have been wiped out three times over by a jump in the rate of exchange. The fact that it sometimes, or even half the time, works the other way is no compensation, for it makes business a mere lottery, and profits depend not upon business sagacity but upon the mere cast of a die.

Another great evil that this brings about is a curtailing of the business of the banks. With a currency running frantically from one extreme to the other and every nickel needing to be scrutinized through a magnifying glass no self-respecting [page 252] bank will carry on exchange transactions in it. They will, because they must, simply ignore it. The result is that the legitimate business of exchange which should form part of the profits of banking industry is handed over to small and irresponsible parties who by tricks of the trade are able to push exchange up or down to suit their own purposes, and the evil is multiplied. The money broker thrives on rapid fluctuations—the very thing that kills the merchant. If the banks could afford to do exchange business the brokers could do no harm, for the daily quotations of the conservative banks would be a check upon the imagination of the brokers. As we see in Yokohama for instance. When the bank rate of exchange between yen and U. S. gold is 49 1/2 and you want to buy American gold the broker is bound to give you an eighth or a quarter better than the bank, and if you want to buy yen they are still bound to give you a little more than the bank. In other words the broker must always make a smaller profit than the bank. But in Korea the brokers are a law unto themselves. It is plain however that the remedy does not lie in suppressing the broker but in providing such a reliable medium of exchange that the banks can afford to make daily quotations. Then the strident voice of the broker would subside to a gentle peep, and the banks would acquire a legitimate avenue of profit.

It seems then that the real interests of Japan and Korea both demand a reliable currency. In order to secure this one of two things, it seems to us, must be done. The Korean government must be educated up to the point where it will be able to see that there can be no possible profit in minting money, if it is done honestly: or on the other hand it must be made the subject of firm diplomatic action. The difficulty of this latter course is that there can be no united action.

There are powers in treaty relations with Korea whose commercial interests are practically nil in the peninsula and whose political interests are not in line with an overwhelming commercial supremacy on the part of Japan. Each power will seek its own interests in every case and it would be folly to expect any other power to whom the rehabilitation of Korea's finances is a matter of indifference, to help in a course which would be of advantage to Japan.

[page 253] But another difficulty still besets the Japanese banks in Korea. The Japanese government, for what reason it is hard to surmise, decided to withdraw from circulation all the one yen bills and make the five-yen piece the unit of measure. Consequently all transactions smaller than five yen must be made in subsidiary coin. Now the Koreans do not take kindly to Japanese subsidiary coin. The silver yen was thoroughly acceptable and later the yen bills attained a very secure hold upon the Koreans, but the fifty, twenty and ten sen coins never went far here. The withdrawal of the yen bill was therefore a severe blow to Japanese trade in Korea and this in turn had a bad effect upon the banks. It was felt that something must be done to remedy this difficulty. The matter was taken up in earnest and Minister Hayashi in Seoul proposed to his government that the First National Bank of Japan which has flourishing branches in the various treaty ports of Korea be authorized to put out a special one yen bill for use in Korea. This is not a Japanese government note but a strictly private bank note; but its genesis and authorization and backing render it as safe a medium as the Japanese government notes themselves. When this special bank note appeared bearing on its face clear evidence of its being made for internal use in Korea alone some of the Korean officials demurred, saying that this was a trespass upon the prerogatives of the Korean government whose duty alone it is to provide a currency for the Peninsula, The Bank replied that these notes were not legal tender and no one was obliged to use them that did not wish to; moreover that they were not real money but only the equivalent to notes of hand and backed only by the reserves of the bank.

We have received from the Dai Ichi Ginko a statement regarding this suspiciousness on the part of the government toward this issue of bank-notes and from the following facts it should be plain to anyone that though there are some who still hesitate to handle them, such hesitation is quite unwarranted.

When the authorization for issuing and circulating the bank notes in Korea was granted to the Dai Ichi Ginko, the Department of Finance in Tokyo asked and empowered the Consuls stationed at the different ports in Korea to supervise [page 254] the circulation of the notes in their several localities. At the same time the different branches of the bank in Korea were instructed to furnish the Japanese Consulates quarterly reports showing the amount of notes in circulation and also the amount of reserves held for the redemption of the notes. After these reports have been carefully examined by the various Consuls the General Superintendent of the Korea branches of the Dai Ichi Ginko shall furnish the Japanese Minister at Seoul a minute report as to the amount of notes in circulation and the amount of the reserves. When this report is approved it will be published in the various papers in the different ports of Korea. Since, then, these bills are issued, under the strict supervision of the Japanese government whose one object naturally is the establishment of a thoroughly trustworthy currency and since every note thus issued is backed by a gold reserve equivalent to its total face value there can be no reasonable doubt as to the trustworthiness of these notes and their immediate acceptance by the Koreans. As a fact the Koreans did accept them without hesitation from the very day they were issued and the obstacles interposed by the government are rather academic than practical. One foreign representative has pointedly instructed the bank not to send it any of these notes but this will have little influence upon the mass of the Koreans, whose confidence in the financial ability of their own countrymen may possibly have been a little shaken by recent events.

Memoir of Rev. Henry G. Appenzeller.

Rev. Henry G. Appenzeller, one of the two founders of the Mission of the Methodist Episcopal Church in Korea was born at Souderton, Pennsylvania, February 6th. 1858. His parents were German Lutherans and at the age of 20 he entered Franklin and Marshall college of the Reformed Church located at Lancaster. He graduated from this institution in 1882. Having previously joined the Methodist Episcopal Church, while in College he was licensed to preach and served very acceptably a small mission in connection with the First [page 255] Church of Lancaster. In the fall of 1882 he entered Drew Theological Seminary and pursued the regular 3 years course. During the first part of his course he preached at Bolton and afterwards at Green Village, the best appointment open to Drew students. In December 1884 he married Miss Ella J. Dodge; the same month he was appointed by Bishop Fowler to go as a missionary to Korea. In January he passed his final examinations at the Seminary and with his newly married wife started for their new field of labor. In May while in Japan he was graduated from the Seminary.

In San Francisco he was ordained deacon and elder in the Methodist ministry by Bishop Fowler.

On Easter Sunday April 5, 1885 he and his wife arrived at Chemulpo. At this time on account of the political disturbances and the contest going on between the Japanese and Chinese it was considered unsafe for them to stay so they reluctantly returned to Japan but in a short time the difficulties having been settled came back to Korea,

By the month of August Dr. Scranton and Mr. Appenzeller had each purchased a native house and lot. Dr. Scranton began medical work on his own compound and also assisted in the work in the Government Hospital established in April by Dr. H. N. Allen of the Presbyterian Church. Two Koreans came to him desiring to study medicine and he told them that they must have a knowledge of English to do so. They applied to Mr. Appenzeller and he began to teach them English. In August he had four pupils enrolled.. In 1886 the school had a recognized standing and was formally named by the king *Pai Chai Hak Dang* (Hall for Training Useful Men.) It had its first Session June 8, 1886.

In 1887 Mr. Appenzeller erected the brick building now occupied by the school, the first of its kind ever erected in the country. Thus Mr. Appenzeller was the first educator to come to Korea, ----- *In February Bishop Fowler wrote to Dr. Maclay, superintendent of the Japan Mission, appointing him superintendent of Korea and Rev. Appenzeller as assistant superintendent under his direction. In 1887 upon the return of Dr. Maclay to America Mr. Appenzeller became superintendent.

[page 256] On Sunday afternoon July 24, 1887, Mr. Appenzeller baptized one of the first Koreans who professed conversion to Christianity, and on October 2 a second Korean convert was baptized. Shortly afterwards the sacrament of the Lord's Supper was administered. Thus began the evangelistic work of the Methodist Episcopal Mission. In the spring of that year Mr. Appenzeller made the first journey ever undertaken by a missionary to Pyeongyang. After a few days' stay there he was called back by the American Minister by order of the Government. In 1887 with Rev. H. G. Underwood of the Presbyterian Mission he started again for the far north but before reaching the Chinese border they were called back by the American Minister.

Later he made a trip alone as far north as We-ju, which was very difficult. Between 1888 and 1890 he traveled through six of the eight provinces, touching at Hai-ju, Kongju and Fusan, covering 1800 miles.

From the time of his appointment until 1892 Mr. Appenzeller was superintendent of the Methodist Mission; for a large part of that time he also served as treasurer of the Mission which position he continued to fill until 1900.

His policy on educational lines was a very broad one, and his plans included the education of the youth of the Empire under Christian instruction and control. He believed that the Christian Church ought to be at the helm of the educational system and in this way by precept and example inculcate principles of morality and nobility. At the same time he saw the possibilities in such a position for Christianizing the youth. To that end he planned and worked for the aggrandizement of Pai Chai Hak Dang.

Yet not alone in educational work were Mr. Appenzeller's many gifts applied. He was devoted to the evangelization of this people. He founded and cared for the First Methodist Episcopal Church in Chong Dong, Seoul, during the years of his service, seeking with all his power to make it a mighty evangelistic agency for the young. When his congregation had grown beyond the capacity of the place of meeting he decided to build a church at once beautiful, substantial and serviceable. He therefore adopted that style of architecture that is everywhere associated with the Christian [page 257] church and erected the first protestant foreign church building in Korea.

Being one of the pioneer missionaries and a man of diversified talents Mr. Appenzeller was active in the founding of nearly all of the organizations that exist among the foreign community. Feeling the need in a heathen land of drawing away occasionally from all heathen environments and in union with others of his own race, in his own tongue worshipping the Deity he took a large part in founding the Union Church and gladly opened the chapel of Pai Chai School for the services. Several times he was elected pastor and conscientiously fulfilled the duties of that position.

In the fore front of missionary enterprise stands the Bible. When the first missionaries arrived they found that Rev. John Ross, in Moukden, had translated the New Testament into Korean. They soon found however that this was very imperfect and that they must have a better translation. They then formed the Permanent Executive Bible Committee and from the first for a number of years Mr. Appenzeller was a member of this Committee. The purpose of the committee was to supervise the translation and publication of the scriptures. They elected from among the missionaries certain ones for the work of translation. Mr. Appenzeller was among the number first chosen and has held his position on the Board of Translators ever since. It was work in which he took great pleasure and was careful to attend every session he possibly could. In fact it was in going to the performance of this duty that he lost his life on the ill-fated Kuma-gawa.

Next to the Bible as an evangelistic agency comes religious literature. For the preparation and publication of books and tracts the Korean Religious Tract Society was founded and Mr. Appenzeller was elected President. This position he filled for a number of years and until very recently. In addition to this he was for a long time the custodian of the Sunday School Union and Tract Society of the Methodist Episcopal Mission. In these societies he did considerable work himself in translation and publication of tracts. He started and for four years edited and published the church weekly of the Methodist Mission called the Korean Christian Advocate, carrying it on successfully in the midst [page 258] of his other many duties. Prior to the organization of these societies, that is in the fall of 1888, having experienced considerable difficulty in the matter of printing the works that had been translated and also seeking a legitimate enterprise whereby employment might be given to boys who desired to earn their support while pursuing their studies at Pai Chai, at the request of Mr. Appenzeller, Mr. Ohlinger opened the printing establishment now called the Methodist Publishing House. Shortly afterwards Mr. Appenzeller began the Pai Chai Bindery as an adjunct to the school. As publications multiplied a book depository was needed and Mr. Appenzeller having purchased property in a very favorable location at Chong No opened the Chong No Bookstore; at this place a large number of books and tracts are sold each year.

Although devoting his energies primarily to a host of missionary enterprises Mr. Appenzeller found time to engage in work of a secular nature for the good of the foreign community. He was one of the leading spirits among the group of influential foreigners whose counsel and example resulted in the widening of the narrow streets of the city and the building of good roads. In all such works his influence as a Christian missionary was felt after the widening of the road through Peking pass, at the ceremonies in connection with the completion of the Independence Arch, he was very much pleased at the invitation extended him to offer prayer in public acknowledgment of gratitude to God, and thus put the stamp of Christian progress on what had been accomplished.

In 1892 Rev. Ohlinger and Mrs. Ohlinger edited and published a monthly magazine in English which they

called the Korean Repository. After their departure the need of such a publication was felt by the community and in 1895 Rev. Appenzeller and Rev. Geo. Heber Jones began to edit and publish the Korean Repository. For four years in the midst of many other weighty duties they continued its publication. Its influence was felt throughout all the east and it came to be an authority on matters Korean.

In his social duties Mr. Appenzeller was never lax; during his seventeen years in Korea there were very few foreigners whom he did not know personally. To further cement these ties and afford a means of recreation and a [page 259] relief from close application to duty, he advocated and assisted in the organization of the Seoul Union, an association where the foreigners and their families occasionally meet and spend an hour in mental and physical relaxation. The leading papers and magazines published in the United States are kept on file and in the summer three tennis courts are laid out.

The Korea Branch of the Royal Asiatic Society was founded in 1900. The purpose of the organization is to investigate the history, customs and life of the people of the peninsula and put such investigations into permanent form for the public. Mr. Appenzeller has for several months served the society in the capacity of librarian.

A few years after the arrival of the first foreigners, upon the death of one of the small company great difficulty was experienced in the matter of the burial of the body. The Korean government refused permission to bury near the city, and only after much pressure was brought to bear did they consent to the burial on this side of the Han river at Yang Wha-jin. At this place a large tract of land was purchased and enclosed for a Foreigner Cemetery. In all this work Mr. Appenzeller took a large part and for a number of years was Treasurer of the Foreign Cemetery Association. It seems truly a sad comment upon the frailty of man that he who did so much to secure and carefully preserve a burial place for the foreign community should find his final resting place in the wide waste of waters: and yet we know that he would think that it is all right so long as he was right with God. For in all the rush of a busy life he always made sure of his acceptance with God. A few days before his death after having passed safely through an experience in which his life was in danger he remarked that he had no fear; that if he had been killed in that trouble it would have been all right with him for he had that morning committed himself unto God as he did every morning.

We have sketched in the barest outline the events and works in the life of a truly good and great man. In all his relations with his fellowmen he was upright and straightforward and he always aimed by a cheerful, kindly manner to brighten the lives of those with whom he came in contact, while at the same time he had little patience with dishonesty [page 260] or shiftlessness. He was a loving husband and a kind father, seeking to bring his children up in the fear of God. To friends he was true as steel and those who met him for the first time found in him a courteous Christian gentleman.

To the public in his many works, he was a benefactor of high standing and his work in behalf of this people will go on producing its beneficial results for many years.

As a missionary he was capable, faithful and devoted to his work, and holds a high record. He was self-sacrificing almost to a fault. Among the Koreans it is said that he not only gave many years of service to them but also in the end gave his life; for they believe that in attempting to call and arouse the Korean teacher and the little girl under his care he could not take sufficient precautions for his own safety. In all his efforts he was moved by the highest optimism and had the greatest faith in the ultimate triumph of Christ's church in the world. All the distinctive doctrines of evangelical Christianity were accepted by him. The immortality of the soul and the glorification of the Christian in union with "all those who love His appearing," were pleasing themes for thought. Often in our hearing has he given utterance in prayer to this couplet:

We meet, the grace to take Thou hast so freely given;
We meet on earth for Thy dear sake, that we may meet in heaven.

Perhaps we can no more fitly close this sketch than by a quotation from a funeral address delivered by him not long ago.

"We stop in the rush of our every-day duties in order to lay in our Machpelah by the river one more body to await the resurrection morn. It is well that we should for we are forcibly reminded that we are strangers and pilgrims here below. There is no order in death. A few weeks ago one slipped from our midst ere many of us knew of his illness and now another one from whom we were separated and whose hearty laugh we did not hear is called hence. May we not say in the words of Job, 'are not my days few before I go whence I shall not return, without any order.' "Without any order," and yet in God's order. God doeth all things well and, brethren concerning them which are asleep, sorrow [page 261] not, even as others who have no hope.' Jesus who died and rose again will bring them who sleep in him with him. And so shall we be ever with the Lord. And truly the last words of our lesson are for our comfort: "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him.' This is the will of God and from this point God's dealings with us his children must be viewed."

Wilbur C. Swearer,

Odds and Ends.

A Look Beyond

We consider the Kobe Chronicle one of the most readable papers in the far east, but a recent issue greatly increased our admiration; for in spite of the fact that it takes missionaries so lightly it takes very pronounced and unmistakable ground on the question of a future life. This is seen in its sober repetition of the report that the father of the Korean Emperor objects to the boring of a tunnel through a hill in southern Korea, "the view from which he greatly admires." As the father of the Emperor, the Tai-wun-kan, passed away some years ago we find in the above statement something much more definite in regard to an intermediate state than anything we had expected to learn. This surprising insight leads us to suspect that the Chronicle's occasional pleasantries re the missionaries grow out of its personal knowledge of the limited character of their theological training. We sincerely trust that the Chronicle will develop this line in its columns for the benefit of its readers, missionary and otherwise.

Editorial Comment.

The foreign community in Seoul, the Methodist Mission and the Protestant Christian work in Korea have all suffered a severe loss in the death of Rev. H. G. Appenzeller. As a [page 262] husband and father he was exemplary, as a friend he was staunch and loyal, as a workman he was diligent and self-forgetful, as a Christian he was sincere and outspoken. He commanded the respect and esteem of every element in the foreign community, and very many of the highest officials in Korea have shown genuine sorrow for his untimely death. In the obituary notice will be found the various lines of work which engaged his attention showing his broad public spirit and his active participation in every movement which looked toward the moral, intellectual, social or economic improvement of the community. It is with feelings of poignant regret that the Korea Review records his death and we extend our heartiest sympathy to his bereaved family and to the bereaved Church in Korea.

On Sunday, June the first, Bishop D. H. Moore, Rev. H. G. Appenzeller, Rev. W. C. Swearer, Miss Melvin and Miss Moore started for the little village of Mu-chi-ne where it was intended they should hold a service in the Methodist chapel. At one point on the way the road crosses the embankment of the new Seoul-Fusan Railway and then about a hundred yards farther on recrosses it. When the party reached this point all excepting Rev. H. G. Appenzeller and one Korean kept on the regular road but these two, as they were somewhat in the rear, walked along the railway embankment which formed the chord of an arc to the point where the regular road again crossed the embankment. There was no sign of any kind warning people not to walk on this embankment nor was there anyone there to warn people not to go there. These facts have been proved by ample witness. When, however, the main body of the party had crossed the embankment at both points on the regular road and Mr. Appenzeller and the Korean had nearly reached the end of their short cut along the embankment a Japanese coolie came running along and without saying anything to the two who had walked along the embankment hurried forward to the jinrikisha occupied by the Bishop and seizing it prevented the party from proceeding. Mr. Swearer who was in advance returned to see what was the matter. Mr. Appenzeller asked the coolie to desist saying that they were not aware that they were trespassing and that [page 263] hereafter they would take good care that they all kept to the main road. This he repeated several times attempting as best he could to smooth matters over by an apology although of course there was not the slightest reason for apologizing. No fault of any kind had been committed and the coolie had no more right to detain the party than any highwayman. So they stood there, the coolie obstinately refusing to let go and yet offering no reason for the stoppage of the road nor suggesting any alternative mode of action. An apology, though superfluous, had been offered, and the party must proceed in order to get to their destination in time. As the coolie obstinately refused to release the ricksha Bishop Moore gave his knuckles a rap with his walking stick as a little reminder that a party of perfectly inoffensive citizens cannot be held up by any half-naked Japanese coolie on a public highway for an indefinite period. Bishop Moore was perfectly justified in this course, but perhaps a wiser course would have been to have left him entirely alone and waited till his slow brain took in the absurdity of the situation. As it was, the slight blow was taken as a declaration of war and the coolie screaming to his fellows in camp just beyond a little hill leaped to the side of the road seized a stone as large as his two fists and hurled it with all his might at the Bishop. The latter fortunately had on a thick pith helmet and the stone struck this and did no injury. But now Mr. Appenzeller, Mr. Swearer and Mun (a Korean helper) stepped in between the Japanese and the Bishop in order to defend the latter. The Japanese coolie was now reinforced by two or three others who were armed with clubs and things began to look serious. Mr. Appenzeller and Mr. Swearer were attempting to hold the Japanese in check at the same time moving away down the road as rapidly as possible. Mr. Swearer who is something of an expert in the "noble art of self defence" refrained from striking from the shoulder although it would have been easy to have delivered same knock-out blows; but he simply attempted to ward off the blows of the Japanese. The latter were bent on murder; whatever they may have considered their provocation their intentions were plainly homicidal. Nearby, there lay a pile of sticks and one of the Japanese ran to it and picked up an ugly weapon. Mr. Swearer seeing his intent followed in order to [page 264] wrest the stick away from him for there would have been no chance against such a weapon. Just as the coolie picked up the stick Mr. Swearer looked around to glance at the struggling party he had left and instantly the coolie delivered a murderous blow which struck Mr. Swearer in the forehead felling him to the ground and cutting a deep wound over the eye. He struggled to his feet again with the blood

streaming down his face and in the distance he saw Mr. Appenzeller also covered with blood holding off the Japanese as best he could. But at this point, for some reason not apparent, the Japanese began to show signs of letting up. The party had retreated some distance down the road away from the Japanese encampment and perhaps the injuries they had already inflicted made them conscious that they had laid themselves open to grave charges. However that may be they eventually retired and the party made its way back to Seoul where Mr. Swearer's severe wound was attended to as well as the less dangerous wounds which Mr. Appenzeller had sustained.

The matter was promptly reported to the U. S. Legation and the Japanese authorities were requested to arrest the culprits and bring them to trial. This was done and after a considerable trial during which one statement after another of the Japanese witnesses was proven to be false and so recognized by the Japanese authorities these coolies, three in number, were sentenced two of them to two months and one of them to one month's imprisonment with hard labor. It is needless for us to dwell upon the ludicrous inadequacy of this sentence. It was a murderous and practically unprovoked assault and deserved at least five years imprisonment, and no reasonable man can doubt that if the persons attacked had been Japanese gentlemen of equal standing with Bishop Moore these scoundrels would have scarcely gotten off with less than a life sentence. Nor can anyone doubt that if the Bishop's party had drawn arms and shot down every one of their assailants in self-defence they would have been exonerated. Is any American citizen to be put in jeopardy of his life whenever a Japanese coolie takes a notion to hold him up like a brigand on the public highway? We believe we are voicing the sentiment of ninety-nine out of every hundred European and American residents of Seoul when we say that the sentence [page 265] pronounced upon these coolies was such as to make every foreigner consider the propriety of carrying a weapon to guard himself against murderous assault.

We take no partisan ground. We commend the efforts of Japan to extend and strengthen her commercial relations with Korea; we believe that Japan is one of Korea's best friends; we believe the Japanese government is thoroughly in sympathy with the idea of an independent, clean, progressive government in Korea; we believe that no other can do for Korea what Japan can; we believe that Japanese coolies should be protected in all their rights; but at the same time we ask that the Japanese authorities put such checks upon the lawlessness of a certain class of their subjects that it will no longer appear that Koreans and Americans and other foreigners have no rights that the Japanese coolie is bound to respect.

It was with consternation that the foreign Community in Korea learned of the illness of His Majesty, King Edward VII. and we shall await most anxiously the arrival of further news from London. Meanwhile preparations for the festivities which were to mark the coronation day have been postponed. We join with all others of whatever nationality in the earnest hope that medical skill will triumph and that King Edward will yet be enrolled in the glorious list of British sovereigns.

News Calendar.

The governor of North Kyung-sang Province sent a communication to the government urging that the wall of Kyung-ju be thoroughly repaired. This is one of the great historical centers of Korea and for a thousand years was the capital of the Kingdom of Silla.

The Educational Department is having considerable trouble with truants in the common schools and asks the Law Department to "put on the screws" and collect a fine from each delinquent of one dollar a month.

The Household Department has sent to the Department of Agriculture for permit to cut some large timber in Ko-yang for use in the new Audience Hall that is being built.

The destitute in Ch'un-an, Ch'ung-ch'ung Province have been given 1,250,000 cash by Yun Ch'i-so, fifteen bags of rice by Kim Kyu-hyün and 5,000,000 cash by Pak Sang-nä.

[page 266] On the night of the eleventh of June a collision took place between the *Kuma-gawa Maru* and the *Kiso-gawa Maru*, both of the Osaka Shosen Kaisha, about eight-five miles south of Chemulpo. Both boats were on their course at the time and as the *Kuma-gawa* did not whistle once till after the collision the officers of that boat at least will hardly escape severe censure, for if the night was foggy she should have been whistling every few minutes. There must have been some extremely careless work. Nothing conclusive will be known until the official investigation. The *Kuma-gawa* was struck on the starboard bow at an angle of about twenty degrees and the probability is that both boats were going at a speed which rendered it impossible for the *Kuma-gawa* to escape sinking, but no one evidently thought she would go down almost immediately. In the confusion of the moment very few of those below deck were able to reach the deck before she went down bow first. The loss of life is said to have been seventeen Koreans, six Japanese and one American. The latter was Rev. H. G. Appenzeller and one of the Koreans was Mr. Cho who has been so many years Mr. Appenzeller's helper. Another of the Koreans was a little girl who was going to Mokpo in charge of Mr. Appenzeller. Among those saved were the captain and purser, the former of whom will have to make a very full explanation of the

affair.

We have received from Mr. Morsel the following statement: "It has been said that there is a rumor in Seoul that the reason of the collision was because there are no lighthouses along the coast. As a practical mariner I would like to say that the blame cannot be thus shifted from the shoulders of the officers who were running the vessels. All evidence so far to hand shows that they lost their heads at the critical moment. Even had there been lights these could not have prevented a collision. If officers are careless the very presence of lighthouses may be an added source of danger for it might give them a false feeling of security which would lead to further disaster." This seems to be to the point. If, as we have always supposed, lighthouses are for the purpose of keeping ships on their proper course, ships coming from opposite directions would be more likely to come close together than if there were no such lights.

Yi Kön-t'ak, Judge of the Supreme Court, resigned and Kim Chünggeun was appointed in his place.

Former prefects and governors to the number of sixteen have recently been arrested because of arrears of taxes unpaid and 21,646,000 cash was collected from them.

Fire destroyed ninety-three houses in Yöng-heung and 107 houses in Yö-san, in May.

Cho Heui-il and over a hundred others joined in a memorial to His Majesty on the 18th inst. urging that Lady Om be made Empress. This was the second of the same tenor. On the eighteenth T'ä Myüng-sik and fifty others memorialized the Emperor to the same effect. Yi Munwha and over two hundred others have prepared a memorial urging strongly that Lady Om be not elevated to the position of Empress.

[page 267] Koreans living near Kirin, Manchuria, have been ordered by a Chinese general to adopt the Chinese coiffure. The subject has become a matter for diplomatic action.

The Anglo-Japanese alliance has recently made a clear statement as to a few of its ideas respecting Korean matters. It advises; (1) That the Korean government advise with Japan and Great Britain in regard to important matters of foreign and domestic policy looking toward the firmer establishment of Korean independence; (2) That the army and navy of Korea be put in proper condition to give force to the efforts of the government to put the country on a firm basis; (3) If there is necessity for a foreign loan, that the Korean government place the loan with Japan, England or the United States; (4) That the employment of foreign advisers be dispensed with so far as possible; (5) That great care be taken to prevent encroachment upon Korean territory by outside parties.

There have been riots in Yüng-an and Sun-ch'un in South Chulla province but it is not yet known whether it is of the nature of a seditious uprising or whether the people are simply protesting against extortion.

Seven leaders of robber bands have been seized in Ch'il-wün in South Kyongsüng Province.

A large number of former prefects from whom the government claims arrears of taxes have been confined at the Finance Department pending the payment of the money.

The Seoul-Fusan Railway Company has acceded to the government request and the tunnel at Chi-ji-dä in Su-wun will not be built.

The Seoul terminal station of the Seoul Fusan Railway will be built outside the South Gate to the east of the main road to Yong-san. About 200 houses will be pulled down to make room for it.

Four counterfeiters were caught in the act at A-o-gä outside the West Gate and \$1,000 in nickels seized. The men will be executed.

An old woman of eighty years was trampled to death by a military official's horse in front of the Military School on the 19th inst. and the *mapu* or groom has been put in the chain gang for three years.

Many people in the country say that the drought in Korea is caused by the fact that foreigners dig in the mountains for gold and the strength (*kiun*) of the mountains is taken away and secondly that the smoke from the railway engines dries up the heavens. Others say it is because the oppression of the magistrates has offended Heaven and others still that it is because of the cutting down of the forests.

In Py'ung-yang there are 126 Japanese subjects residing in sixty two houses.

At Ku-ri-gi a large business house was burned on the 22nd inst. It is said that \$20,000, worth of foreign cotton cloth, silk, &c was destroyed.

In the far north there has been no rain as yet and the people demand that sacrifices be made in their behalf.

J. H. Muhlensteth, Esq. who has been Acting Adviser to the Foreign [page 268] Department has been made full Adviser. Mr. Muhlensteth's long residence in Korea and his intimate knowledge of Korea affairs should make him a valuable addition to the staff of the Foreign Office.

Heng Wun-sup and Chang Cha-sik of Kang-wha put down 17,500,000 cash to help the destitute people there until the barley crop could be reaped.

The Korean Society of Japan with a branch in Seoul have begun an investigation to find out the following: -(1) The amount of "cash" circulating in Korea, (2) The amount of nickels, (3) The amount of copper cents, (4) Amount of Japanese silver and paper, (5) Amount of gold product, (6) Amount of personal notes of hand, (7) Exports, imports and Customs receipts, (8) Amount of land tax, (9) Amount of rice and beans raised, (10) Population of Korea. The society has laid out a pretty heavy piece of work but one whose successful completion would be of great value.

The Japanese Government has been requested by a large number of Japanese traders to arrange with the Korean Government that Japanese be allowed to travel anywhere in Korea without passport!

Native papers state that the Emperor has ordered the payment of the \$3000, demanded by the Japanese in payment for certain pieces of wreckage picked up by Koreans on the coast and used as firewood. Meanwhile the Koreans have been unsuccessful in their attempts to collect from the Japanese \$276, the price of sundry bags of salt which Japanese took from Koreans on Dagelet Island and, having sold them, ran away to Japan. It is a poor rule that will not work both ways.

The name of the new Western Palace in P'yŭng-yang will be P'unggyung Kung (***) or "The palace of Plenty and Happiness."

Yi Kon-t'ak the Judge of the Supreme Court has resigned and Yi Yu-in has been appointed to the place.

The two parties who have taken opposite sides on the question of elevating Lady Om to the position of Empress have been silenced by Imperial order but another party has arisen whose idea is to urge that the Emperor to choose an Empress from among the Korean peeresses.

The *Japan Gazette* informs us that at the time of the collision the Kuma-gawa Maru had forty-six passengers on board of whom eighteen are missing besides eight of the crew. One American, fourteen Koreans and three Japanese passengers were lost. It is stated that a "dense fog" was the cause of the collision.

A treaty between Korea and Denmark was signed on the eighteenth of May at the Foreign Office. His excellency A. Pavloff acted on behalf of Denmark and Yu Keni-whan on behalf of Korea. The terms of the treaty are practically the same as the other treaties.

The Belgian Minister has written inviting Korea to participate in the great medical convention to be held in Brussels in September and to send for exhibit any special medical or surgical appliances that have been produced by Koreans.

The people of Su-wŭn have petitioned the government to prevent the tunneling of P'al-dal Mountain over which the wall of Su-wun runs, on [page 269] the ground that on that mountain is the tomb of Chang-jong Whang-je the great-great-grandfather of the present Emperor. The government complied by asking the railway company to alter their plan, but the matter has not yet been settled. The Japanese say that it will be very difficult to make the change.

The portrait of His Majesty has lately been painted by a Korean artist.

The foundations of the new palace at P'yŭng-yang were begun on the 23rd inst and the first pillars will be raised on the 27th of August.

Yi Pom-yun of the Home Department was sent to inspect the Korean settlements beyond the Tuman River and to see their numbers and condition.

We are pleased to be able to announce that beginning with this month we shall be able to give a complete and reliable meteorological report for Seoul, through the kindness of Dr. V. Pokrovsky of the Russian Legation. He has been provided with a fine set of instruments from the head bureau at St Petersburg including a quicksilver barometer with thermometer, an aneroid with thermometer, a psychrometer by Reingaul (consisting of a dry-bulb thermometer and a wet-bulb thermometer mounted in a tower twelve feet high and inclosed in a "cage," a hair hygrometer and a minimum thermometer;) also a wind gauge, a pluviometer and a Benson Chronometer from London. Such a report has long been

desired in Seoul and the thanks of the community are due to Dr. Pokrovsky for furnishing it.

The enterprising young governor of North Kyŭng-sang Province determined to repair the two breaches in the wall of Tă-ku. For this purpose he first levied a tax on all the forty-one prefectures of his province and then seized and imprisoned scores of men in Tă-ku and vicinity and forced them to "contribute." No one who had a spare dollar was safe. The amount collected is said to be enormous, the most ever collected for such an object. The people say that the governor is fixed for the rest of his natural life. He is the youngest man ever sent there as governor. =

About the beginning of June the scholars of Tă-ku determined to repair the building dedicated to Confucianism, outside the east gate. A large timber was needed but could not be procured. The local magistrate ordered the head carpenter to find one. He reported that in the Talsung, an old fort noted as the former residence of the Su clan and now used as a pleasure ground, such a piece of timber could be found. The magistrate assented, thinking he meant one of the large oak trees on the embankment, but a few hours later he was horrified to learn that they had cut down the magnificent pine, over two hundred years old, which stood like a tower in the center of the fort, a highly revered landmark. The governor was so enraged that the master carpenter and his two assistants were thrown into prison and beaten, while others still fled from the city. The governor went in person to view the ruin and that night a large procession of yamen runners, with lanterns lighted, came from the old fort like a funeral procession and wailing as if for the dead.

[page 270] Father Robert of the Roman Catholic church in Tă-ku and two of the church members gave 300 bags of barley to the needy of that town this spring. The Roman Catholic church which is being built of brick and stone promises to be second only to the Cathedral in Seoul. The people of Tă-ku say that the Japanese promise to complete the railway to that point in three years. We wonder from which end.

A correspondent kindly writes to tell of "another important step in the line of progress and enlightenment taken by the Koreans. For the first time a Korean-owned steam vessel entered the port of Chinnampo under command of a Korean Captain. The Steamer's name is the Sun-sin. Her captain has served for some years as officer aboard the *Chang-riang*." Our correspondent hopes, as also do we, that this is only the first step toward a Korea for the Koreans.

The 18th of October will be the fortieth anniversary' of the present emperor's accession to the throne. It will be the occasion of lavish festivities at the Korean court. Orders have been issued for the striking off of a thousand gold medals and a thousand silver ones which will be distributed among the diplomatic corps, the foreign employees and guests and the Korean officials.

A Japanese Buddhist monk of high standing has come to Korea to inspect the monasteries of the country and establish a new one of large proportions which will be under special government patronage.

In Sa-dong, Seoul, a gentleman named T'ak Sun-il set out a feast for all the beggars in Seoul, which was well patronized. Hundreds of little rag-a-muffins swarmed about the tables and ate to their full capacity.

A new order has been promulgated whereby every house in Seoul both large and small must have a light before it.

Yi Chông-no, lately Minister of the Home Department, has memorialized the Emperor suggesting that the title of King be conferred upon Confucius, posthumously.

The Korean Minister to Japan urges the government to pay \$9500 which have been advanced by Japanese to the Korean students in Tokyo for board and medical attendance.

Two years ago a Japanese sailing vessel was wrecked off Ch'ung Chŭng Province and pieces of the wreckage floating about in the water were eventually picked up by Koreans and used as fire wood. The Japanese authorities asked that these people be brought up to Seoul for trial. This was done but they were acquitted on the ground that the salvage of abandoned pieces of wreckage constituted no trespass. The Japanese Minister now says that \$3000 will be deducted from the landtax due the Korean government in Masanpo to cover the value of this wreckage!!

The Japanese gold-mining concession in Chik-san has not turned out a paying venture and therefore the concessionaires have asked the government to give them a concession at some other point.

As the condition of the Finance Department did not permit of the payment of the salaries for May, they were paid out of the proceeds from the sale of Annam rice.

[page 271] It was the intention of the government to close up the street leading to Chong-dong, or Legation Street, but the Japanese Minister urged that as there is a good deal of foreign property in that vicinity it would not be right to close a main thoroughfare. The other foreign representatives, who are still more interested than the Japanese, made a united protest; and it seems that the plan cannot be carried out.

Robbers in Mi-ryang burned thirty houses on May 10th and six people perished in the flames.

The Seoul Station of the North-western Railway will be situated at the C'hün-yün-jüng outside the West Gate near the lotus pond. It will be remembered that this was the site of the first Japanese Legation in Korea.

Yun Yong-sün, the prime minister, resigned and Sim Sun-t'ak has been appointed to the position.

The number of police captains has been increased from thirty to thirty four as the former number seemed inadequate to the proper suppression of crime.

The contract of the Japanese Physician, teacher in the medical school, has been renewed for two years.

A hundred men joined in a memorial to His Majesty asking that Lady Om be elevated to the position the Empress.

An official of the Bureau of Forestry in Japan has been sent to Korea to make a report on the forests of the peninsula, after which he will go to China for a similar purpose.

The Home Department has appointed two Buddhist monks, Munch'an and Yong-o to have authority over all the monasteries of Korea.

In Süng-ju robbers burned thirty five houses on the eleventh of May>

We have received from the Dai Ichi Ginko in Seoul the eleventh semi-annual report of that bank which shows that there has been a net profit of \$403,990.50 and that a dividend of nine per cent per annum was ordered paid. At the same time we received a neat little volume entitled "A Short History of The Dai Ichi Ginko" which gives interesting information, several pages being devoted to the operations of this bank in Korea.

In this connection we note with pleasure the arrival of Mr. Masayashi Takalci as Manager of the Seoul Branch, and this without in any way reflecting upon the long and faithful work of Mr. Matsumo Harada who is so well and favorably known by all foreign residents in Seoul. The work of the bank has grown to such proportions through the efforts of Mr. Harada that one man cannot handle it all. Mr. Harada remains as sub-manager. Mr. Takaki, upon whose arrival we congratulate ourselves, spent some seven years in America, taking his degree of A. B. from Syracuse University and his Ph. D. from John's Hopkins, after which he took a short course in Columbia University and later at a German University.

Table of Meteorological Observations

Seoul, Korea, May, 1902.

V. Pokrovsky, M.D., Observer.

[See images]

KOREAN HISTORY.

[page 273] MEDIEVAL KOREA

The year 1389 beheld some interesting and important events. In the first place Gen. Yi decided to take the offensive against the Japanese; so a hundred boats were fitted out. The expedition arrived first at Tsushima where three hundred of the enemy's boats were burned as well as many houses; and more than a hundred prisoners were brought away. Secondly, the emperor, being asked to let the king go to Nanking and do obeisance, replied, "This having a pretender on the throne of Koryü is all wrong. If you will put a real descendant of the royal family on the throne you need not send another envoy to my court for twenty years if you do not wish." Gen Yi, to show his good will, sent a messenger to the banished king and gave him a feast on his birthday. The king of the Loo Choo Islands sent an envoy to Song-do with gifts, declaring his allegiance to Koryü. At the same time he sent back some Koryü captives who had fallen into his hands. Gen. Yi came to the conclusion that if the dynasty was to continue, a lineal descendant of the royal family must be put at the head of affairs. At this time Gen. Yi was of course the actuating spirit in the government and at his desire the young king, who had been on the throne but a year and who had not been formally recognised by the emperor, was

sent away to Kang-wha and the seventh descendant of the seventeenth king of the line was elevated to the seat of royalty. His name was Yo and his posthumous title Kong-yang. He was forty-five years old. This move on the part of Gen. Yi was doubtless on account of the pronounced views of the emperor. A busybody named Kang Si told the newly appointed king that Gen. Yi did this not because he cared for the Wang dynasty but because he feared the Mings. When Gen. Yi learned of this the man's banishment was demanded but not insisted upon. One of the first acts of the new sovereign was to banish Yi Säk and Cho Min-su who had insisted upon putting the parvenu Chang [page 274] upon the throne. An envoy was also dispatched to China announcing that at last a genuine Wang was now on the throne of Koryü.

The officials urged that the two banished kings be killed but when the matter was referred to Gen. Yi he advised a more lenient policy, saying, "They have been banished and they can do no more harm. There is no sense in shedding useless blood." But the king replied, "They killed many good men and they deserve to die;" so executioners were sent and the two men were executed at their places of banishment. It is said that the wife of the elder of the two took the dead body of her lord in her arms and said, as she wept, "This is all my father's fault, for it was he who advised the invasion of China." The records say that for ten days she ate nothing and slept with the corpse in her arms. She also begged rice and with it sacrificed before the dead body of the king.

In 1390 a dangerous conspiracy was gotten up with the view to assassinating Gen. Yi, but it was discovered in time and many men were killed in consequence and many more were put to the torture. Yi Sak and Cho Min-su were in some way implicated in this attempt though they were in banishment. It was advised to put them to death but after torture they were sent back to prison. The emperor in some way had the impression that Gen. Yi was persecuting these two men because they had prevented his invasion of China. Cho was executed but when the executioner approached the cell of Yi Sak, so the records say, a terrific clap of thunder was heard and a flood of water swept away part of the town in which he was imprisoned. For this reason the king dared not kill him but granted him freedom instead.

Under the supervision of Gen. Yi a war-office was established and a system of conscription which secured a rotation of military duty. The king, true to the instincts of his family, was a strong adherent of Buddhism and now proceeded to take a monk as his teacher. The whole official class decided that this must not be, and the monk was forthwith expelled from the palace. In spite of the suffering it entailed upon the people the king decided to move the capital again to Han-yang and it was done, but no sooner was the court [page 275] transferred to that place than the king, with characteristic Wang fickleness, went back to Song-do. The law was promulgated that women must not go to visit Buddhist monasteries. This was without doubt because the looseness of the morals of the inmates rendered it unsafe for respectable women to go to them.

The people throughout the land looked to Gen. Yi as their protector and it was the almost universal wish that he should become king. His friends tried to bring this about but they were always thwarted by the aged Chöng Mong-ju, the only great man who now clung to the expiring dynasty. He was a man of perfect integrity and was held in much esteem by Gen. Yi himself though they differed in politics. Chöng Mong-ju really believed it necessary for the preservation of the state that Gen. Yi be put out of the way and he was always seeking means for accomplishing this end.

When the crown prince came back from Nanking, whither he had gone as envoy, Gen. Yi went out to meet him. He went as far as Whang-ju where he suffered a severe fall from his horse which for a time quite disabled him. This was Chöng Mong-ju's opportunity. He hastened to have many of Gen. Yi's friends put out of the way. He had them accused to the king and six of the strongest partisans of the general were banished. Gen. Yi was at Ha-ju at the time and his son T'ä-jong hastened to him and imparted the startling news. The old man did not seem to care very much, but the son whose energy and spirit were equal to anything and who foresaw that prompt action at this juncture meant life or death to all the family, had the aged general carried on the backs of men back to Song-do. When he arrived, attempts were being made to have the six banished men put to death, but the coming of the great dictator put a stop to this. T'ä-jong urged that something must be done immediately to save the family name, but the father did not wish to proceed to extremities. The brunt of the whole business fell upon T'ä-jong and he saw that if his father was to become king someone must push him on to the throne. The first step must be the removal of Chöng Mong-ju. Nothing could be done until that was accomplished.

Gen. Yi's nephew turned traitor to him and informed Chöng Mong-ju that there was danger. About this time Gen. [page 276] Yi gave a dinner to the officials and Chöng Mong-ju was invited. The latter decided to go and, by watching the face of his host, determine whether the report was true. When T'ä-jong saw Chöng Mong-ju come to the banquet he knew the time had come to make the master move. Five strong men were placed in hiding beside Sön-juk bridge which Chung had to cross in going home. There they fell upon him and murdered him with stones, upon the bridge. Today that bridge is one of the sacred relics of the kingdom and is enclosed by a railing. On the central stone is seen a large brown blotch which turns to a dull red when it rains. This is believed to be the blood of the faithful Chöng Mong-ju which still remains a mute reproach to his murderers.

This dastardly deed having been committed, T'ä-jong conferred with his uncle, Wha, and they sent Gen. Yi's eldest living son, who is known by his posthumous title of Chöngjong, to the king, to demand the recall of the banished friends of the general. The king was in no condition to refuse and the men came back.

Gen. Yi mourned sincerely for the death of Chong Mong-ju for he held him to be a loyal and faithful man, but his son saw to it that the friends of the murdered man were promptly banished. Even the two sons of the king who had sided with the enemies of Gen. Yi were banished. Gen. Yi was asked to put some of the friends of Chöng Mong-ju to death but he sternly refused and would not even have them beaten. Yi Säk was again banished to a more distant point, the property of Chöng Mong-ju was confiscated and so at last all opposition was effectually silenced.

The energetic T'ä-jong next proceeded to have the king make an agreement or treaty of lasting friendship with

his father. The officials opposed it on the ground that it was not in keeping with the royal office to swear an oath to a subject, but the king who had doubtless been well schooled by the young intriguer agreed to it. Gen. Yi was very loath to go and receive this honor at the king's hand and it was at last decided that the king should not attend the function in person but should do it by deputy. The oath was as follows:--

"If it had not been for you I never could have become king. Your goodness and faithfulness are never to be [page 277] forgotten. Heaven and earth witness to it from generation to generation. Let us abjure all harm to each other. If I ever forget this promise let this oath witness to my perfidy."

But soon the king began to see the ludicrousness of his position. His sons had been banished, himself without a particle of power and the voice of the people clamoring to have Gen. Yi made king. The pressure was too great, and one day the unhappy king handed over the seals of office to the great dictator Gen. Yi T'ai-jo and the Wang dynasty was at an end. The king retired to private life, first to Wün-ju, then to Kan-Sung and finally to San-ch'ak where he died three years after abdicating. The dynasty had lasted four hundred and seventy-five years in all.

END OF PART II.

PART THREE.

MODERN KOREA 1392-1897

Chapter I.

Beginning of the new kingdom... name Cho-sün adopted... prophecies ...a man hunt... a royal dream... the wall of Seoul built... capital moved... diplomacy in the north... Buddhism... three ports set aside for the Japanese...plot discovered...back to Songdo... king T'ä-jo retires.... death blow to feudalism... Chongjong abdicates...T'ä-jong's sweeping reforms... copper type... sorcerers' and geomancers' books burned... T'ä-jong's claims to greatness... Se-jong reigns....his habits... literary work... Japanese islands attacked...gradual suppression of Buddhism....trials for capital offenses...numerous reforms... wild tribe punished... the far north colonised. ... Japanese settlement in the south.... origin of Korean alphabet...king Mun-jong dies from over-devotion to Confucian principles.

It was on the sixteenth day of the seventh moon of the year 1392 that Gen. Yi ascended the throne of Koryü, now no longer Koryü. He was an old man, far past the age when he could hope to superintend in person the vigorous "house-cleaning" that the condition of things demanded. He called about him all the officials whom he knew to be personally loyal to himself and placed them in positions of trust and authority. Those who had contributed to his rise were rewarded, and a tablet was erected in the capital telling of their merits. He liberated many who had been imprisoned because of their opposition to the Wang kings and recalled many who had been banished.

It was not long before a message came from the emperor saying, "A man can become king only by the decree of Heaven. How is it then that the people of Sam-han have [page 280] made Yi king?" In reply the king hastened to send an envoy to explain matters and to ask the emperor whether he would prefer to have the new kingdom called Cho-sün, "Morning Freshness," or Wha-ryüing, "Peaceful Harmony." The emperor probably thought there was a great deal more morning freshness than peaceful harmony in the peninsula; at any rate he ordered the former name to be adopted. It was the doubtful loyalty of the Wang kings to the Chinese throne that made it easy for king T'ä-jo to smoothe over the displeasure of the emperor. The seals of the Koryü kings were then delivered over to China and new seals received for the new dynasty.

According to unwritten law, with the beginning of a new dynasty a new capital must be founded, and king T'ä-jo began to look about for a new site. At first he determined to build his capital at Kye-ryüing Mountain in Ch'ung-ch'ung Province, and he went so far as to begin work on it; but it was found that in the days of Sil-la a celebrated priest, To-sun, had prophesied that in the days to come Yi would found a capital at Han-yang, and one of the Koryü kings had planted many plum trees at that place and as fast as they matured had them mutilated, hoping thus to harm the fortunes of the Yi family; for the Chinese character for Yi is the same as that for plum. Tradition also says that the king had a dream in which a spirit came and told him that Kye-ryung San was reserved for the capital of a future kingdom which should be founded by a member of the Chöng family. Two commissioners were thereupon sent to Han-yang to make surveys for a palace site. It is said that a monk, Mu-hak, met them at Ha-yang and told them that the palace should face toward Pä-gak Mountain and Mong-myük Mountain (the present Nam-san,) but they persisted in making it face the south. "Very well" the monk replied, "If you do not listen to my advice you will have cause to remember it two hundred years from now." His words were unheeded but precisely two hundred years later, in the year 1592, the Japanese hordes of Hideyoshi landed on the shores of southern Korea. This is a fair sample of Korean *ex post facto* prophecy.

The courtiers urged the king to destroy the remaining relatives of the last Koryü kings that there might be no [page 281] danger of an attempt at revolt. The royal consent was given and a considerable number of those unfortunates were put in a boat, taken out to sea and abandoned, their boat being first scuttled. The king thought better of this, however, before it had gone far and ordered this man-hunt to be stopped.

As the emperor still seemed to entertain suspicions concerning the new kingdom the king was fain to send his eldest son as envoy to the Chinese court where he carefully explained the whole situation to the satisfaction of his suzerain.

An interesting prophecy is said to have been current at the time. The king dreamed that he saw a hen swallow a silk-worm. No one could explain the meaning of the dream until at last an official more imaginative than discreet averred that it meant that Kye-ryŭng would swallow Cham-du. Kye means "hen" and Cham-du means "silkworm's head." But Kye-ryong was the site of the future capital of the next kingdom according to prophecy, while "silkworm's head" is the name of one of the spurs of Nam-san in Seoul. So the interpretation was that the new dynasty would fall before another founded at Kye-ryong, by Chŏng. The poor fellow paid for this bright forecast with his life.

Cho Chin was charged with the work of building the wall of the new capital. To this end, in the spring of 1391, 119,000 men were brought from the provinces of P'yŭng-an and Whang-hŏ and they worked steadily for two months. In the autumn 89,000 men came from Kang-wŭn, Chŭl-la and Kyŭngsang Provinces and finished it in a month more. The whole circuit of the wall was 9,975 double paces. At five feet to the double pace this would give us about nine and a half miles, its present length. It was pierced by eight gates, the South Gate, or Suk-nye-mun, the East Gate or Heung-in-mun, the West Gate, or Ton-eui-mun, the Little West Gate, or So-eui-mun, the North-east Gate, or Chang-eui-mun, the Water Mouth Gate, or Kwang-heui-mun, also called the Su-gu-muu, and finally the Suk-chang-mun, a private gate at the north by which the king may pass in time of danger to the mountain fortress of Puk-han. At the same time a law was made that dead bodies could be carried out of the city only by way of the Little West or the Water Mouth Gates. Neither [page 282] of these "dead men's gates" were roofed at first but were simply arches.

Immediately upon the completion of the wall the court was moved from Song-do to the new capital and the new palace was named the Kyŭng-bok Palace. By this time the news of the founding of a new dynasty had spread, and envoys came from Japan, the Liu-kiu Islands and from the southern kingdom of Sam-na. It will be remembered that the Mongols had absorbed a portion of the northern territory of Korea, especially in Ham-gyŭng Province. This had never come again fully under Koryŭ control, so that now the new kingdom extended only as far north as Ma-ch'ŭn Pass. Between that and the Tu-man River lived people of the Yŭ-jin tribe. The king sent Yi Tu-ran to give them a friendly introduction to the newly founded kingdom of Chosun, and he was so good a diplomat that soon he was able to form that whole region into a semi-independent district and in course of time it naturally became incorporated into Chosun. The Koryŭ dynasty left a heavy legacy of priest-craft that was not at all to the liking of the new king. The monks had far more power with the people than seemed consistent with good government. Monasteries were constantly in process of erection and their inmates arrogated to themselves large powers that they did not by right possess. Monks were not mendicants then as they are today. Each monastery had its complement of slaves to do all menial work and the law that declared that the grandson of a slave should be free was a dead letter. The first of a long list of restrictions upon the priesthood was a restatement and an enforcement of this salutary law which made hereditary serfdom impossible.

Before his accession to the throne he had succeeded in putting down the Japanese pirates, at least for the time. He now placed high military and naval officials at all the great Southern ports, who offered the people still further protection. He also set aside the three ports of Ch'e-p'o, Yŭm-p'o and Pu'san-p'o (Fusan) as places where Japanese envoys and trading parties might be entertained. At these places he built houses for the accommodation of such guests.

King T'ŏ-jo had a numerous family. By his first Queen, Han, he had six sons, of whom the second and the fifth later [page 283] became Kings of Cho-sŭn, with the posthumous titles of Chŏng-jong and T'ŏ-jong respectively. By his second Queen, Kang, he had two sons, both of whom aspired to the crown but without hope. They were named Pang-sŭk and Pangbon. Their ambition led them astray, for now in the sixth year of the reign they conspired to kill their two rival halfbrothers and so prepare the way for their own elevation. They secured the services of two assassins who made the attempt, but being foiled they lost their heads. It was well known that the two princes were at the bottom of the plot, and the king, knowing that even he could not protect them from justice, advised them to make good their escape. They fled but were caught just outside the West Gate and put to death.

The courtiers were all homesick for Song-do and the king himself probably missed many of the comforts which he had there enjoyed. Merchants had not as yet come in large numbers to the new capital and the number of houses was comparatively small. It must be noticed that with the change of dynasty it was taken for granted that the citizens of the old capital were loyal to the fallen dynasty and so the people of Song-do were not allowed to move to Seoul in large numbers. That city was reserved as the residence of the friends of the new regime. Song-do has ever been considered less loyal than any other city in the country and the rule has been that no native of that city could hold an important office under the present government. But at first, the new capital was hardly as pleasant a place to live as the old, and so the king gave the word and the whole court moved back there for a time.

We are told that king T'ŏ-jo was heartily tired of the constant strife among his sons as to who should be the successor and he decided to resign the office and retire to his native Ham-heung. His choice of a successor fell upon his oldest living son, Prince Yong-an, better known by his posthumous title Chŏng-jong Kong-jŭng Tŏ-wang. The army and the people all desired that his fifth son, Prince Chong-an, who is generally known as T'ŏ-jong, who had been so active in helping his father to the throne and who was as energetic and enterprising as his brother was slow, should become their [page 284] ruler. When they heard that they could not have their will there was an angry demonstration at the palace. This led the retiring king to advise that after Chŏng-jong had ruled a while he had better resign in favor of his brother, the people's choice.

King Chŏng-jong's first act was a statesman-like one. He commanded the disbanding of the feudal retainers of all the officials. A few who rebelled at this as an encroachment upon their rights were promptly banished, and the rest

submitted. Thus the death blow was struck at feudalism in the peninsula. It never gained the foothold here that it had in Japan, for it was thus nipped in the bud. The weakness of the fallen dynasty had been that one or more of the officials had gathered about their persons such large retinues that they succeeded in overawing the king and making him a mere puppet. But this was not to be a feature of the new regime, for King Chōng-jong by this one decree effectually stamped it out.

The retired king seemed to be determined not to be disturbed in his well-earned rest, for when his sons sent and begged him to come back to the capital and aid the government by his advice, he answered by putting the messenger to death. Later, however, he relented and returned to Seoul.

T'ā-jo's third son, Prince Pang, was jealous because his younger brother had been selected to succeed king Chōng-jong, and so he determined to have him put out of the way. To this end he conspired with one Pak-po, but the plot was discovered, Pak Po was killed and the prince banished to T'osan in Whang-hā Province. T'ā-jong himself, the prospective king, seems to have chafed at the delay, for we are told that King Chōng-jong's Queen noticed his moody looks and advised her lord to abdicate in his favor without delay, before harm came of it. So King Chōng-jong called his brother and handed over to him the seals of office and himself retired to private life with the title Sang-wang, or "Great king."

It was in the centennial year 1400 that T'ā-jong, whose full posthumous title is T'ā-jong Kong-jǔng T'ā-wang, entered upon the royal office. He was a man of indomitable will, untiring energy and ready resource. It was he who really [page 285] entered upon the work of reform in earnest. T'ā-jo had been too old and Chōng-jong had lacked the energy. The year 1401 gave him an opportunity to begin these reforms. The land was suffering from famine, and the king said, "Why is so much grain wasted in the making of wine? Let it cease for the present." When he found that the people would not obey he said, "It is because I myself have not desisted from the use of wine. Let no more wine be served in the palace for the present." It is said that this practical appeal was successful and the people also desisted. From the earliest times it had been the custom for the monks to congregate and pray for the cessation of drought, but now by one sweep of his pen the king added another limitation to the prerogatives of the monks by forbidding the observance of the custom. Large tracts of land were also taken from the monasteries and given back to the people. The king hung a great bell in the palace gate and made proclamation that anyone who failed to have a grievance righted by the proper tribunals might appeal directly to the throne, and whoever struck the drum was given instant audience. This privilege was seldom abused for it soon became known that if a man did not have right clearly on his side his rash appeal to the king brought severe punishment.

For many a decade letters had languished in the peninsula, and now with a view to their revival the king ordered the casting of copper types and provided that, as fast as new characters were found in the leading Chinese works, they should be immediately cast and added to the font. The authenticity of this statement cannot be called in question. It is attested by all the great historical works both public and private. The method of use was such that the types were practically indestructible and large numbers exist and are in active use to this day. So far as the evidence goes these were the first metal type ever made, though xylography had been known since the very earliest time.

In 1406 the emperor sent an envoy asking that a copper Buddha on the island of Quelpart be brought to Seoul for the king to do obeisance to it, and that it then be forwarded to China. The king, however, refused to bow before it. During this same year the law was promulgated forbidding the [page 286] imprisonment of criminals for long periods of time. It also beheld the execution of all the brothers of the Queen. We are not told the reason of this but we may surmise that it was because they had been implicated in seditious proceedings.

In 1409 the Japanese, Wūn-do-jin, was sent to the Korean court to present the respects of the Japanese sovereign. The kings of Koryū had set aside large tracts of land in Whang-hā Province for hunting purposes. These by order of king T'ā-jong were now restored to the people and they were ordered to cultivate them. In 1413 the land suffered from a severe drought and the courtiers all advised that the monks and the female exorcists and fortune-tellers be called upon to pray for rain; but the king replied, "Buddhism is an empty religion and the exorcists and fortune-tellers are a worthless lot. If I were only a better ruler Heaven would not refuse us rain." He thereupon ordered all the sorceresses, fortune-tellers, exorcists and geomancers to deliver up the books of their craft to the government and a great fire was made with them in front of the palace.

King T'ā-jong's great sorrow was his son the Crown Prince, Yang-yǔng. This young man was dissolute and worthless. He would not pursue the studies prescribed by his tutors but spent his time in hunting, gambling and in less reputable pursuits. The people cried out against him and made it known that it was not their will that he should reign over them. The father saw the justice of the complaint and the young man was banished to Kwang-ju and the fourth son, Prince Ch'ung-nyung, was proclaimed heir to the throne.

King T'ā-jong retired in 1419 in favor of this son Ch'ung-nyūng who is known by the posthumous title Se-jong Chang-hūn T'ā-wang.

T'ā-jong had been a radical reformer and worked a revolution in Korean life similar to that which Cromwell effected in England. His greatness is exhibited in three ways. (1) He was the first king who dared to break away utterly from customs whose only sanction was their antiquity. (2) He was wise enough not to force all these radical reforms at once, but spread them over a period of nearly two decades. (3) He recognised that a king is the servant of the people. It may be in place here to call attention to a peculiar custom of the east.

[page 287] We refer to the custom of surrendering the throne to a successor before one's death. The benefits of this custom are soon cited. The retiring sovereign becomes the tutor of the incoming one. The young ruler has the benefit of his practical suggestions and of his immense influence. He thus does away with much of the danger of

revolution or rebellion which so often accompanies a change of rulers. If the new king proves inefficient or otherwise unsatisfactory it is possible, through the father's influence, to effect a change. In other words the young ruler is on trial and he undergoes a probation that is salutary for him and for the people as well. It also helps greatly in perpetuating a policy, for in such a case the father, knowing that his son is to assume the reins of government while he still lives, takes greater pains to initiate him into the secrets of government and in forming in his mind settled principles which, while they may not always perpetuate the same policy, at least ensure an easy gradation from one policy to another. This perhaps was the crowning feat of T'ǎ-jong's greatness. He knew enough to stop while his success was at its height and spend some years in teaching his successor how to achieve even a greater success. Let us see how these principles worked in the case of this new king.

The young king began in a modest way by consulting with his father in regard to all matters of importance. The retired king had taken up his quarters in the "Lotus Pond District" where he was at all times accessible to the young king and where he took cognizance of much of the public business. The new ruler was characterized by great evenness of temper, great astuteness and untiring diligence. He is said to have risen each morning at dawn.

He ordered the making of musical instruments, including metal drums and triangles. Under his supervision a clypsehydra was made and a work on astronomy was published. It is said that with his own hand he prepared works on "The five rules of conduct," "The duties of King, Father and Husband," "Good Government and Peace," and a work on military tactics. The custom of collecting rare flowers and plants and growing them in the palace enclosure was done away and it was decreed that no more of the public money should be squandered in that way. He built a little straw [page 288] thatched cottage beside the palace and compelled the officials to attend him there in council. He put a stop to the evil practice of letting concubines and eunuchs meddle with state affairs, for when one of his concubines asked him to give one of her relatives official position he promptly banished her from the palace.

In the second year of his reign, 1420, the king showed his partiality for literature and literary pursuits by founding a college to which he invited thirteen of the finest scholars that the kingdom could furnish, and there they gave themselves up to the pursuit of letters. In the early summer the dreaded Japanese again began their ravages on the coasts of Korea. Landing at Pi-in, Ch'ung-ch'ǔng Province, they easily overcame the local forces and marched northward along the coast into Whang-hǎ Province. They there informed the Korean generals that they did not want to ravage Korea but that they were seeking a way into China. They lacked provisions and promised to go immediately if the Koreans would give them enough rice for their sustenance, until they should cross the border into China. Forty bags of rice were given to them, but when the king learned of it he was displeased and said, "When they return we must destroy them." The southern provinces were put into a state of defense and Gen. Yi Chong-mu was put at the head of a punitive expedition. It is said that a fleet of 227 war vessels and an army of 107,285 men rendezvoused at Ma-san Harbor. They were provided with two month's rations. This powerful flotilla sailed away and soon reached the island of Tsushima. There it burned 129 Japanese boats and 1939 houses. Over a hundred Japanese were killed, twenty-one prisoners were taken and 131 Chinese and eight Korean captives were liberated. The fleet then sailed toward Japan and arrived at Ni-ro harbor. There, the records say, they lost 120 men and so abandoned the enterprise. This is good evidence that the numbers of the army are overestimated, for a loss of a hundred and twenty men from such an immense force would not have caused an abandonment of the expedition.

The emperor sent a messenger asking for the four jewels that are supposed to come from the bodies of good monks when they are incinerated.

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Korean Fiction.

A few weeks ago there appeared in a prominent Shanghai paper an article on Korean Literature, the first sentence of which reads as follows; "Korea is a land without novels;" and further on we read that during the last thousand years there has been no regular novelist in Korea. It is not our purpose to question the literal accuracy of these statements, but they are likely to cause a grave misapprehension which would be unfair to the Korean people. These statements if unmodified will inevitably leave the impression that the art of fiction is unknown in Korea—an impression that would be the farthest possible from the truth.

To say that Korea has never produced a regular novelist is quite true if we mean by a novelist a person who makes his life work the writing of novels and bases his literary reputation thereon. If, on the other hand, a man who, in the midst of graver literary work, turns aside to write a successful novel may be called a novelist then Korea has a great number of them. If the word novel is restricted to works of fiction developed in great detail and covering at least a certain minimum number of pages Korea cannot be said to possess many novels but if on the other hand a work of fiction covering as [page 290] much ground as, say, Dickens' *Christmas Carol* may be called a novel then Korea has thousands of them.

Let us cite a few of the more celebrated cases and discover if possible whether Korea is greatly lacking in the fictional art.

The literary history of Korea cannot be said to have opened until the days of Ch'oe Ch'i-wŭn (***) in the seventh century A.D., the brightest light of early Korean literature. He is one of the few Koreans whose literary worth has been recognized widely beyond the confines of the peninsula. But even then at the very dawn of letters we find that he wrote and published a complete novel under the name of "Kon-yun-san Keui" (****). This is the fanciful record of the adventures of a Korean among the Kuen-lun Mountains on the borders of Thibet. It forms a complete volume by itself and if translated into English would make a book the size of Defoe's *Robinson Crusoe*. The same man wrote a work in five volumes, entitled Kye-wŭn P'il-gyŭng (****) which is a collection of stories, poems and miscellaneous writings. Many of the stories are of a length to merit at least the name of novelette.

At about the same time Kim Am (**) another of the Silla literati wrote a story of adventure in Japan which he called Ha-do Keui (***) This is a one-volume story and of a length to warrant its classification as a novel.

Coming down to the days of Koryŭ we find that the well-known writer Hong Kwan (**) wrote the Keui-ja jŭn (***) a collection of stories dealing with the times of Keui-ja. This of course was pure fiction though the fragmentary character of the stories would bar them from the list of novels proper.

Kim Pu-sik (***) the greatest, perhaps, of the Koryŭ writers, to whom we owe the invaluable Sam-guk-sa (***) wrote also a complete novel in one volume entitled Puk-changsung (***) or "The story of the Long North Wall." This may properly be called an historical novel, for Korea once boasted a counterpart to the Great Wall of China and it extended from the Yellow Sea to the Japan Sea across the whole of northern Korea.

About the year 1440 a celebrated monk named Ka-san (**) wrote a novel called "The Adventures of Hong Kil-[page 291] dong." Not long after that the monk Hŏ-jong (***) wrote another entitled "The Adventures of Im Kyŏng-op."

Coming down to more modern times and selecting only a few out of many, we might mention the novel by Yi Munjong (***) written in about 1760 and bearing the Aristophanean title "The Frogs," or rather to be strictly correct "The Toad."

Then again in about 1800 Kim Chun-tŏk (***) wrote four novels entitled respectively Ch'ang-son Kam-eui Rok (****). Ku-on-mong (***), Keum-san Sa Monghoi-rok (*****), Sa-si Nam-jŭng Keui (*****), or by interpretation "The Praise of Virtue and Righteousness," "Nine Men's Dreams," "A Dream at Keum-san Monastery," "The Sa clan in the Southern wars." Ten years later we have novel from the pen of Yi U-mun (***) entitled "The Adventures of Yi Hŏ-ryong." In this enumeration we have but skimmed the surface. A list of Korean novels would fill many numbers of this magazine. That they are genuine romances maybe seen by the names "The Golden Jewel," "The story of a Clever Woman," "The Adventures of Sir Rabbit" and the like.

While many of the Korean novels place the scene of the story in Korea others go far afield, China being a favorite setting for Korean tales. In this the Korean writers have but followed a custom common enough in western lands, as the works of Bulwer Lytton, Kingsley, Scott and a host of others bear witness.

Besides novels written in Chinese, Korea is filled with fiction written only in the native character. Nominally these tales are despised by the literary class, which forms a small fraction of the people, but in reality there are very few even of these literary people who are not thoroughly conversant with the contents of these novels. They are on sale everywhere and in Seoul alone there are at least seven circulating libraries where novels both in Chinese and the native character may be found by the hundreds. Many of these novels are anonymous, their character being such that they would not bring credit upon the morals of the writer. And yet however [page 292] debasing they may be they are a true mirror of the morals of Korea to-day.

The customs which prevail in Korea, as everywhere else in Asia, make it out of the question for anyone to

produce a "love story" in our sense of the term, but as the relations of the sexes here as everywhere are of absorbing interest we find some explanation of the salacious character of many Korean novels. And just as the names of Aspasia and other *hetairai* of Greece play such an important part in a certain class of Greek literature, just so, and for the same reason, the *ki-sang* or dancing-girl trips through the pages of Korean fiction.

So much, in brief, as to written Korean fiction; but we have by no means exhausted the subject of fiction in Korea. There remains here in full force that ancient custom, which antedates the making of books, of handing down stories by word of mouth. If a gentleman of means wants to "read" a novel he does not send out to the book-stall and buy one but he sends for a *kwang-da* or professional story-teller who comes with his attendant and drum and recites a story, often consuming a whole day and sometimes two days in the recital. Is this not fiction? Is there any radical difference between this and the novel? In truth, it far excels our novel as an artistic production for the trained action and intonation of the reciter adds a histrionic element that is entirely lacking when one merely reads a novel. This form of recital takes the place of the drama in Korea; for, strange as it may seem, while both Japan and China have cultivated the histrionic art for ages, Koreans have never attempted it.

Fiction in Korea has always taken a lower place than other literary productions, poetry and history being considered the two great branches of literature. This is true of all countries whose literatures have been largely influenced by China. The use of the Chinese character has always made it impossible to write as people speak. The vernacular and the written speech have always been widely different and it is impossible to write a conversation as it is spoken. This in itself is a serious obstacle to the proper development of fiction as an art for when the possibility of accurately transcribing a conversation is taken away the life and vigor of a story is largely lost. Dialect stories and character sketches are practically [page 295] barred. And besides, this subserviency of Chinese literary ideals to the historical and poetic forms has made these people cast their fiction also in these forms and so we often find that a genuine romance is hidden under such a title as "The Biography of Cho Sang-geun" or some other equally tame. It is this limitation of the power of written language to transcribe accurately human speech which has resulted in the survival of the professional story-teller and it is the same thing that has made Korean written fiction inferior and secondary to history and poetry. In this as in so many other things Korea shows the evil effects of her subserviency to Chinese ideals.

But the question may be asked. To what extent is fiction read in Korea as compared with other literary productions? There is a certain small fraction of the Korean people who probably confine their reading largely to history and poetry but even among the so-called educated classes the large majority have such a rudimentary knowledge of the Chinese character that they cannot read with any degree of fluency. There is no doubt that these confine their reading to the mixed script of the daily newspaper or read the novels written in the native character. But the great mass of the people, middle and lower classes, among whom a knowledge of the native character is extremely common, read the daily papers which are written in the native character when they can afford to buy them or else read the common story-books in the same character. It is commonly said that women are the greatest readers of these native books. This is said because the men affect to despise the native character, but the truth is that a vast majority even of the supposedly literate can read nothing else with any degree of fluency, and so they and the middle classes are all constant readers of the stories in the native character. By far the greater part of what is read today in Korea is fiction in one form or another.

It is a hopeful sign that there is nothing about this native writing which prevents its being used as idiomatically and to as good effect as English is used in fiction to-day and it is to be hoped that the time will soon come when someone will do for Korea what Defoe and other pioneers did for English fiction namely, write a *standard* work of fiction in Korean.

[page 294] Burial Customs.
(second paper.)

The fourth day after the death of a Korean gentleman is called the *sŭng-pok* (**), "Day for Putting on Mourning." By this time all the mourning clothes have been made for the chief mourner and others of the family and clan down to the eighth remove. The only ones who wear full mourning are the wife, the sons, the daughters and the daughters-in-law of the deceased. For the sons this consists of a wide mourner's hat made of bamboo, a headband of coarse linen, a coat of coarse linen, a waist-cord of hemp, underclothes of cotton, leggings of coarse linen, shoes of straw and a *po-sun* or facescreen of coarse linen attached to two sticks which are held in the hands. For women, mourning consists in wooden hairpins, clothes of coarse linen, and straw shoes. The next degree of mourning is worn by the sons-in-law, brothers and nephews of the deceased, and is the same as full mourning, except that the hat, shoes and headband are omitted. The string which holds the headband, however, is white instead of black. The other male relatives wear only the linen leggings and perhaps a hempen waist-cord. All other relatives and often intimate friends are scrupulous to use only white clothes, all colors being laid aside.

These garments being donned, all the mourners assemble in the room adjoining the casket and bow and wail, the men facing the east and the women the west. Only those who are very old may sit. No conversation is allowed. From this day on all the mourners, even the chief, may return to their usual diet.

The undertaker places the headbands, combs and other toilet articles of the dead near his coffin as if he were not dead but only sleeping and would soon awake and use them. They also place fruits, vegetables, meats, nuts, wine, etc., before the dead, after which all the mourners come in and bow before the casket and weep. If the body should be kept in the house for three months before burial, as is sometimes the case, all the family must come into the room on the

first and the [page 295] fifteenth of each moon and bow and wail. Whenever fresh fruit comes into the market some of it must be offered the dead before the family can taste of it.

The interment never takes place before the fifth day and if not then it takes place on the seventh or ninth day. If it is still further delayed the full period of three months intervenes before burial. This long delay is only in the case of a high official. The length of delay depends upon the wealth of the family and the consequent ability to make more elaborate preparations.

In the case of families of wealth and position a burial site will long ago have been selected through the services of a *chi-gwan* (**) or geomancer. The selection of a propitious burial site is a science in itself and requires the services of a separate class or guild; but this comes rather under the subject of geomancy than that of burial customs, and the readers of the Review are referred to the pages of *The Korean Repository* for 1896 for a discussion of Korean geomancy.

The day before the interment is to take place the geomancer and the chief mourner go to the grave site and superintend the marking out of the grave, being careful to drive stakes at the four corners of the site and at the head, the foot and the middle of the grave plot itself. Later in the day the friends and relatives of the chief mourner bring food to the grave site and sacrifice to the spirit of the mountain announcing that such and such a man is dead and is to be buried here. The chief mourner returns home and announces to the dead that a burial place has been prepared. Those that have remained at the burial site dig the grave, making the measurements very exact so that the coffin will fit the grave. At the bottom they put sand mixed with lime and pound it down hard so as to form a solid bed for the casket to rest upon.

Two memorial stones have already been prepared. They are exact counterparts of each other. One of them is to be set up and the other buried in the ground at the foot of the grave. If the one that is set up is injured or destroyed this buried one can be dug up and erected in its place. These stones are called the *Chi-sük* (**) or stone descriptive of the character of the dead.

[page 296] The next work is the preparation of the *sang-yo* (**) or "Death Carriage" by which is meant the bier or catafalque. In ordinary cases this is rented for the occasion but in extraordinary cases a special one is made. It is supposed to resemble in shape the ordinary Korean covered *kama*, or two men chair, or litter in which people are carried about in lieu of wheeled vehicles; but it is made longer to accommodate the recumbent posture of the dead. It is covered with a rigid canopy or roof and the sides are inclosed. The whole is painted in the most gaudy and fantastic colors, a mixture of the Korean cardinal colors. red, blue, yellow, white and black, and is supported on men's shoulders by a network of poles and ropes. The number of carriers is determined by the size of the bier and the splendor of the occasion. Anywhere from eight to forty men may be employed to carry the "Death Carriage." They are all dressed in coarse linen with a tall linen cap.

One of the most important points about a funeral is the making of the *Sin-ju* (**) or "Spirit Master." It might be better described as the "Spirit Tablet": for it consists of a plain piece of chestnut wood ten inches long, two inches wide and three quarters of an inch thick. It is left unpainted and nothing whatever is written on it, but with it is placed a sheet of paper on which is written the name and office of the deceased. This piece of wood is placed, together with the paper, in a little box made specially for it and painted black. This *Sin-ju* or Spirit Tablet, is made of chestnut wood because the Koreans believe that when a chestnut sprouts and the meat of the nut is used in feeding the growing sprout, the shell does not decay but remains attached to the root of the tree until the latter dies. Thus they believe the seed is preserved, and this typifies the long life of the family. This tablet is kept in the house for three years, until the period of mourning is past, and then it is placed in the *Sa-dang* (**) or "Soul House," preferably described as the Ancestral Tablet House. One of these tablet houses is found connected with the residence of every well-to-do gentleman. The use of a separate tablet house has of late fallen somewhat into disuse because of the danger of having the tablets stolen and held to ransom. To lose the *sin-ju* is an unspeakable calamity.

[page 297] Before burial it was formerly the custom to carry the body of the dead to the Ancestral Tablet House to let him "take a look" at it, but of late years it has been considered sufficient to carry the *hon-päk-kwe* or "Spirit Box" to the Tablet House instead; but at the same time the coffin must be moved a little as if it were to be taken also.

All is now ready for the funeral procession, which is a grand spectacular display. On it the heir sometimes squanders a half of his patrimony. Korean folklore is full of stories telling of how the son, out of filial piety, spent the whole of his patrimony on his father's funeral. Nowadays such devotion is found only in books and traditions. The funeral procession forms in the late afternoon and a start is made just at twilight. The reason for this is that at this hour the streets are less likely to be crowded: it is the quiet time of the day and the spirit of the dead is less liable to be disturbed by the street cries and by the shouts of hucksters. It seems, from this, as if the Koreans believed that the spirit of the dead still accompanies the dead body.

First in the procession come two men abreast dragging after them huge torches made of brushwood tied together. The lighted ends trail on the ground leaving a wake of sparks. Now and again they will raise the torches and whirl them about their heads until they break into flame again. Behind these comes the procession between two lines of lantern-bearers, each lantern being made of an iron framework over which is draped red and blue gauze silk. This silk prevents the candles being blown out by the wind but it is quite diaphanous. First in the procession proper comes the master of ceremonies mounted upon a horse, and behind him marches a man bearing aloft the *myŭng-jŭng* or banner inscribed with the name and honors of the deceased. Then comes a line of lanterns across the street connecting the lines of lanterns on the sides. Then comes a sort of cabinet or shrine containing the "Spirit Box" and the "Spirit Master." or tablet. On either side of it march the female slaves of the deceased with enormous piles of hair on their heads. They may

number from two to half a dozen. Then, after another line of lanterns comes the catafalque which surges along slowly upon a mass of writhing shoulders, the bearers chanting a weird song which [page 298] enables them to keep in step. They have been given copious draughts of wine and it is only their numbers that keeps them on their feet. If the deceased is of high rank a man will be standing on the bier at the front of the casket ringing a bell and "marking time" for the bearers, and another stands at the back, for the same purpose. Along either side of the catafalque walk a number of banner-carriers, each banner recording the merits of the deceased. These are often sent by the friends of the dead and correspond to the flowers which friends send, as expressions of their love, in western lands. Immediately behind the catafalque comes the chief mourner in a *kama* or chair covered with coarse linen and on either side walk the husbands of his female slaves. Then come, in single file, the chairs bearing the other members of the bereaved family, also flanked by the husbands of the female slaves of the dead man's relatives. After these comes a long line of more distant relatives and friends numbering anywhere from ten to a hundred, all in chairs. The whole is flanked by lines of lantern bearers and the rear is brought up by a howling crowd of street boys who follow in the wake and add noise if not dignity to the obsequies.

It is of course against the law to bury a body inside the gates of Seoul, nor can the dead be carried out by any of the seven public gates. Two of them have been reserved for this special purpose, the Little West Gate and Water-mouth Gate.

When the procession arrives at the burial place the catafalque is placed under a temporary shelter and the whole party spend the night in a neighboring hamlet or in huts erected for the purpose. Early in the morning the banner inscribed with the name of the dead is laid over the coffin and a little food is offered the dead, and after all have bowed and wept the casket is placed on two transverse poles and carried to the grave and set down directly over the grave but resting on the poles. A careful examination is made to see that the coffin will exactly fit the grave and then by means of a wide piece of cloth, let under the coffin, it is lowered to its last resting-place. As this is done great care is taken by the help of a compass to have the coffin lie in just the direction that has been determined upon. A piece of black silk is then laid over the coffin and above this a thin board. Lime is then [page 299] packed in the sides and laid above the coffin to a depth of two inches, after which the grave is filled even full with lime and earth mixed.

The form of a Korean grave plot is very fine. It is a question whether the shape and appointments of a Korean grave are not the finest in the world. The gentle southern slope of a hill is dug into and a platform made, the earth being formed into a curved bank on either side so that the grave proper lies in the hollow of a crescent. Then in front the soil is terraced down to the original slope of the hill. Nicely turfed and well taken care of, this grave is simply exquisite in its simplicity and neatness. Such a grave requires a space at least sixty feet square.

The chief mourner now takes his place on the first terrace below the grave and facing it, while behind him are ranged all the other mourners and friends. One of the mourners then announces to the spirit of the mountain that the deceased has now been buried here, and a little food and wine is set out for the delectation of said mountain spirit. The Chi-suk or memorial stone of which mention has been made is then buried at the foot of the grave. The Sin-ju or tablet is then brought out and one of the mourners takes a piece of paper and writes on it with white ink the name of the deceased together with his rank and also the name of the chief mourner. Announcement is made to the dead that the "Spirit Master" and the "Spirit Box" will be duly deposited in a safe place at home. The different epitaphs and elegies in praise of the dead are then recited. This finishes the service at the grave and the chief mourner taking the "Spirit Box," etc., returns to his home leaving behind only enough people to see that the earth is heaped high over the grave in a circular mound and carefully turfed.

For three years the *Sin-ju* is kept in the house, until the days of mourning are over, and then it is deposited in the *Sa-dang*. The "Soul-box" has played its part and after a few weeks is destroyed.

Beside the memorial stone at the grave it is quite common to set up beside the grave the stone image of a boy, a sheep, or a horse, while directly in front of the grave a smooth stone slab is placed, to be used in offering the annual sacrifices [page 300] of food to the dead. On the first terrace below the grave two stone posts may be set up, one on either side, to represent the approach to the grave.

Not infrequently the grave is dug a little to one side of the middle leaving room for the wife of the deceased to be buried beside him when she dies. In that case they both are covered by a single mound of earth.

Korean Products.

Sesamum

The first mention of Sesamum, or *gǎ* as it is called in Korea, is during the time of the Eun Dynasty (*) in China 1401-1154 B. C. At that time, we are told, sesamum oil was used to eat and to boil criminals alive. The latter use of it gives the reason why it came to be mentioned in history. The rapidity of the spread of the use of sesamum oil was next only to that of rice, and animal fat rapidly gave way to this product as an illuminant. Its use is said to have begun in Korea at the time of Kija but there is reason to believe that the *teul-gǎ* or "wild sesamum" had been long in use before that date. Tradition makes mention of it as far back as the days of Tangun. The wild tribes which rendered tribute to the great Ha-u-si (***) are said to have worn coats oiled with the wild sesamum oil. So there are two varieties in Korea, the cultivated and the wild sesamum. Of the wild sesamum only oil is made and it forms a very important commodity to the Koreans. With it they make the oiled paper with which all better class floors are covered, the universally used rain-

shoes, rain-coats and rain-hats are all protected by this oil. The Korean hat is immediately destroyed by rain and the rain-hat or hat-cover is always carried when the weather is threatening. This oil is used in almost all the fans produced in Korea, while tobacco pouches, umbrellas and many other useful articles require the use of this oil. Images of Buddha are commonly polished with it and until petroleum was introduced it was a common illuminant.

Of the cultivated sesamum there are two varieties, the black and the white. The oil from these is of a more delicate [page 301] quality and is used very often in foods and in medicines. It is also ground up into a meal and is called "Sasamum Salt" which is used as a sort of shortening in cakes. Of both the black and white they make candy and pastry. Of the black variety they make the little flat ebony-black cakes which we see so often hawked about the streets.

Sesamum oil is a prime necessity in every fairly well-to-do house. The greatest amount of it is raised in Kyŏng-geui Province, though of course it grows practically everywhere in Korea.

Buck-Wheat

Formerly buck-wheat was considered a mere weed but in the ancient days of the Angnang tribe which occupied the present Whang-hŏ Province it became a cultivated plant in the following manner. An old man was working in his field along whose edge grew some wild buck-wheat. The birds were eating it with such gusto that the old man gathered some of the seeds and ground them up. To his surprise they produced a flour similar to that of wheat and practically as good to the taste. The chief of the tribe learned of it and named the newly discovered cereal *mo-mil* or "corner wheat" because of the angular shape of the kernel. This is perhaps the first mention in history of anyone getting a corner on wheat.

Buck-wheat flour is used almost exclusively in the making of a sort of vermicelli which is the main ingredient of that favorite Korean dish, *kuksu*. It is one of the sights of Korea to see a native get an endless chain of *kuksu* started down his throat. He seldom "bites it off" till the bowl is empty. Coarser kinds of buck-wheat flour are used in making what is called "dog-bread" which is too good to feed to dogs but corresponds perhaps to the coarse rye bread so common in Europe. Buck-wheat today is raised most largely in this province and in Kang-wŏn Province though Pyŏng-yang is the traditional home of the Korean's beloved *Kuksu*.

Potatoes.

So far as we can discover the potato is indigenous to Korea. Its name *kam-cha* is from the Chinese but while the Chinese potato is the sweet variety the Korean is the genuine "Irish" potato. It is sometimes differentiated from the Chinese tuber by the name "chestnut potato" because of its supposed resemblance in shape and [page 302] texture to that nut. The use of the potato in Korea is very ancient but is confined to the mountainous districts of the east and northeast. It is considered a very lowly diet and is scorned wherever rice can be obtained. In a few prefectures such as Kim-sŏng and Whe-yang potatoes form the staple food of the people and rice can be found only at the inns whither it is brought with great difficulty for use in feeding travellers from the capital.

Turnips.

This humble vegetable, called *mu*, plays a most important part in the Korean larder, but it has never commanded the attention of the historian or the poet as have the staple cereals. We have no data whereon to base a statement as to whether it is indigenous or exotic but the fact that the Chinese turnip is generally red while the Korean is white might perhaps be taken as an indication that the Korean turnip is indigenous. It is used from one end of Korea to the other, generally in the form of a pickle. The insipidity of boiled rice has led, here as elsewhere, to the use of all sorts of condiments whereby to make it "go down." And of these various side dishes the turnip preserved in brine is the most common. It is also eaten raw when fresh, and occasionally is used in a soup. As a pickle it forms one of the forms of *kim-chi*. Cut in thin slices, dried and mixed with a salty sauce it makes another condiment called *Changa-ji*. Mixed with chopped shrimps and cayenne it is called *Chŭt-mu* or "milk turnip." From the ingredients it would seem to lack the mildness of milk.

The best turnips are grown in Kyŏng-sang Province where they sometimes attain a length of twenty inches and a diameter of four inches. These are brought to Seoul only for use in the palace.

Cabbage

This is a sort of cross between cabbage and lettuce but possessing neither the flavor of the one nor the delicacy of the other. Next to the turnip it forms the most important base of the ubiquitous *kim-chi*, the proximity of which is detected not by the eye alone. This vegetable is called *pŏ-chu* and the *kim-chi* made from it is rather more delicate than that made with turnips. Whatever else a Korean table may or may not contain it will always contain a bowl of *kim-chi* of one kind or the other. The [page 303] cabbage kim-chi, is used more in and about large centers like Seoul while in the country turnips are most used. At the present time both kinds are almost universally used in Korea. The best *pŏ-chu* is grown in and near the city of Seoul, though in P'yŏng-yang a very fine quality is grown.

Onions.

This vegetable is of such importance in Korea that it takes a leading place among the secondary food products. The Koreans believe that the onions grown north of the Im-jin River are of Chinese origin, having been introduced in very ancient times, while those grown south of that river are a native product. This is a reasonable supposition, for in very ancient times Northern and Southern Korea were completely separated from each other, the people of these two sections having an entirely different origin. And besides this, the northern and southern onions are very different; the northern is smaller and "stronger" than the southern. The northern onion is supposed to have originated at Ch'ong-yŭng (***) "Onion Pass" in northwestern China.

The onion is used by the Korean the year round. The seed is sown in the spring and while the plants are still very young some of them are pulled. The bulb itself is too small to be of much use so the tops are eaten; At this stage the leaves are about six inches long. Later a second stage is reached and at this time too the tops are eaten. A third stage produces a fair sized bulb. In the fourth stage the onions are dried for use in winter. In the fifth stage the onions, having sprouted in the late winter, are used until the new spring onions begin to grow.

They are never eaten alone, as with us, but are cut up and used as a flavoring with other food. In this way they form a necessary ingredient in a vast number of Korean dishes. In fact there are very few dishes in which they do not figure. The Koreans are well aware of the medicinal virtues of the onion and they believe that this vegetable is an antidote against many evil humors which float in the air. Onions are also used in certain medicines.

Cayenne.

The Koreans believe that red-peppers are never used in China. True it is that there is no Chinese Character for red-pepper. There is a Korean tradition that in ancient times the Chinese got hold of some red-pepper [page 304] seed but having no use for it they sent it to their fierce neighbors the Koreans hoping that the fiery pod might help to tame the wildness of the Korean nature. This is mere fancy but is firmly believed throughout the peninsula. The fact is that the red-pepper is a product of Southern Korea. The Southern Koreans were probably of far southern origin and it is not unlikely that their ancestors brought the seeds of this plant from the tropics. The very existence of this plant, and its universal use, would help to determine the fact of the southern origin of this people, for the red-pepper is essentially a tropical product. The Koreans value cayenne because (1) they believe it is an antidote against poisonous exhalations; (2) because it induces warmth in winter; (3) because it preserves food; and (4) because it prevents sickness from "high" fish or meat. The red-pepper grows best in Chŭl-la Province, the town of Sun-ch'on being celebrated as the place where the finest is grown.

One of the prettiest sights in Korea is that of the thatched roofs of country houses covered with the vivid red of peppers placed there to dry in the sun. Sometimes whole hill-sides are covered with them, spread out to dry; and are visible many miles away.

Review.

In the *New England Magazine* for June, Rev. W. E. Griffis, D. D., has an article on "Korea, the Pigmy Empire." It is profusely illustrated with reproductions of photographs most of which are familiar to residents of Korea but which are doubtless new to the readers of the New England. The article is written in the finished style of all of Dr. Griffis' work and touches upon geographical, historical, political, social, industrial and economic questions. Whatever comes from his pen is sure to be entertaining, while his familiarity with his subject vouches for the trustworthiness of his statements. We do not quite grasp the significance of the title of his article; for as Korea has an area equal to that of France and a population once and a half as great as that of Spain the [page 305] term "Pigmy" must be understood to refer either to Korea's intellectual or physical power. Dr. Griffis gives a careful description of Korea's geographical position and topographical structure but perpetuates that mistaken idea that the lake on Pak-tu San is the source of both the Amnok and Tuman rivers. He refers here again to the interesting tradition that Arab traders came to Southern Korea in the days of Silla. As we have pointed out before, there seems to be some difficulty in accepting this as historical, first because there is no mention of the fact in the very full records of Silla, second because, although an Arab geographer mentions Silla, we find in the Scriptures the name of Silla as a town somewhere in Syria; third because of the articles said to have been exported from Silla, Ginseng is a product of the north and has never been cultivated until within comparatively recent years; aloes and camphor have never existed in Korea and satin has never been manufactured here even in Korea's palmiest day's. The breed of Korean horses is extremely small and that Arabs should have exported saddles to Arabia seems quite beyond the bounds of reason.

In his descriptions of Korean customs, dress, etc. Dr. Griffis is specially interesting and true to life. His portrayal of particular phases of social life could not be improved upon. Now and then, however, we have to disagree with him; as, for instance, where he says: "Another phase of life is the skill of the burglar who becomes a sapper and miner, often removing without noise the foundation stones and getting up through the flue into the house." This is an extremely unusual method of house-breaking. In fact we have never before heard of it; but, upon inquiring, find that it is sometimes mentioned in Korean stories. It is, however, hardly true to life to say that this is a common occurrence.

The historical utterances of Dr. Griffis show careful research but it is a question whether historical and geographical names should be given according to Japanese spelling. There is no such place as Chosen, Chosŭn being

the proper term. Shinra never existed with that name, Silla being the proper name. No foreigner in Korea would recognize Päk-je under the Japanese pronunciation of Hiaksi. Neither the Chinese Gowli nor the Japanese Korai properly represents the Korean [page 306] name Koguryu. But all these are, of course, minor matters. Dr. Griffis' description of Korea's opening and her present political status is very brilliant and shows that he has watched with great care her metamorphosis from a hermit state.

This excellent article forms a striking contrast to that of Mr. Alfred Stead. It is as reliable and adequate as that was superficial and misleading; and this too in spite of the fact that while Mr. Stead visited Korea and described it as an eye-witness Dr. Griffis has never enjoyed that opportunity.

Odds and Ends.

A Government Stock Farm.

On the southern slope of Nam San not far from the South Gate there is a magnificent site for a grave, according to Korean ideas; but it has never been used because in the days of the founder of this dynasty, five centuries ago, the celebrated monk To Sun prophesied of this spot that if anyone should be buried there his family would be very prosperous for a time but at last the head of the house would be executed and his body cut in six pieces and sent about the country as warning against treason. When the question came up as to where the government should establish a stock-raising farm to supply animals for sacrifice, this spot was determined upon; for as the sheep and pigs raised here would be cut in pieces and sent away it would fit in well with the prophecy. This place is called the *Chon-sang-so* or "Office for keeping the animals."

Cave Feline.

"Beware the Cat" is the moral of the following anecdote which is vouched for by all the scrupulousness which characterizes the Korean story-teller. A man once had a pet cat which, as he was a bachelor, shared his bed and board. In this he was perhaps more fortunate than some of his married neighbors and he should have been willing to overlook certain small shortcomings in his feline companion. Like all Korean cats, this one had learned the fatal truth that stolen sweets are sweeter for the theft; with the result that one day she found a watery grave in the river at the hand of her irate master. The following day the [page 307] man took his fish-line and betook himself to the river's bank to fish. It was not long before he "got a bite" and landed a fine big fish. He took it home in triumph and prepared for a feast. The old woman who acted as his cook eyed the fish suspiciously and advised him not to eat it, but he would not listen. She made a tempting stew but still averred the fish was bad. He ate his fill but was immediately taken with awful cramps and fell to the floor in his death agony. From his mouth there came tufts of cat's fur, verifying too truly the old woman's suspicions.

The Goose that laid the golden Egg.

His name was Yi, which by interpretation means Plumtree. Now Mr. Plumtree was a Korean of a nomadic turn of mind. He spent his time wandering about the country seeing the sights and enjoying himself generally. He was not encumbered with superfluous wealth but he had enough to keep him on the road.

Having travelled over all the "eight provinces" he crossed the border into China and worked his way south till he approached Nanking, then the capital of China. One afternoon as he was approaching a village he saw a magpie seated on the cross-beam of a gateway but on coming near he found that it was only a painting of a magpie, but done so skilfully as to deceive the eye at a little distance. Wondering who the artist could be he called out to the gateman but instead of that a girl came out and asked what he wanted. The girl was the most beautiful he had ever met. He asked who the artist might be and she said, "I painted the magpie. You see, I am an orphan and have not enough money to pay the funeral expenses of my mother. So I painted the magpie hoping that someone might come along to whom I would sell myself as a slave for a single day and thus gain the necessary money to bury my mother."

Young Plumtree was a good-hearted fellow and pitied the girl so much that he then and there put in her hands all the money he had about him and told her to go into business and earn enough to bury her mother. Her gratitude exceeded all bounds for he had saved her from an awful fate. She took the money and Plumtree went on his way a beggar.

[page 308] A year later as he was waudenng about the streets of Nanking he met this same girl and she gladly told him that she had succeeded and that she would like to reward him; but the only thing she had was a screen on which was a magpie that she had embroidered. She told him to carry it home, put it in a closet and look at it *only once a day*. He wondered at this injunction but obeyed. Reaching home at last he put the embroidery away and would have forgotten all about it had not poverty driven him to think of pawning it. When he opened the box in which it lay he was astonished to see a little bar of silver drop from the beak of the embroidered bird. Was ever such a thing seen before! He took the money and bought rice and wood. The next day he looked again and another bar of silver rewarded him. And so it went on day after day until he was a very wealthy man. At last the time came for him to die and calling his son he told him the secret and charged him to look at the bird only once a day.

The boy promised to obey but after the three years of mourning were over he became a spend-thrift and forgetting his father's words began to take a peep at the bird two or three times a day. This made him reckless and one day he kept looking every few minutes all day long and each time was rewarded by a silver bar.

But the next day when he opened the box the bird looked tired and sick and instead of silver, tears dropped. The young man then remembered his father's words and was struck with remorse. That night a beautiful young girl came in his dreams and chided him for his folly and said his good fortune had flown. And so it proved, for when he went to see the bird the next day it was gone and the silk panel on which it was embroidered was a blank.

So Plumtree Jr. died of starvation.

Question and Answer.

Question, Why do Koreans prize so highly the old water-worn stones that we see in their gardens, placed upon pedestals?

[page 309] *Answer,* The Koreans suppose that some of these stones were originally clay through which ran the roots of a tree. In the course of time the clay hardened into stone and the roots died and fell away leaving those curious holes. For this reason they are monuments of great antiquity. A gentleman arranges a mound in his garden and on top plants one of these curious stones and the latter gives to the garden a look of extreme antiquity. If moss be growing on the stone or, better still, if a little pine tree be growing from a crevice in it, the value is greatly enhanced. A good specimen will bring anywhere from forty to two hundred dollars. Such stones are not considered beautiful but they are curious and interesting and stimulate the fancy. Many a Korean poem has been written about the Ko-sük (***) or "Ancient Stone" as it is called. One of the best of these compares a certain stone to Mu-san (***) a great mountain in western China which has twelve peaks. Addressing the stone the poet asks "Why, since Mu-san has twelve peaks, do you have only eight?" and the stone answers "Do you not see? I am using four of them as legs to stand upon." If the reader fails to see any poetry in this we will refer him to the original Chinese where he will perhaps find it.

The Korean fancy for the "Ancient Stone" is simply another illustration of the fact that the element, of the grotesque enters largely into his idea of art. The dragon, the phoenix, the fabulous tortoise or that hybrid monstrosity which, Polonius-like, is variously described as a dog or as a lion is the favorite motif in Korean art. Nature as she shows herself every day is not bizarre enough to awaken his enthusiasm. The Korean's art, like his literature, is filled with the uncouth, the fanciful.

Question, Can you tell us about the famous women of Korea, or do not Korean traditions bring the fair sex to the front?

Answer, We have before us now a book in which a very few (or, to be exact, 131) of the most famous women of Korea are portrayed. This will indicate how difficult it would be to do the subject justice in this department. We shall soon begin a series of articles on the famous women of Korea and we beg the questioner's patience until they appear.

[page 310] Editorial Comment.

It was with consternation that the foreign community in Korea learned of the illness of His Majesty, King Edward VII, and we shall await most anxiously the arrival of further news from London. Meanwhile preparations for the festivities which were to mark the coronation day have been postponed. We join with all others of whatever nationality in the earnest hope that medical skill will triumph and that King Edward will yet be enrolled in the glorious list of British sovereigns.

The fact of main importance during the month is the copious fall of rain on the 12th and 13th. Things were beginning to look very dark for the Koreans. Another week of dry weather would have been disastrous for the rice. The rain came most opportunely and has changed the whole aspect of things. It is thus that every rice-growing country is kept on the tenter-hooks every summer. Rains must come "just so" or else the whole system is upset. On Friday Koreans were in distress because it did not rain. On the following Tuesday they wore long faces and shook their heads and said, "If this rain keeps up it will mean disaster, for it will wash out the rice fields." In other words, to grow rice and be sure of a fairly steady success the farmer himself must have his hand on the spigot; but as things are not arranged that way, the Koreans have a good rice crop about once in three years. A magnificent crop of barley, which has already been harvested, together with full rice fields will put Koreans in an enviable position. There is always a market for their surplus product and it will mean a much freer circulation of money than we have seen for several years.

Has the time not come when the foreigners in Seoul will select some one of the many beautiful places within five miles of Seoul as a summer retreat? There is no place in the east that lends itself more perfectly to such a plan. It is this very wide range of choice which makes it hard to decide. The monasteries among the mountains back of Seoul are the only places at present where foreigners in Seoul can go and find accommodations. The monks hustle their Buddhist [page

311] paraphernalia out of sight and rent their buildings at very reasonable rates. But after all what is there to do in such a place? It is so high that during the rains it is a constant vapor bath and when the sun shines it is too hot to climb the steep paths. The time will come when Seoul will have its summer place in the hills just as Nagasaki has its Onzen or Kobe its Arima. The desirability of having a common place of rendezvous for the summer is very great. At present we scatter in all directions and live more or less like hermits during the summer but if we could have a common sanatorium we could enjoy the clean air of the country and at the same time have a much greater variety of amusement than we have now. Some would enjoy various kinds of meetings during summer if enough people could congregate at a certain place. A summer vacation should be a mental as well as physical rest, and a certain degree of social amusement would help materially toward that end.

The acceptance, by His Majesty, of the invitation to send a Korean government exhibit to the Louisiana Purchase Exposition shows a laudable determination to take advantage of an excellent opportunity to keep Korea in line with the other treaty powers. A failure to take part in this exposition would probably be interpreted as a failure to "toe the mark," though of course no power is in duty bound to exhibit. Such a country as Japan has much more at stake in such an exhibition than Korea and could expect to reap material benefits proportionate to the outlay, because America is a heavy importer from Japan. The benefit that Korea would gain from it is of another kind and yet no less real. The peculiar position which Korea holds in the Far East warrants her in seizing every opportunity to impress upon her sister powers the fact of her complete autonomy, for the more firmly this fact is established in the minds of those powers the greater will be the moral obstacles in the way of possible disintegrating elements. An ancient prophecy in Korea states that *when white pines grow in Korea all the territory north of the Im-jin river will go to the Tartar and all to the south of it to the Shrimp*. The shrimp is a term which for many centuries has been applied to Japan, because of a fancied resemblance between the shape of the Japanese islands and the shrimp. Now Koreans [page 312] are interpreting the prophecy by saying that the "white pines" are *telegraph poles* and that the concession for a railway from Seoul northward to one syndicate and another for a railway south from Seoul to Fusan to another is the beginning of the fulfillment of the prophecy. Of course this is fanciful, and yet it must be confessed that this interpretation is a rather clever one.

We believe that Korea can get together an exhibit that will do credit to her and we trust the matter will be pushed vigorously.

We have received a letter from a Japanese gentleman criticizing our attitude in regard to the attack on Bishop Moore and his party last month. He claims that the Bishop was to blame for the whole thing. Well, as the Bishop and his ricksha had merely crossed the railway embankment on the public highway, and as there was nothing to show that this was prohibited, we would like to know why he was under arrest at the hands of a Japanese coolie? Until this question is answered and the right of that coolie to violently detain the Bishop on a Korean public road is demonstrated, we decline to discuss the question. So long as our correspondent assumes that any Japanese coolie is provided with constabulary powers and can hold up an American citizen on the highway even for a single minute, there is no common ground for discussion.

The government cannot be too highly commended for the formation of a Board of Health in Seoul looking toward the taking of preventative measures against an outbreak of cholera in this country. It is all about us in China and in Japan and already the dread infection has attacked the frontier town of Eui-ju on the Yalu. It is hard to see how its spread can be confined to the northern border. We realize how difficult it would be to effectively quarantine any one town or district in Korea but the attempt itself would be a very laudable thing and would demonstrate at least the desire of the government to save the people from a recurrence of this awful scourge.

The appointment of a separate U. S. Consul-General in Korea in the person of Mr. Gordon Paddock is a recognition on the part of the American government of the growing importance [page 313] of American interests in Korea. A list of all the western foreigners in Korea would show that Americans far out-number any other nationality and a comparative estimate of the amount of western capital invested here would show the same thing. The last five years have seen a very rapid growth in American enterprise in this country. The opening of the mines at Un-san, the building of an electric railway and an electric lighting plant and the establishment of an agency of the Standard Oil Company are among the most striking material developments, while the rapid growth in the number of Christian missionaries and their establishment in many new points in the interior points to another important line of development.

News Calendar.

Gordon Paddock, Esq., by appointment of President Roosevelt and approved by the Congress, has been promoted to the position of United States Consul-General to Korea; in addition to the position he already held as Secretary of Legation. He took the oath of office July 1st.

The 14th of July, the great French holiday, was signaled by a reception at the French Legation which in spite of the very inclement weather was a brilliant affair.

Hon. John Barrett, Commissioner-general to Asia for the Louisiana Purchase Exposition to be held in St Louis, U. S. A., in 1904, arrived in Korea on the 11th inst. and was presented to His Majesty, the Emperor. From the Directors of the Exposition he presented the Emperor with an invitation to attend the Exposition in person and to appoint a commission to make a Korean Government exhibit. This invitation was engraved on a handsome plate of solid silver fourteen inches long by twelve inches wide. It is a counterpart of the piece of plate presented to the Emperor of Japan. The Emperor accepted the invitation and signified his intention to send an exhibit to St. Louis.

Kim Man-su, who has lately returned from Europe where he was Korean Minister to France, has been Appointed Minister to the United States.

Cho Keui-ha has been relieved of his position as Governor of North Kyŭng-sang Province. We have private advices from Tă-ku, the capital of that province, that never within the memory of living man has that province been so grossly oppressed as by this young man. His extortions are indescribable and his removal takes place just in time to save him from physical violence. But though he has resigned he is not yet [page 314] out of danger; the people of Ta-ku and the province say that he shall not go before he has paid roundly for the beatings and imprisonments which he has imposed upon men of wealth there. The native papers say that one day a gentleman came into the presence of this governor and the latter admired the man's hat and asked to see it. The man took it off and instantly the governor called for the guards and had the man bound and thrown in jail on the charge of having taken off his hat preparatory to attacking the governor's person. The result was a few more bags of rice in the governor's private store-house. Yi Hön-yong has been appointed governor in his place.

The prefect of Kim-p'o near Seoul remitted the taxes in his district because of great distress through famine but now that the Finance Department is using such stringent measures to force the prefects to produce the money the people of that district have made the utmost exertions and have raised the necessary amount to free their prefect.

The Famine Relief Bureau has announced that all Koreans in the County who have given a million cash from their private funds to aid the destitute will be given the honorary title of secretary of the Famine Relief Bureau while those who have given lesser sums will be given presents.

Yun Chi-ho, the Superintendent of Trade at Wonsan has sent a letter to the Foreign Office asking that the Chinese Government be asked to appoint a Consul to that port to look after their nationals who amount to upwards of 200.

The P'yŭng-yang Regiment which has come to relieve the Regiment that has been sent back north are being housed at the Independent Club house near the arch until barracks can be prepared for them.

Heretofore the Home Office has had charge of all business relating to Monasteries in Korea but now a Monastery Bureau has been established outside the East Gate at Wun-hung-sa which will have charge of all matters relating to Buddhism .

The rainy season opened with a small deluge on Saturday night the 12th inst. and for two days we were well-nigh under water. The rice fields in western Korea are all full and indications point toward a heavy crop. The river rose about fourteen feet. Great masses of drift wood and the debris of houses was swept down the stream. The bodies of animals floated down in considerable numbers. One man came astride of his roof calling lustily for help. Reports have already begun to come in of the accidents caused by the rapid rise of the water.

In spite of famine conditions last year two hundred ex-prefects, are to be deprived of their rank because the full amount of taxes has not been collected.

The memorial service to Rev. H. G. Appenzeller was held in the Chong-dong Church on Sunday the 29th of June and there was a very large attendance on the part of foreigners of all nationalities in Seoul. The biographical sketch of Mr. Appenzeller's career was delivered by Rev. W. C. Swearer. The memorial address was delivered by H. B. Hulbert. Hon. H. N. Allen, the U. S. Minister, followed with very [page 315] appropriate remarks. It is the universal feeling throughout Korea that in the death of Mr. Appenzeller Korea suffers an inestimable loss. Koreans of all ranks of society from the highest to the lowest have been hearty and sincere in their expressions of sorrow over this sad event.

The trial of fourteen Koreans arrested on the charge of conspiring to revive the Independence Club is evidently near at hand for they have been removed from the common prison to the jail connected with the Supreme Court.

A water-carrier of Sal-yim Dong near Chin-ko-gă in Seoul is in luck. In dipping for water in a neighborhood well he "got a bite" and drawing up his cord found that he had hooked a counterfeiting machine. Someone had evidently thrown it there to avoid complications. The Police Department rewarded the water-carrier with forty dollars.

The notorious governor of Whanghai Province, Yun Tŭk-yŭng, whom the people charged with such gross indirection,

has resigned and Yi Young-jik has been appointed in his place.

A report recently made from P'yŭng-yang to the Korean society in Tokyo shows how slowly the Koreans take up with changes in the monetary standard. According to this report there are still \$30,000 in copper cash in that city. Of nickels there are \$500,000 of copper cents \$3,000, of Japanese silver \$190,000 and of Japanese paper money only \$350. The first and last items are the significant ones, for copper cash has nearly disappeared from Seoul and paper yen are everywhere.

We note with pleasure the return of Misses Pash and Perry to the Home for Destitute Children in Seoul. This is a genuinely charitable institution and is deserving of the hearty support of both foreigners and Koreans.

Min Young-sun has secured property in the vicinity of Yong-tongp'o where the Seoul-Chemulpo and Seoul-Fusan Railways meet, with the purpose of opening a large trade market.

The name of the new Western Palace in P'yŭng-yang will be P'unggyŭng Kung (***) or the "The Palace of Plenty and Happiness."

Yi Kon-t'äk, the Judge of the Supreme Court, has resigned and Yi Yu-in has been appointed to the place.

The two parties who have taken opposite sides on the question of elevating Lady Om to the position of Empress have been silenced by Imperial order but another party has arisen whose idea is to urge that the Emperor choose an Empress from among the Korean peeresses.

The *Japan Gazette* informs us that at the time of the collision the Kuma-gawa Maru had forty-six passengers on board of whom eighteen are missing besides eight of the crew. One American, fourteen Koreans and three Japanese passengers were lost. It is stated that a "dense fog" was the cause of the collision.

The Home Office has appointed a boundary commission in the person of Yi Pom-yun who has started for the north to inspect the northern boundary.

Korean islanders off the coast of Chung-ch'ŭng Province are greatly distressed because they ignorantly suppose that the surveys of the [page 316] Japanese and the setting up of stones to be used as landmarks are a sign of war. Many have left their homes and sought security among the hills. The governor asks that messengers be sent from Seoul to assure these people that their fears are groundless.

A report on the output of native placer mines in South. P'yŭng-an Province gives the following figures as a year's output: From Sun-an, 20,000 ounces; from Suk-ch'ŭn, 600 oz; from Cha-san, 700 oz; from Anju, 700 oz; from Sŭng-ch'ŭn, 500 oz; from Yŭng-Wŭn, 200 oz; from Kang-sö, 100 oz; from Kang-dong, 30 oz; from Yŭng-yu, 200 oz; from Tuk-ch'ŭn, 50 oz; from Kä-ch'ŭn, 100 oz. From North Pyŭng-an Province the returns are as follows: From Yŭng-byŭn, 1,000 oz; from Sŭnch'ŭn, 15,000 oz; from T'a-chŭn, 1,000 oz; from Sak-ju, 1,000 oz; from Chŭng-ju, 100 oz; from Kwak-san, 100 oz; from Ch'ang-sŭng, 1,000 oz; from Eui-ju, 500 oz; from Ch'o-San 400 oz; from Kang-gye, 1,000 oz; from Pak-ch'ŭn, 200 oz; from Un-san, 200 oz; from Heui-ch'un 300 oz. In all the amount is 44,880 oz. On this amount the government tax is \$112,000.

The prefect of Pu-yŭ has given a large amount of seed rice to the people of his district in order to enable them to plant their rice fields.

The Foreign Office has paid the \$3,000 demanded by the Japanese as payment for floating wreckage picked up by Koreans and used for firewood. But the Foreign Office protests that the demand is illegal and says that such demands will not be complied with in future.

Those men who memorialized the Emperor, opposing the elevation of Lady Om to the position of Empress, have been arrested and thrown into prison.

Min Yŭng-ch'an, the Korean Minister to France and Belgium, arrived in Brussels on May 8th and copies of the ratified treaty were exchanged.

Yi Cha-gak, the Imperial Commissioner to the Coronation of King Edward VII, telegraphed for instructions as to whether he should remain in London till the deferred coronation should take place or whether he and his suite should return immediately. The government cabled him to return immediately.

The Surveying Bureau has sent out a call for young men to act as clerks and writers in connection with the important work of making out new deeds for all the landed property in Korea.

Americans are having difficulty in securing their treaty rights in Seoul because of the action of the government in arresting Koreans who act as agents for the purpose of buying real estate. The U. S. authorities have had to make strong representations in order to secure the release of such agents and the recognition of definite treaty rights.

The Russian Minister to Korea, A. Pavloff, is about to leave Seoul on furlough.

A Bureau for the equalization of weights and measures has been formed and it is intended to prepare an exact standard for different kinds of measures and arrange for its adoption throughout the country.

The Korean Society of Tokyo has estimated the amount of money [page 317] in circulation in Korea as follows. Copper cash \$6,000,000, nickels \$14,000,000, copper cents \$890,000, brass cash \$90,000, Japanese coins \$1,550,000, Japanese paper, \$870,000, Korean silver dollars \$530,000, Korean silver 30 cent pieces \$150,000. The Korean silver has probably all been withdrawn from circulation and hoarded.

In the severe wind storm that raged on the night of 18th inst. twelve Japanese fishing-boats were wrecked at Chemulpo.

Yi Kön-yung has gone to Peking to purchase a large quantity of edibles together with dishes and other things to be used at the celebration of the entrance upon the fifth lustrum of this reign, which takes place early in October.

A Korean named Yi Heui-ch'ul has taken a large amount of Korean goods such as screens, embroideries, tiger skins, pottery, decorated cabinets, etc., etc., to the United States, bent on trade.

Two hundred students of the Military school have been promoted to the grade of Captain.

Yi Seung-op has applied to the Department of Agriculture, Commerce, etc., for a permit to mine coal in Mu-an in Chulla Province, in the vicinity of Mokpo. It is said to be a fine anthracite.

Burglars set fire to and looted the house of a wealthy man in Chädong in Seoul on the 7th inst.

P'yüing-yang became so overrun with counterfeit nickels that the governor issued the order that anyone bringing counterfeit nickels through the gates of the city would be considered the counterfeiter and punished accordingly.

Four hundred dollars' worth of newly printed postage stamps were recently lost at the new mint near Yong San and all the officials connected with the mint are to undergo examination.

A Japanese claims that the government cannot grant a permit to a Korean to mine coal at Mu-an, on the ground that the prefect of Mu-an has already granted him the concession. It will remain to be shown that a country prefect can make such a concession.

An interesting discovery was made by some Korean coolies who were bringing down bags of grain from Whang-hä Province for some Japanese. The bags were abnormally heavy and at last one of the coolies made an examination and found a large package of counterfeit nickels in the middle of the grain. They reported the matter to the customs authorities at Chemulpo and the grain was seized. The counterfeiters made good their escape.

Ten Chinese fishing boats that came within the prescribed limits of the Korean coast have paid each a fine of ten dollars.

The government telegraphed the Korean Minister in Tokyo to secure the return to Korea of Yun Ch'i-o the cousin of Yun Chi-ho of Won san. This was not on any charge of wrong-doing but because the government desired to ask him some questions.

A man in Tük-won (or Won san) sent a letter to the Bureau of Ceremonies complaining that some men had desecrated the grave of Ik-jo Tã-wang, an ancestor of the founder of this dynasty, by cutting thirty [page 318] pine trees near it and by burying a body in the vicinity. The government deprived the Governor of the province Sö Chüing-soon and the Superintendent of Trade Yun Ch'i-ho of their rank. Yun Ch'i-ho replies that this is something that occurred nine years ago, that the bodies were buried further than the prescribed limit of 630 paces from the royal grave and that the men who cut the trees have been punished long ago. He refuses to accept any responsibility, as the affair was settled long ago by a former incumbent. The government thereupon exonerated both the Governor and the Superintendent of Trade and censured the men who were evidently bent upon getting these two officials into trouble.

Work on the North-western Railway has been suspended for the summer but it is said that work will be resumed in the autumn.

In reply to the request of the Japanese merchants that the restrictions to Japanese emigration to Korea be removed the Japanese government is said to have replied that the securing of passports to Korea will be made very easy and that if there is any sudden necessity a passport will not be required. It is a well-known fact that Japan does not send the best elements of Japanese society to Korea. In fact it has been Korea's standing complaint that questionable characters have been allowed to come to Korea who by their treatment of Koreans have helped to intensify the national and traditional prejudice of Koreans against the Japanese, to the great detriment of harmonious relations between the two countries. If, therefore, the above statement is true, as reported, it cannot but prove hurtful both to Korea and to Japan.

Sim Sun-t'äk, Cho Pyung-se and Yun Yong-sun have been honored with the *Kwa-jang* which means the privilege to sit in the presence of His Majesty or to come into his presence staff in hand.

The government has determined to call to Seoul a body of troops from Tã-ku, Kang-wha, Wün-ju and Chün-ju in the same manner as heretofore they have been brought from P'yüing-yang. This means a much greater concentration of the Korean army at the capital.

A portion of the "Old Palace" or Ch'ang-dük Kung, called OngPu-yü-dong, is to be repaired with a view to having certain festivities there in connection with the celebration of the beginning of the fifth decade of the reign, which is to be held this autumn.

Lately, gold coins have been minted at the Government Mint at the rate of \$20,000 a day. In all some \$2,000,000 worth have been minted.

The government has ordered the discontinuance of all tolls on boats running on the Nak-tong River in the South.

J. L. Chalmers, Esq., and Mrs. Chalmers are arranging for a handicap tennis tournament to be held soon in Seoul. There are to be three classes, gentlemen's singles, gentlemen's fours and mixed fours. We trust that this will mean a revival of tennis in Seoul, as it is by all means the best and most available form of out-door sport that has ever been attempted in the capital. If it should lead to interport tournaments the stalwart players of Chemulpo would have an opportunity to increase their already formidable reputation.

There have been two fatal cases of cholera in P'yüing-yang. It is [page 319] evidently travelling southward with great rapidity. The Board of Health which has lately been formed in Seoul is printing a circular instructing the people how to escape the dread disease, or having contracted it how to combat it. If all would take the necessary precautions it would not be long before the disease would die out.

In the port of Kunsan there are about 1,100 Japanese residents. This port is evidently growing in importance. It is the outlet for the rich produce of Ch'ung-ch'üing Province.

Col. Kim Wün-gye in Ham-gyüing Province writes to the Palace War Office saying that as the thirty border guard stations have been doing such good work for the past three years it is advisable that the Emperor recognize these faithful services by substantial rewards.

A fine piece of irony is found in a telegram from Ta-ku in the name of a number of so-called gentlemen who assert that the notorious rascal who has just resigned the governorship of that province is a model of magisterial dignity and that his rule has been beyond reproach.

Native reports say that Russian agents are buying cattle in Hamgyung Province and sending them to Siberia at the rate of 10,000 a year the average price paid being \$38 a head.

Om Sük-cho, lately secretary in the Home Department, has been banished for ten years to Ch'ul Island off Whang-hã Province for having buried a body near the Queen's Tomb.

Philip Gillett, the Secretary for Korea of the U.S. Young Men's Christian Association, has lately returned from a Y. M. C. A. Convention in Shanghai.

Mr. Sands, Adviser to the Household Department, has gone to P'yüing-yang to see enforced the regulations adopted by the Board of Health. A determined fight is to be made against the spread of cholera. It may not be possible to stamp it out entirely this season but a campaign of education will result in much good and many lives will be saved. We wish Mr. Sands all success in this important matter.

In response to the united opposition of the Foreign Representatives to the closing of the thoroughfare through Chong-dong, the Foreign Office has replied that the difficulty may be obviated by the building of a viaduct from the palace to the grounds formerly occupied by the German Consulate. This would afford private access from the palace to the newly

acquired property across the street and still leave the street itself open to traffic.

Hong Pong-san in Seoul lost an eight year old daughter early in the month and could find her nowhere. A boy of seven years in the neighborhood was enticed into Hong's house and by gifts of fruit and candy was wheedled into saying that his mother had stolen the girl. Hong sent and seized the woman and tortured her cruelly and she promised to find the girl if Hong would give her three days to do it in. As soon as she was released she informed the police and Hong was arrested and will get ten years in the chain-gang for torturing the woman.

The newly appointed governor of North Kyung Sang Province, realizing the difficulties before him in view of the execrable oppression [page 320] practiced by his predecessor, has asked four times to be released from the position. He has not yet gone down to his post.

Mr. Kato, who came to Korea recently to occupy the position of Adviser to the Household Department, has been made Adviser to the Department of Agriculture, Commerce and Public Works. There can be no doubt that there is here a wide field for the exercise of his undoubted ability.

Native papers state that Japanese subjects have seized rafts of lumber in the Yalu River and the Korean authorities ask the Japanese Representative to adjust the matter.

Kim Ch'un-gyŭng has gotten together a company of men to memorialize the throne, requesting that a monument be raised in honor of Yi Yong-ik for his valuable services.

On July 2nd Rev. E. C. Sharp of Seoul and Miss Howell of P'yungvang were married at the residence of Dr. C. C. Vinton. Rev. F. S. Miller officiated. During the festivities which followed the bride and groom slipped away so quietly that no one had an opportunity to throw any rice or old shoes. The company voted to forgive the guilty parties owing to their youth and inexperience.

Rev. and Mrs. D. A. Bunker are absent on a trip to Peking and Shanghai.

We are glad to learn that the Presbyterian Mission has secured a site for their new hospital outside the South Gate. Mr. Gordon, the architect, has returned from China and we hope that rapid progress will be made.

There are persistent rumors of Japanese soldiers landing on Kokeum Island off Kunsan.

[Page 321] Korean History.

These were said to be kept at Heung-ch'ŭn monastery at Song-do. King Se-jong replied that there were no such jewels in the peninsula. He ordered the discontinuance of the custom of building monasteries at the graves of kings, and the people were commanded not to pray to Buddha in behalf of the king. The great expense incurred in providing for the huge stone that covered the sarcophagus of a king made him change the custom and it was decreed that thereafter four smaller ones should be used instead of the one great one. One of his most statesmanlike acts was to decree that every in the fourth year of his reign, his father died. It is said that at the time of his death there was a severe drought, and on his deathbed he said, "When I die I will go and ask Heaven to send rain," and the story goes that on the very day he died the welcome rain came. To this day it is said that it is sure to rain on the tenth day of the fifth moon, and this is called the "T'ŏ-jong rain." We see that under that father's tutelage he had continued the policy of reform, but what he had done was only the beginning. The law was made that if a prefect died the prefects along the road should furnish transport for his body up to the capital. The eunuchs were enjoined not to interfere in any way with the affairs of state. The term of office of the country prefects was lengthened, owing to the expense entailed upon the people by frequent changes. It was made a crime to delay the interment of a corpse simply because the geomancers could not find an auspicious spot for the burial, and all geomancers' books were ordered burned. Every adult male was required to carry on his person a wooden tag bearing his name. This was for the purpose of identification to prevent the evasion of taxes and of military service. It is but right to say that this law was never strictly carried out. Korea has always suffered from the existence of armies on paper. The king edited a book on agriculture telling in what districts and in what kinds of soil different species of grains and vegetables would thrive best. He paid attention to penal laws as [page 322] well. Beating was to be administered on the legs rather than on the back; no murderers were to be bound in prison who were under fifteen years or over seventy; no prisoner under ten or over eighty was to suffer under the rod; even the king's relatives, if guilty of crime, were not to be exempt from punishment.

These important reforms occupied the attention of the king up to the year 1432, the fourteenth of his reign, but now the border wars in the north claimed his attention. At this time the wild tribes across the Ya-lu were known under the collective name of Ya-in. These savages were ravaging back and forth across the border, now successful and now defeated. King Se-jong decided that the peace of the north was worth the outlay of some life and treasure; so, early in the year 1433 an expedition under Gen. Ch'oé Yun-dok crossed the Ya-lu in six divisions, each consisting of a thousand

men or more. These had agreed to make a common attack on Ta-ram-no, the stronghold of the robbers, on the nineteenth of the fourth moon. This was successfully done with the result that 176 of the enemy were left dead, and 236 captives and 270 head of cattle were taken. All of this was at the cost of just four men.

The northern portion of Ham-gyŏng province was as yet but sparsely settled, and reports came in that the Ming people were coming in great numbers and settling there; so the king felt it necessary to do something to assert his rights. A great scheme for colonisation was made and people from the southern part of the province were sent north to occupy the land. But there were two powerful Yu-jin chiefs across the Tu-man river who were constantly crossing and harrying the people along that border line. These were Ol-yang-t'ap and Hol-jaon. It was not until the year 1436 that they were really silenced and then only after repeated and overwhelming victories on the part of the Korean forces. During these years thousands of people from the southern provinces were brought north by the government and given land in this border country.

About this time a Japanese named Chŏng Seung was Daimyo of Tsushima. He sent fifty boats across to the Korean shore and the trade relations were revived which we may feel sure had been sadly interrupted by the long period of piratical [page 323] raids. The government made these people a present of 200 bags of rice and beans. Sixty "houses" of people also came from that island and asked to be allowed to live in the three ports, Ch'ep'o, Yŏm-p'o and Pu-san-p'o. The king gave his assent and from that time until about the present day, with only temporary intermissions, the Japanese have resided in one or other of these three places, although Pu-san (Fusan) has always been the most important of them. In the year 1443 the custom of giving the Daimyo of Tsushima a bonus of 200 bags of grain a year was instituted. The number of trading boats that could come was strictly limited by the Korean government to fifty, but in extreme cases where sudden need arose through piratical raids or other cause the number could be increased. This custom continued without interruption until 1510.

The most striking feat that King Se-jong accomplished and the one that had the most far-reaching and lasting effect upon the people was the invention of a pure phonetic alphabet. This alphabet scarcely has its equal in the world for simplicity and phonetic power. He was not the first one to see the vast disadvantage under which the people labored in being obliged to master the Chinese character before being able to read. We will remember that in the days of Sil-la the scholar Sŭl-chong had invented a rough way of indicating the grammatical endings in a Chinese text by inserting certain diacritical marks, but this had of course been very cumbersome and only the *ajuns* or "clerks" were acquainted with it. Another similar attempt had been made near the end of the Koryŏ dynasty but it too had proved a failure so far as general use by the people was concerned. King Se-jong was the first man to dare to face the difficulty and overcome it by the use not of modifications of the Chinese characters but by an entirely new and different system, a phonetic alphabet. It can scarcely be said that he had the genius of a Cadmus, for he probably knew of the existence of phonetic alphabets, but when we remember that the Chinese character is considered in a sense sacred and that it had been in use in the peninsula exclusively for more than two thousand years we can place him but little lower than the great Phoenician.

Korean histories are almost a unit in affirming that the [page 224] alphabet is drawn from the Sanscrit and from the ancient seal character of China. Where then did King Se-jong have access to the Sanscrit? Some have argued that his envoys came in contact with it at the court of the Emperor at Nanking. This is possible but it is extremely unlikely that they gained such a knowledge of it in this way to make it of use in evolving their own alphabet. On the other hand it is well known that the monasteries of Korea were filled with books written in the Sanscrit or the Thibetan (which is an offshoot of the Sanscrit) character. It is believed by some that Buddhism was entirely crushed in the very first years of the dynasty, but this is a great blunder. Buddhism had begun to wane, but long after the end of King Se-jong's reign it was still the predominant religion in Korea. Most of the officials, following the lead of royalty, had given it up, but the masses were as good Buddhists as ever. The probabilities are therefore overwhelming that when the histories refer to the Sanscrit they mean the Sanscrit contained in these Buddhist books and which had been a common feature of Korean religious life for centuries.

Comparison reveals the fact that the Korean consonants are mere simplifications of the Sanscrit consonants. On the other hand there are no similarities between the Korean and Sanscrit vowels. King Se-jong's genius lay in his recognition of the fact that the vowel lies at the basis of articulate speech, and in this he was in advance of every other purely Asiatic alphabet. Each syllable was made up of the "mother and child" the mother being the vowel and the child being the consonant. If we examine the ancient seal character of China with a view to ascertaining the source from which the Koreans drew their symbols for the vowels we shall find at a glance that they consist in the simplest strokes of those ideographs. Every Korean vowel is found among the simpler radicals of the Chinese. What more need be added to prove that the statements of the Korean histories are correct?

In this work the king made use of the two distinguished scholars Sin Suk-ju and Sŏng Sam-mun. Thirteen times the latter was sent with others to Liao-tung to consult with a celebrated Chinese scholar Whang Ch'an, who was in banishment in that place. For the prosecution of this literary plan and [page 325] the work growing out of it the king erected a separate building in the palace enclosure. There he caused to be compiled and printed the dictionary of the Korean language in the new alphabet which was called the *on-mun*. This celebrated dictionary is called the Hun-min Chong-eum.

King Se-jong died in 1450 and was succeeded by his son Hyun whose posthumous title is Mun-jong Kong-sun Tāwang. His brief reign of two years is a good sample of what Confucianism will do for a man if carried to excess. Upon his father's death he refused to be comforted and neglected the necessary precautions for preserving his health. Long nights he lay out in the cold thinking that by so doing he was showing respect for the memory of his father. Such

excesses joined with the lack of a proper diet soon made it clear that his health was permanently undermined. This was a source of great anxiety to the officials and to the people, for the heir to the throne was a young boy and the king's brother, Prince Su-yang, was a powerful and ambitious man. The king himself entertained grave fears for his son and shortly before he died he called together the leading officials and made them solemnly promise to uphold the boy through every vicissitude. Then he turned to the wall and died.

Chapter II.

Tan-jong becomes king... "The Tiger".... conspiracy... king's uncle virtual ruler... sericulture encouraged...king abdicates... people mourn...king banished... a royal captive's song... king strangled... the usurper's dream...character of the new king.... reforms.... trouble with the emperor.... policy in the north....more reforms...official history of the land...medicine...hostility to Buddhism...king's concern for the people...army cared for.... literary work... a standing Buddha... a voluminous work . . . dangerous rebellion in the north....emperor pleased... king retiresGreat Bell hung.... The *Pyo-sin*... a new king... foreign relations....Buddhists driven from Seoul....examinations....convents broken up... war against Buddhism... a termagant... a prosperous land...law against the marriage of widows... military operations in the north....celebrated history written....king reproved... a foe to Buddhism....reform in music.

[page 326] It was in 1452 that king Mun-jong died and his little son Hong-wi ascended the throne. The title of the latter is Tanjong Kong-eui Tǎ-wang, and of all the kings of Korea, whether of this dynasty or of any other, his fate is the most calculated to excite the pity of the reader.

His uncle, Prince Su-yang, was a bold, unscrupulous man with whom natural affection did not affect the balance by a feather weight. He was at the head of a powerful faction and it was only the jealous vigilance of the Prime Minister, Kim Chong-so, that the boy ever came to the throne at all. The people said that "The Tiger" must be killed before the boy could come to his rights. Prince Su-yang saw that the people were with the young prince to a man and he knew that he must brush from his path these powerful friends of the young king before he ever could come to the throne himself. To this end he conspired with Kwūn Nam, Han Myongwhe and some thirty others. The Prime Minister was the first object of attack for he was the most strenuous supporter of the king. Prince Su-yang, in company with one Im Un, armed with iron bludgeons, went to the house of the Prime Minister and there the former feigned to have lost one of the wings from his palace hat and asked the Minister to lend him one for the day. The Minister could not refuse and sent his little son to bring one, but ere the lad returned the father was laid dead by a blow from the bludgeon in the hands of Im Un. The prince then hastened to the palace and told the boy-king that the Prime Minister had been conspiring against the government and so it had been necessary to put him to death. Boy though he was, King Tanjong saw straight through this falsehood and his first words were, "I beg of you to spare my life." From that moment all power slipped from the hands of the king and the Prince Uncle was virtual ruler of the land. Placing heavy guards at the palace gates, he sent messengers summoning the king's best friends, and as soon as they appeared they were cut down. In this manner Whang Po-in, Cho Keuk-gwan, Yi Yang, Yun Cho-gong and Min Si were killed. Besides these many others were banished, so that soon the court was deprived of almost every supporter of the king except the aged Sung Sam-mun who was such a venerable man and held in such esteem by the whole nation that [page 327] even this bold prince did not dare to lay hands on him. This done, Prince Su-yang began to center in himself all the high offices of the realm and became an autocrat, dispensing offices and regulating the affairs of the country according to his own ideas. Yi Cheung-ok, the governor of Ham-gyūng Province, was a strong supporter of the king and so, though far from the scene of this intrigue, emissaries were sent who murdered him in cold blood.

The only important act of this short and unfortunate reign was the encouragement given to sericulture. The young king sent large numbers of silk worms to various districts and rewarded those who did well with them and punished those who made a failure of it.

All the time the wily prince had been urging upon the king the necessity of abdicating in his favor. We know not what threats and cajolery were used, but true it is that early in 1456, after all the other uncles of the king had been banished to distant parts to get them away from the person of the king, that unhappy boy, as yet but fifteen years old, bereft of every friend he had ever known, hedged in by the threats of his unnatural uncle, finally called the officials to a council and repeated the lesson he had been undoubtedly taught. "I am too young to govern the realm rightly and I desire to put the reins of government into the hands of my uncle Prince Su-yang." As in duty bound they all went through the formality of demurring at this but the king was firm and ordered the seals to be handed to the prince. Among these officials there were two who looked with disfavor upon this. They were Pak P'ang-yun and Sung Sammun. The former stepped forward as if to give the seals to the prince, but when they were once in his hands he made a dash for the door and tried to throw himself into a lotus pond. Sung Sam-mun caught him by the garments and whispered in his ear, "Wait, all this will be righted, but we must live to see it done." So the young king Tan-jong stepped down from the throne. The usurper is known by his posthumous title Se-jo Hye-jang Tǎ-wang.

After King Tan-jong had abdicated he was held under strict surveillance in the palace and was practically a prisoner. It is said the people congregated at the Great Bell in the [page 328] center of the city and wailed over this fulfillment of their worst fears.

But the dethroned king was not left entirely without help. Six of the officials conspired to assassinate the usurper at a dinner given to a Chinese envoy, but someone betrayed them to him and they were seized, tortured with red-hot irons, decapitated and dismembered. These six men were Pak P'ǎng-yūn, Sūng Sam-mun, Yi Gǎ. Ha Wi-ji, Yu

Sŭng-wŭn and Yu Eung-bu. Their wives, parents and children perished with them.

Chŏng In-ji, one of the new king's creatures, memorialized the throne as follows:—"All this difficulty arose about the ex-king. He should therefore be put to death." This was rather more than the king dared to do but the unfortunate boy was banished to Yong-wŭl in Kang-wŭn Province. His brother Yu was also banished at the same time. The banished king lived beside a mountain stream and is said to have sung this plaintive song to it:

A long, long road, a long good-bye. I know not which way to turn. I sit beside the stream and its waters, like me, mourn.
And together we weep without ceasing.

At last when the time seemed ripe, another of Tan-jong's uncles memorialized the throne urging that the banished boy be put to death so that there might be no more cause for conspiracy on the part of any of the officials. With apparent reluctance the king gave orders that Gen. Wang Pang-yŭn be detailed to go and administer poison to the boy. When that official arrived at the place of banishment his hardihood, failed him and instead of giving the boy the poison he prostrated himself before him. The ex-king exclaimed, "What brings you here?" but before answer could be given a man named Kong Sang came up behind the banished king and strangled him with a cord. The story runs that as the murderer turned to leave the room blood burst from his ears, eyes, nose and mouth and that he fell dead beside the body of his victim.

The few palace women who remained in the suite of the banished king threw themselves into the stream and perished. The body of the young king would have remained unburied had not a man named Om Heung-do taken pity on the [page 329] murdered boy and buried him in Tong-eul-ji. The night the boy was murdered the usurper dreamed that the dead mother of his victim came from the grave, and, standing beside his couch, pronounced the following malediction: "You have stolen the throne and killed my son. Your's too shall die." It is said that when he awoke he found that the prophecy had already been fulfilled. He therefore dug up the bones of this prophetess of evil and scattered them upon the water of the river.

Tradition says that the next seven magistrates who were appointed to the district where this foul murder was perpetrated died on the very night of their arrival. The eighth made it his first duty to go to the grave of the murdered king and sacrifice before it and write an elegy upon him. From that time there was no more trouble.

In spite of the way in which King Se-jo obtained the throne he is not held in ill repute among the people of Korea. The unpardonable crime which attended his usurpation of the throne augured ill for the reign, but the truth is there have been few kings of the dynasty who have done so much for the advancement of the interests of the people as this same Sejo. Tradition says that when a boy he was looked upon with wonder because of his skill with the bow, and he used to climb the mountains blindfold where others dared not follow with open eyes. One story tells how once, when he went to China with the embassy, eight elephants that stood before the palace gate knelt as he approached, thus foretelling his future greatness. He was a temperate man and hated luxury and effeminacy. He would not use gold upon his table and when his little son asked for a silver cup it was refused him.

He took up the policy of reform at the very point where his father, King Se-jong, had laid it down five years before. He established pleasant relations with the people of the Liu Kiu islands and of the wild northern tribes, by treating their envoys with special attention. Those who were obstinately unfriendly he crushed; with a heavy hand. Among the latter was an able chieftain, Yi mah-su, who had formerly lived in Seoul and had married a Korean woman but later had fled back to the Yu-in tribes and raised the standard of revolt. The Korean generals were in some trepidation on this account [page 330] but Gen. Sin Suk-ju marched against him and soon drove him back to his retreat.

By giving rank to a man of the Keuni-ju tribe in Manchuria without the previous permission of the Emperor the king came near getting into serious trouble with his suzerain, but as it was a first offense it was overlooked. The Emperor sent word however that a repetition of the offense would bring down upon the king serious trouble.

The power of the central government was but weakly felt along the northern border and so the king paid special attention to that portion of the country, founding prefectures all along the north-eastern border. It was doubtless because of this active policy that the Yŭ-jin tribe came the following year and swore allegiance to Cho-sŭn. Among the reforms which were effected during the early part of this reign the following suffice to show the energy and wisdom of this king Se-jo. Fruit trees were planted in the palace enclosure so that the people might not be burdened with the duty of providing the king's table with fruit. Mulberry trees were planted in all available places in the grounds of the different government offices, and even in the palace, where the queen engaged in weaving, together with the palace women. Dress reform was carried on to the extent of shortening the skirts of women's dresses so that they could be more easily distinguished from men in the street. A school was founded for the study of the Chinese vernacular. The criminal court was ordered to present the king each month with a written account of its proceedings. The king saw in person every official who came up to Seoul from the country on business. A hospital was founded for the dispensing of medicine for indigestion.

These were but the beginning of his reforms. He punished at one time over a hundred prefects who had been oppressing the people. The palace inclosure was sown with grain when there was prospect of scarcity. In this reign we find the first reference to the Kuk-cho Po-gam or the official annals of the dynasty. The great bell which hangs in the center of the city of Seoul today was cast in his reign and hung at first outside the South Gate. A medical government bureau was founded and medical works were published. The king [page 331] was actively interested in military matters and called together all the soldiers who could wield a bow of 120 pounds weight. This was with a view to the invasion of the territory of the troublesome wild tribes of the north. A census of the people was taken for the purpose of making

army estimates, and during the whole reign the soldiers were practiced in sham fights both in the palace enclosure and outside the city walls. His attitude toward Buddhism was one of distinct hostility. One of his earliest edicts was that no monk should attend or pray at a funeral. He invented the use of the split bamboo as a sign between himself and the general upon the field. He kept half and the general kept the other half and if it was necessary'' to send a messenger he would take the piece of wood, which, if it fitted the piece in the hands of the receiver of the message, showed that the messenger was properly accredited. He seems to have been much concerned for the welfare of the people for we find that in the fourth year of his reign he caused the publication of a book on weaving and had it extensively distributed among the people, together with another on military matters and another still on women's manners.

King Se-jo was the first of the descendants of the great Tā-jo to observe carefully the precept laid down by the founder of the dynasty -namely, to take good care of the army; this is evinced by the fact that at one time he distributed large quantities of medicine among the soldiers on the northern border and made generous gifts of land to the troops, thus fostering the military spirit among the people. As a result we see them successful on every side. The tribe of Ol-yang-hap was destroyed, the tribes of I-man-ju, Ol-jok-heup and Yan-ba a-gan came and swore allegiance.

In his fifth year he codified the laws and published them. He also extended his medical work and published a book on veterinary surgery, and he published works on astronomy, geology, music, writing, the signs of the times, agriculture, live-stock, foreign relations and arithmetic. In other words this versatile man was actively interested in military, political, social, scientific and artistic matters and caused books to be written about these subjects for the enlightenment of the people.

It is said that in 1465 he caused the erection of a monastery [page 332] in Seoul but he made the Buddha a standing one rather than a sitting one. Evidently he had little faith in the inanity of the sleepy sitting Buddha, who with folded hands let the years slip by unheeded. He wanted something more lifelike. So he set the Buddha on his legs. This image was carried through the streets at periodic intervals accompanied by a crowd of musicians and monks. A Japanese envoy was horrified at what he called sacrilege and foretold that it could not endure. He was right, not because the Buddha had gotten on its feet but because the people of Korea had begun to cast off the shackles of Buddhism and, following in the wake of the court, were learning to take advantage of their emancipation. This making of a standing Buddha and the occasional festivals seem to have been more by way of sport than through any serious intentions on the king and this in itself, accounts for the speedy down fall of the custom. Its novelty, which was all it had to recommend it, soon wore off.

In 1467 he ordered the two monks Sin Mi and Chuk Hūn to cut wooden blocks for a book to be called the Tā-janggyung. The love of exaggeration in the Korean temperament finds play in the statement that this book contained 8,888,900 pages. The historian evidently did not have his abacus at hand, for he continues by saying that each of the fifty volumes contained 7,078 pages, while the above figure would require 167,778 pages to the volume.

The last year of King Se-jo's reign, 1468, witnessed a serious disturbance in Ham-gyūng Province. A man named Yi Si-a gathered about him a strong body of soldiers and sent word to Seoul that it was simply with a view to defending his district from the incursions of the northern barbarians. The provincial general went in person to investigate, but he was murdered by the followers of Yi Si-ā who were aided by a courtesan who occupied the general's room with him and who at dead of night opened the window and gave ingress to the revolutionists. A messenger, Sūl Kyūng-sin was then sent to Seoul to say that the general had been killed because he had been conspiring against the king. At the same time the king was asked to make Yi Si-ā the general of the northeast. This man told the king that the three Prime Ministers were implicated in the plot against him. The king was suspicious [page 333] but did not dare to let matters progress without investigation. He put the Prime Ministers in prison and at the same time raised a large army to go and oppose the too ambitious Yi. Generals Yi Chun, Cho Sūk-mun and Hū Chūng were put in charge. The last of these three was one of the great soldiers of Korea. Tradition says that he was of gigantic stature, that he ate a bag of rice a day and drank wine by the bucketful. A doughty man indeed, at least by the trencher. But his feats on the battlefield were commensurate with his gastronomic prowess for we are told that the sight of his face struck fear into the stoutest enemy.

This army found the enemy before Ham-heung whose governor they had killed. The royal forces soon had the enemy on the run and at last brought them to bay on Mannyang Mountain which projects into the sea and is impregnable from the land side. The royal forces took boat and stormed it from the sea while part of the force engaged the enemy from the landward side. The head of Yi Si-ā was taken and forwarded to Seoul. In this fight it is said that Gen. Hū Chūng found his sword too small, so throwing it aside he tore up by the roots a pine tree twelve inches in girth (?) and swept all before him with this titanic weapon. Of course the king then set free the three Prime Ministers and confessed his mistake.

The emperor called upon Korea to help in the castigation of the Keum-ju tribe beyond the Ya-lu, so the king sent a large force and accomplished it without the help of Chinese arms. Having destroyed the tribe the Korean general cut a broad space on the side of a great pine and there inscribed the fact of the victory. The emperor was highly pleased and sent handsome presents to the generals engaged.

This same year the king resigned in favor of his son and retired to a separate palace to prosecute a line of study in which he was greatly interested, namely the art of estimating distances by the eye, a subject of importance to all military engineers and one in which Napoleon Bonaparte is said to have been an adept. But before the end of the year he died.

His successor Prince Hā-yang, is known by his posthumous title Ye-jong Yang-do Tā-wang. He was so young at [page 334] the time that his mother acted as regent. During the single year 1469 that this king reigned the Great Bell

was brought into the city and hung at the central spot called Chong-no or "Bell Street." He also made the law that the palace gates should never be opened at night unless the one so ordering showed the royal signet or token, called the *su-gŭl*. This was a round piece of ivory half an inch thick and three inches in diameter with the word *sun-jun* on one side and the king's private mark on the other. To it are appended straps of deer skin and it is used when the king wishes to accredit a man to a certain work. The mere showing of this is accepted as the royal command. It is commonly called also the *pyo-sin* "The Sign to be Believed."

This reign saw the division of the city into north, east, south, west and central districts. It also saw the promulgation of the *Kyŭng-guk Tǎ-jŭn* or "The Great Laws for Governing the Country." The system had been inaugurated at the beginning of the dynasty but now for the first time it was definitely adopted and written out in full for the guidance of the official classes. It dealt with the minute divisions of communities, each having an overseer.

This same year 1469 the young king died and his mother calling the Ministers together, nominated to the throne Prince Cha-san the cousin of the deceased king. As he was only thirteen years old the Queen Mother acted as regent during the first years of his reign. His posthumous title is *Sŭngjong Kang-jung Tǎ-wang*.

Under the regency of the Queen Mother the first act was the abrogation of the law requiring the people to wear the *ho-pa* or wooden identification tag, which King Tǎ-jong had promulgated. It had become a mere matter of form and was found quite useless for the purpose intended, namely a preventative against the evasion of the taxes.

This reign was marked by increased activity in the field of foreign relations. First an envoy came from Quelpart with a gift of pearls. Another came from the town of Ku-ju Si-so in the province of Kwan-sŭ (Japan) and still another, Chŏng Sŭng-hong from the town of Wŭn-ju ng on the islands of Tsushima. One embassy from the Liu Kiu Islands came with a gift of monkeys. The Japanese on the island of Salma [page 335] sent an envoy who presented gifts of red pepper, incense and white silk. He asked for Buddhist books but was refused. Envoys came also from the northern tribes swearing allegiance to Chosŭn.

In 1472 all the sorceresses, fortune-tellers and Buddhist monks were driven from Seoul and forbidden to enter it again. In the following year an envoy arrived from Japan saying "When Se-jo was king I painted his portrait and carried it to Japan, but at night a great light would stream from the picture's face. So I brought it back and have left it at Che-p'o in Chŭl-la Province." The king immediately sent word to the governor to build an altar and burn the picture thereon, as it had been defiled by being carried to Japan.

Special attention was given by King Sŭng-jong to the matter of government examinations. He sent to the provinces and commanded the governors to hold preliminary examinations and to send the successful men up to Seoul to attend the grand examinations held on the third day of the third moon and the ninth of the ninth moon. Three men were to be sent up from each of the provinces except Kyungsang, Chŭll-la and Ch'ung-ch'ung Provinces from which five each were allowed to come. This shows that then as today the largest part of the population of Korea was in the south.

An important change was effected in the matter of criminal procedure. The king commanded that all men of scholarly rank who offended against the laws should be arraigned not before the common tribunal of justice but before the college of scholars. Thus another barrier was built up between the common people and the nobility. King Sŭng-jong was also a patron of letters, for besides publishing a work called *Che-wang Myŭng-gan* or "The King's clear Mirror," and the *O-ye-eui* or "Five Rules of Conduct." He also built a library and collected in it all the different books that could be found. He was the determined foe of Buddhism and, having driven out the monks, he now proceeded against the Buddhist convents in Seoul. He broke them up and made them remove to the country. There were twenty-three of these convents in Seoul at the time.

[page 336] The Queen Mother retired from the regency in 1477 and the king, assuming his full authority, continued the work of demolishing Buddhistic influence. He sequestered a monastery at Yong-san and made a school of it, after throwing out the image of Buddha. He seems to have been also a moral reformer, for he made a law against dancing-girls and commanded that boys be taught to dance and to take the place of those unfortunate women. It had been the custom on the king's birth-day to have prayers offered in Buddhist temples for the safety and peace of the kingdom, but now this was abrogated, for the king said, "What does Buddha know? It is a worthless custom and must be stopped." More than this, he compelled the monks in the country to refund to a man large sums of money which had been paid for prayers which were intended to ward off harm from the man's son. The boy died and the father sued the monks for breach of contract and the king upheld the claim.

In 1478 the queen died and a concubine named Yun was raised to the position of royal consort. This was destined to bring dire disaster to the realm. She was a woman of jealous disposition and violent temper and her hatred of the other concubines led her into trouble. On one occasion her passions overcame her and in an angry altercation with the king she scratched his face severely. The king desired to treat her offense leniently but he was overruled by the officials and the woman was driven from the palace. She had one son who is commonly known by his posthumous title Prince Yun-san. When the disgraced woman was dying she charged this son to avenge her disgrace, when he should come to the throne; for he was the heir apparent.

The reign saw many reforms of a social character. It was decreed that grave-plots must not be allowed to interfere with the making of fields. This indicates that during the years of prosperity the population had been rapidly increasing and that it was found necessary to increase the area of arable land in like proportion. The people were reaping the reward of many years of peace and good government. Nothing could show more plainly the relation between King Sŭng-jong and the people than the custom he inaugurated of helping those to marry who were too poor to do so.

Table of Meteorological Observations^

Seoul, Korea, June, 1902.

V. Pokrovsky, M.D., Observer.

[see images for chart]

THE KOREA REVIEW

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Korean Currency.

The history of Korean currency is beset with peculiar difficulties. The historical records deal rather indefinitely with the subject. The term money frequently occurs but it is not easy to tell always what form the money took. From time to time, however, there are intimations given which make certain inferences possible and there are coins existing to-day which have come down from medieval times, and when these different threads of evidence are drawn together it is possible to form at least a very good guess at the development of Korean currency.

Before the days of Ki-ja, 1122 B.C., we are safe in saying that Korea possessed nothing in the shape of money. Barter sufficed for that very primitive period, nor can we believe that this barter was more than merely local, for it is a matter of definite historical statement that in 193 B.C. North and South Korea had no commercial dealings with each other, did not understand each other's language and in fact were practically as unaware of each other's existence as Columbus was of the existence of the North American Indian.

With the advent of Ki-ja things took on a very different appearance. Society was more fully organized. The civilization of China spread with great rapidity throughout the north and we naturally begin to look for evidence, of the existence [page 338] of some medium of exchange. At the time of Kija's advent there existed in China a certain form of coinage. Authorities are not agreed entirely as to its form but it is possible that these coins were in the shape of a knife-blade. Such coins exist to-day in great numbers and can be found in any good numismatic collection. Whatever may have been its form it is more than likely that among the company of men which came with Ki-ja to Korea a considerable quantity of this money was to be found. They had been accustomed to the use of such a medium of exchange and could hardly go back to the primitive form of barter. But as yet the mineral resources of Korea were untouched and the metal necessary for coinage was not to be found. Now Korean tradition, supported by references in a great many books extant to-day, affirms that Ki-ja took hempen cloth, which was a common article in Korea at that time, and placed his stamp or seal upon pieces of it, ranging in size from six inches to twenty inches square. On each piece was written its promissory value in terms of the coinage brought from China. They were the equivalent of our government notes and were nominally redeemable at the option of the holder, but practically they were not redeemable in coin, for Ki-ja could not have held sufficient coin to do this. So long, however, as the people had faith in them and they passed freely as legal tender they served their purpose. We cannot imagine that the use of such a currency became general except after the lapse of many years, during which the people were educated up to it. It may reasonably be asked what Korean books refer to this hempen money of Ki-ja's time. It is impossible to give a full list of them here but among others there is the *Ki-ja-jŭn* (***) which is a collection of stories about Ki-ja and his times written during the early days of the Koryŭ dynasty. The writer has taken the evidence of various Korean scholars who affirm that many writers refer to the *p'o-mun* (**) or "hempen money." The common Korean proverb *po-munsŭng-jŭn* (****) or "hempen money, star money," is a synonym for *very ancient*. The term "star money" here refers to a coin of Silla times which bore the device of a star. It is quite impossible to say that we have indisputable evidence that such money existed, for we are not even able to [page 339] affirm that Ki-ja was an actual historical character. We can merely say that the statement has been handed down from ancient times, and leave it there.

Nothing more is said of money during the Ki-ja dynasty which ended 193 B.C. There are coins shown to-day, several of which are in the possession of the writer, which bear the legend *Cho-sŭn-tong-bo* (****) or "Chosŭn Eastern Treasure." These are said to have come down from Ki-ja's time for the name Chosŭn was not used between 193 B.C. and 1392 A.D., but as these coins are inscribed with the square character which did not come into use until several centuries after Christ it is quite evident that the coins were made at least 1300 years after the end of the Ki-ja dynasty. In fact history states that the founder of the present dynasty made them. These coins are used by fortune-tellers in their incantations and the statement that they come down from Ki-ja's time is made simply to add impressiveness to the ceremony.

We now come down to the days of Silla, 57 B.C. to 918 A.D. The best historical evidence we have says that in Silla there was a strong Chinese element made up of fugitives from the iron rule of Chin-si-whang (***) the builder of the Great Wall of China. They doubtless brought coins with them, and as Silla rapidly rose to a very high state of civilization in which the arts and sciences were fostered, it seems certain that they must have seized upon the idea of a metal coinage either modelled from the Chinese coins or invented by themselves; the former theory being the more credible. The earliest Silla coins are said to have been octagonal in shape and to have been stamped with the *p'al-gwǎ* (**) or the "Eight Diagrams" seen upon the Korean flag to-day. The writer has not seen any of these coins. It had a round hole in the center and the eight diagrams are arranged around it. On the reverse are the seal characters. (*****)

Another Silla coin was the *sŭng-jŭn* (***) or "Star Money." This the writer has seen. It is a round cash with a round hole and the impress of two stars; on the reverse is the legend (****) "Heaven sanctioned eastern treasure."

A third Silla coin was the *tong-ja-jŭn* (***) or "Boy child coin." This the writer has seen. It is in the shape of two boys standing side by side. There is no hole in this coin. [page 340] It bears the inscription (****) which means

“From Childhood to Manhood” referring to the fact that money is necessary in every stage of life. A fourth kind is the yong-jun (**) or “Dragon Coin” a round coin with a square hole, around which a dragon is carved. This we have not seen and we do not know what inscription it bore.

Then comes the *sip chang sāng jŭn* (***) or “ten long leaves coins.” These were ten different styles bearing respectively the counterfeit presentment of a sun, a moon, a cloud, water, a rock, a pine-tree, “evergreen” grass, a tortoise, a deer and a crane. Among these the only one seen by the writer is the tortoise coin which is shaped like a tortoise, with a square hole in the center. The inscription is (***) meaning, “Exchange for ancient and modern goods.” This coin was used in ancient Pāk-je.

Most of these coins are very hard to procure and are almost all in the hands of fortune-tellers. No one can say that these are actual Silla coins but as the people of Silla were able to cast one of the largest bells in the world, which hangs today in the southern town of Kyōng-ju, they doubtless had coins; and as these which we have seen and described are said to be Silla, or at least Sam-guk, coins we may reasonably infer that we have here the actual thing.

We have before us also a large coin called (***) meaning, “seven star money.” It is made in imitation of a Silla coin. It bears a picture of the Great Bear constellation on the edge and a cloud in the center, the latter being the national emblem of Silla, as the plum blossom is of this dynasty. On the reverse is the inscription (*****) a free translation of which would be “as faithful as the stars.”

In the early days of the Koryŭ dynasty beginning 918 A.D. no coins were minted. But a few years later a government “bank note” was issued. It was made of heavy brown hempen cloth about as large as a man’s hand and the stamp or seal was red. This was called the Ch’u-po or “Dirty linen,” not what we would call a nice name for such a nice thing as money. Of course there was considerable Silla money lying about, but in this country it has never been customary to use money coined during a former dynasty.

After nearly seventy years had passed since the founding [page 341] of Koryŭ, the kings Sŭng-jong and Mok-jong minted cash called Koryŭ tong-bo or “Eastern treasure” but the people preferred the hempen money; Mok-jong however seized all the hempen cloth money he could and destroyed it. In defiance of this the people made linen cloth itself a medium of exchange, going a step back toward the days of barter. This mixed state of affairs continued for nearly a century. When king Suk-jong came to the throne he began minting cash again. Its name is lost. Of this cash 1,500 *kwan*, or bunches of a thousand pieces, were cast. The people did not like it but it was forced upon them and its use gradually became general. To make this cash, all the previous coinage of king Mok-jong was melted down.

(To be continued).

Korean Products.

Persimmons

The persimmon, called *kam*, is perhaps the most distinctive of the fruits of Korea. There is no country that produces a finer quality of this delicious fruit. The Japanese and Chinese varieties are distinctly inferior. Both for size and flavor the Korean persimmon is the best to be found. The Koreans believe that the persimmon came from the west, perhaps from Persia. There is a small and bitter kind of persimmon that grows wild in Korea which is supposed to be indigenous but even this is questionable. This kind is called Ko-yum or “dry persimmon.” The reason which the Korean assign for their belief in the western origin of the fruit is that the persimmon does not mature well with an eastern exposure but grows best on the west side of a hill where the afternoon sun strikes it full. Because of this they say it looks to the west!

The Koreans recognize about a dozen different species of persimmon. The best is the *su-si* or “water persimmon.” This species has the shape of a flattened sphere and is a deep orange color. As its name indicates, the contents when ripe is very soft, about the consistency of cream. It averages about two and a half inches in diameter. Next we have the [page 342] *hong-su-si*, “red-water-persimmon.” This species is smaller than the former, darker in color and in shape an elongated sphere or oval. Then comes the *ye-gye-su-si* or “waterpersimmon like the kye tree fruit.” This is a large variety and in shape a much flattened sphere, the greater diameter being twice as great as the smaller. This kind is not so soft as the “water” varieties. Next comes the *ch’am-su-si* or “True water persimmon.” This is considered the finest looking of all the different varieties and in shape it is a slightly flattened sphere but divided into four more or less distinctly separated lobes. Of all the “water” persimmons this is the sweetest. The *chang-jun-si* or “firm large persimmon.” This kind has a hard firm meat and is a much elongated sphere but slightly lobed so that when looked at end on it appears somewhat square. The *pang-yŭl* or “fragrant warm persimmon” or otherwise “hot eliminate persimmon,” so called because by immersion in hot water the astringency is entirely removed or eliminated. This is the hardest of all the different species and is eaten as one would eat an apple. The *ch’un-si* or “dropping persimmon” is so called because it is dropped into hot water. This kind is eaten while it is still green, the astringency being taken away by immersing or “dropping” in hot water. The *kŭn-si* or “dry persimmon” is commonly called *kok-kam* or “angular persimmon” because like figs they are dried and pressed together, thus causing angles and corners on them. They are spitted on sticks and put together in bunches of a hundred. It is a special kind that is put up in this way. The white dust on these is the natural sugar from the fruit and is called *si-sŭl* or “persimmon snow.” This has come to be used for the “bloom” on other fruit such as plums or apples. The *chun-si* or “sitting persimmon” is so called because of its shape which is a flattened sphere and is supposed to resemble the *collapsed* position of a Korean when he sits down. This is

used late in the winter, dried, but not impaled on sticks like the *kok-kam*!

These are the most important varieties and it will be seen what an important part they play in Korea. The best persimmons are grown in the south where the climate is mild. P'ung-keui and Ko-ryŭng are the districts most noted for their persimmons. [page 343] Persimmons are grown in Korea solely by grafting, which art has been known here for many centuries. The methods of grafting and budding are practically the same as those of the west but instead of using grafting wax they use rice paste or simply black earth bound tightly with a cloth and the whole smeared with clay. Persimmons are eaten mostly in their natural state or simply dried but also in a sort of batter made with rice flour or wheat flour. Green persimmons are used to rub on steel, such as swords, knives, etc., and the astringent juice turns the metal black and gives it a coating that prevents rust.

Pears

In striking contrast to the magnificent persimmons of Korea the pear is a very inferior fruit from the western standpoint. The Koreans value them highly, but like native pears throughout the east they strike the western palate like slightly sweetened and thoroughly water-soaked saw-dust. There is practically none of the genuine pear flavor. This fruit is however such a favorite in Korea that it deserves special mention. The special quality which renders it valuable is the ease with which it is preserved. It can be kept in perfect condition for twelve months.

Koreans recognize a multitude of varieties such as *ch'ampǎ* of "true pear," *whang'su-ri* or "yellow water pear," *ch'ŭng-suri* or "green water pear," *ko-sal-ri* or "The Kosan pear," *pong-san-pǎ* or "Pong-san pear," *mun-pǎ* or "preserved pear," *p'at-pǎ* or "bean pear," *tol-pǎ* or "spurious pear." The best is the "true pear." It grows best in Whangha Province and often attains a size of about two inches in diameter. The largest are grown in Kyung-sang Province and are often four inches in diameter and a pound in weight. The color is always approximately the same, being that of a russet apple. Foreigners have frequently been cruelly deceived by this resemblance. The Ko-san pear and Pong-san pear are the only indigenous kinds, the other having come either from Japan or China. The pear is invariably produced by grafting.

The Korean pear is eaten usually in its natural state but besides this the juice is sometimes expressed, mixed with honey and used as a medicine to prevent indigestion. With pears they also make *chong-gwa* or "straight fruit" by boiling pears and cooling with ice.

[page 344] Peaches.

The Korean peach or *pok-sa* is of large size and the meat is usually of a dark red color, approaching to black on the side exposed to the sun. They are always picked too early, and by the Koreans are usually eaten when half ripe. This may be because if left on the tree they will be destroyed by worms. A ripe Korean peach of the best quality is a very tempting delicacy. They are all "clingstone" rather than "free stone." Peaches are never raised by grafting. There are two kinds of peaches the second of which is in reality a sort of nectarine. The real peach is called *t'ŭl-pok-sa* or "hair peach" because of the heavy bloom or fuzz on the surface. The nectarine is called the *seung-do* or "monk peach" because it has no "hair." One peculiarity of the peach is that it is never used on the sacrificial table like other fruits. They say there are five kinds of evil spirits corresponding to the north, south, east, west and middle. Each of these kinds can be exorcised by a particular kind of wood or fruit. The east spirits are exorcised by the peach, and as Korea is called the East Country the peach is in some sense in disgrace. The Koreans are very fond of the peach blossom and they say that just to stand beneath a peach tree in bloom and take a cup of wine is to imbibe the whole beauty of nature. Koreans believe that peaches are an antidote against the evil effects of excessive smoking. The "monk peach" is considered very "strong" and it is believed that if one eats a wormy one he will be afflicted with goitre.

Apricots.

Of this fruit there are several varieties called respecting *tan-hǎng* or sweet apricot, *mil-salgu* or "honey apricot," *Kol-mu-sal-gu* or "thimble apricot," *pǎ-sal'gu* or "pear apricot," *kǎ-sal-gu* or "dog apricot" and *ch'ŭng-mǎ* or "green plum (apricot)." Of these the first four are described by their names. The "dog apricot" is simply an inferior variety and the "green plum apricot" is so called because of its color and shape. Of these six varieties the "dog apricot" is indigenous while the others come from China by grafting. The apricot is the third fruit to blossom but the first to mature, though it must be confessed that the worms get the lion's share of them. The "sweet" and the "honey" apricots are used for sacrifice. The "dog apricot" is recognized as dangerous because of its astringent properties [page 345] which induce a disease of the bowels called *kwak-nan*. The "green plum" apricot is used in making *chong-gwa* or "true fruit," a sweet preserve. The seeds of the apricot are used in certain medicines. The seeds also are ground and used in a kind of soup. A fine glue is made from the sap of the apricot, which exudes from the bark.

Crab apples.

This fruit is called *neung-keum* but the written name is *im-geum* or apple grove. This name sounds so much like the common word for "king" that the sound was changed to *neung-geum*. In China all apples are called *im-geum* but in Korea only the crab apple is so called, the true apple being called *sa-gwa* which is a corruption of *su-gwa* or "west fruit"

because of its origin in China, to the west of Korea. All crab-apples are grown by grafting, in Korea. There are only two varieties, called *Kyŏng-neunggeum* or "Seoul crab-apple," which are the best, and the "crab-apple" which abounds everywhere. This fruit is used in sacrifice. They are always eaten fresh. It is said that there are 200,000 crab-apple trees on the hills between the northwest gate of Seoul and Puk-han. The best fruit is said to be produced from young trees.

Plums.

There are two distinct varieties of plums in Korea and these are considered different kinds of fruit, one being the *cha-do* or "Brown peach" and the other the *oyat*, a native word of which the Chinese equivalent is (*) Yi, the family name of the reigning dynasty. *Cha-do* is larger than the *o-yat* and the latter is a deep violet color. The flower of the *o-yat* is the national emblem corresponding to the chrysanthemum in Japan, the rose of England and the lily of France. These are never grown by grafting. A Korean proverb says "never straighten your hat when passing under a plum tree nor fix your shoe when passing a melon patch," the idea being that such a motion of the hand might be mistaken for an effort to pluck the fruit.

An Aesculapian Episode.

He was only five years old when his father died and left him heir to a large property, and by the time he was twelve his relatives had succeeded in absorbing the whole estate. [page 346] Cast upon his own resources he wandered away in search of something to do to keep body and soul together. In course of time he came to the great salt works at Ul-san and hired himself out to one of the foremen there. Down beside the sea about on a level with tide water were scores of little thatched hovels. In each of them was a huge vat for holding salt water, with a fire-place beneath. Across the top of the vats heavy ropes were hung and these being dipped frequently in the boiling brine became covered with crystals of salt which were removed and sent to market. In one of these hovels our hero, Che-gal, was employed in bringing up sea water in buckets and in feeding the fires.

It was not long before his only suit of clothes became so saturated with salt that they formed a true barometer; for, as salt attracts moisture, he could tell whenever it was going to rain, by the dampness of his clothes. When it was dry his clothes were always stiff with the dry salt.

One bright morning when everyone was putting out his rice in the sun to dry Che-gal begged his master not to do so as it was sure to rain. His master laughed at him but complied and in a short time a heavy rain came on which wet the other people's rice and caused a heavy loss. His master was astonished and asked Che-gal how he knew it was going to rain, but the boy kept his secret. In time everybody in that district found it well to wait for Che-gal's master to act before they would sow or reap their crops or put out their damp rice to dry. The boy's reputation spread throughout all the country side and he was looked upon as a genuine prophet.

One day news came that the king had been attacked by a very mysterious malady which none of the court physicians could cure. Everything was done for him that human skill could do but still he sank. At last royal messengers came to Ul-san saying that the king had heard of Che-gal and wanted him to come up to Seoul and prescribe for him. The boy protested that he could do nothing, but they urged and commanded until he could do nothing but comply. When the road to Seoul had been half covered and the way led up the steps of Bird Pass, three brothers intercepted the party and begged that the boy Che-gal turn aside to their house among the hills and prescribe for their mother who was at the point of death. [page 347] The royal attendants protested but the three brothers carried sharper arguments than words; so the whole party turned aside and followed the brothers to their house, a magnificent building hidden among the hills.

What was Che-gal to do? He did not know the use of a single drug. To gain time he said that he could do nothing for the patient till the following morning. In the middle of the night he heard a voice outside the gate calling softly, "O, Mr. Hinge, Mr. Hinge." A voice from within replied and the visitors asked eagerly, "Can't we come in now?" The person addressed as "Mr. Hinge" replied in the negative and the visitors reluctantly departed. Now who could "Mr. Hinge" be? Che-gal had never heard such a queer name before; so he investigated. Going to the gate he called, "Mr. Hinge, Mr. Hinge."

"Well, what do you want?" came from one of the iron hinges of the door.

"Who was it that just called?" asked the boy.

"To tell the truth," answered the hinge, "the visitors were three white foxes masquerading as men. They have bewitched the old lady who is sick and came to kill her but I would not let them in."

"But you surely are not in league with these rogues. Tell me how I can save the old lady from them."

The Hinge complied and gave the boy explicit directions how to act upon the morrow, and at dawn the three brothers came to take his orders. He commanded that three large kettles of oil should be heated hot and that six men with three saws and six pairs of tongs should be secured. These things having been done he led the way down the path till he reached three aged oak trees standing by themselves. These he had the men saw off six feet from the ground. They all proved to be hollow. Then two men stood upon each stump and reaching down with the tongs lifted the kettles of hot oil and poured it down the hollow stumps. Two of the white foxes were scalded to death but the third one with nine tails leaped out and made its escape. When the party got back to the house the old lady appeared to be *in articulo mortis* but a good dose of ginseng tea brought her around and in an hour she was perfectly well.

[page 348] The three brothers, and in fact the whole party including the royal attendants, were amazed and delighted with this exhibition of medical skill; and the brothers urged him to name his fee. He replied that the only thing he wanted was a certain old rusty hinge on one of the doors beside the gate. They expostulated with him but he firmly refused any other reward. The hinge was drawn out, and with this strange talisman safely in his pouch Che-gal fared gaily toward the capital, feeling sure that he held the key to the situation.

Late one afternoon he was ushered into the presence of his royal patient. He felt of his pulse and examined the symptoms in a knowing way and then said that the next morning he would prescribe. At dead of night he took out the hinge and held a long consultation with it, the result of which was that in the morning he ordered six kettles of hot oil and five men with a *karā*, or "power-shovel," as it might be called. Leading the way to a secluded spot behind the king's private apartments he ordered the men to dig at a certain point. Half an hour's work revealed a hole about eight inches in diameter. The oil was poured down this hole and to the consternation of all the witnesses the earth began to heave and fall above the spot and there emerged, struggling in his death agonies, an angle-worm eight feet long and eight inches thick. When this loathsome object expired they all hurried in to the king who seemed to be breathing his last, but a good drink of ginseng soup brought him round again and he was entirely recovered. Che-gal said that the symptoms plainly pointed toward angle-worm enchantment due to the fact that the worm had tasted of the king's bath-water.

Honors were heaped upon the young "physician" and he became the pet of the court. This might have finished his medical career had not news come from China that the Erapress was the victim of some occult disease which defied the leeches of Peking, and the King of Korea was ordered to send his most distinguished physician to the Chinese court. Of course Dr. Che-gal was the one to go.

The rich cavalcade crossed the Yalu river and were half way across Manchuria when Che-gal felt the hinge stirring in his pouch. He took it out and had a consultation with it, in the course of which the hinge said:

[page 349] "When you come to the next parting in the road make your whole company take the right hand road and take the left yourself alone. Before you have gone far you will come to a little hut and call for a cup of wine. The old man in charge will offer you three bowls of a most offensive liquor but you must drink them down without hesitation and then ask as your reward his dog and his falcon."

The young man followed these queer directions but when the old man offered him the three bowls he found them filled with a whitish liquid streaked with blood. He knew the hinge must be obeyed, however, and so he gulped down the horrible mixture without stopping to think. No sooner was it down than the old man overwhelmed him with thanks and called him all sorts of good names. It appeared that the old man had been a spirit in Heaven but for some fault had been banished to earth and ordered to stay there till he could find someone to drink those three bowls of nauseating liquid. He had been waiting two hundred years for the chance which had now come and released him from his bondage. He offered Che-gal any gift he might wish but the young man refused everything except the dog and the falcon. These the old man readily gave and with dog at heel and bird on wrist the young practitioner fared on, meeting his cavalcade a few miles further along the road.

At last the gates of Peking loomed up in the distance and the young physician was led into the forbidden city by a brilliant escort. It was dusk as he entered and he was taken first to his apartments for some refreshment. Meanwhile the ailing Empress was suffering from intense excitement and demanding with screaming insistence that the physician from Korea should not be allowed to enter the palace but should be executed at once. Of course this was considered the raving of a disordered mind and was not listened to. The Empress declared that the Korean doctor should not come near her, but the following morning he was conducted to her apartment where he was separated from her only by a screen. Che-gal declared that if a string were tied about her wrist and passed through a hole in the screen he could diagnose the case by holding the other end. It was done but the Empress who seemed to be in the very extreme of terror fought against it [page 350] with all her might. Che-gal held the string a moment as if some telepathic power were passing from the patient to himself, but only for a moment. Dropping the string he gave the screen a push which sent it crashing to the floor and at the same instant he rolled out from one of his flowing sleeves the little dog and from the other the hawk. The former flew at the Empress' throat and the latter at her eyes while the Emperor, who stood by, was struck dumb with amazement at this sort of treatment. A sort of free fight followed in which Emperors, Empresses, dogs and falcons were indiscriminately mixed but the animals conquered and the Empress lay dead before them. The Emperor denounced Che-gal as a murderer but he stood perfectly still with folded arms and said only,

"Watch the body."

The Emperor turned to the corpse and to his horror saw it slowly change its form to that of an enormous white fox with nine tails. Then he knew the truth—that his Empress had been destroyed and this beast had assumed her shape. "But where then is the Empress gone?" he cried.

"Take up the boards of the floor and see," the young man replied. It was done and there they found the bones of the unfortunate Empress, who had been devoured by the fox. Deep as was the Emperor's grief he knew that a heavy load had been lifted from the Middle Kingdom and he sent Chegal back home loaded with honors and with wealth.

As he came to the Yalu river he felt the hinge moving in his pouch and took it out. The rusty bit of iron said, "Let me have a look at this beautiful river." Che-gal held it up with thumb and finger over the swift current of the stream and with one leap it wrenched itself from his hand and sank in the water. At the same moment a sort of mist came before Che-gal's eyes and from that hour he was blind. For a time he could not guess the enigma but at last it came to him. The hinge's work was done and it must go back to its own, but in order that Che-gal might not be called upon to exercise the physician's office again he was made blind.

So back to Seoul he went, where he lived till old age, an object of reverence to all the court and all the common people of Korea,

[page 351] Odds and Ends.

The Marks of Royalty.

According to Korean Tradition the marks of royalty are (1) the possession of thirty six teeth; (2) a very prominent nose; (3) prominent cheek bones; (4) long narrow eyes; (5) a white complexion; (6) greater length from hip to crown than from hip to heel; (7) ears so prominent that the man can see them without a looking-glass; (8) a prominent forehead; (9) arms so long that the fingers reach to the knee.

It is probable that this idea comes down from the days of Silla, for tradition tells us that when Nam-ha, the second king of Silla, died his son Yu-ri insisted that Suk-t'al-ha the prime minister become king, but Suk-t'al-ha insisted that Yuri become king. At last they settled the matter by agreeing that they would hunt up a man who had thirty-six teeth and make him king. Having searched a long time in vain it was at last discovered that Yu-ri himself was the possessor of the extra four teeth and he could no longer refuse. It is also true that the people of Kyŏng-sang Province, the site of ancient Silla, are to-day gifted with more prominent noses than the average Korean. They are the lineal descendants of the Silla people.

Dr. Baeltz of Tokyo University visited Korea some years ago with the special purpose of comparing the Korean physiognomy with that of the Japanese and he expressed the opinion that among the higher classes of Koreans, very many of whom can trace their descent from Silla times, there are many faces that resemble strikingly the features of the Yamato race in Japan which may be called the representatives of an ancient dominant people in those islands. The question arises, what connection may there have been between the people of Silla and that ancient ruling race in Japan?

Tadpoles

This interesting stage in the metamorphosis of the frog has passed into proverb in Korea. If a poor man becomes rich and he refuses to help his indigent friends, they say of him 올챙이세눈이저버리고지고리세만 [page 352] 생각한다 or "He has forgotten his tadpole days and thinks only of his frog state." In this connection it may be as well to explain the origin of the mimetic word *mang-kong* which means "frog" and is a close imitation of the sound of frogs answering each other; a sound unpleasantly familiar to foreign residents of Korea. If a person holds his nose and says *mak-k'o*, which means "stopped-up nose," he will approximate the usual cry of the frog. So the frog has come, to be called *mǎng-kong*. The Koreans also have a curious saying which may illustrate their knowledge of natural depravity of the human heart. They say, "If you see a tadpole you know it will become a full grown frog; but if you see a child you cannot tell whether it will become a genuine man (*vir* as distinguished from *homo*) or a monster."

A Jade Bowl.

On the 15th of August a man from Ku-chang named Yi Chong-muk brought to the Home Department a green jade, covered bowl and offered it as a present to the Minister. When asked how he obtained it he said:

"I am a farmer, and as I was on Chi-ri Mountain gathering wood I lay down and went to sleep. I had a dream in which an old man came and said that if I would go up the mountain I would find a valuable treasure. I obeyed the command and in a defile in the mountain found this bowl."

On the cover was carved the words "Let the Emperor bathe and then open this," and on the bottom were the words "The gift of the people of Chi-ri Mountain." The bowl was sent in to His Majesty.

The Doom Deferred.

Yi Hang-bok and his friend Kim were inseparable. From boyhood they played, studied, travelled and worked together. One day Kim was taken violently sick and sent immediately for his bosom friend Yi who hurried to his house and found him far gone. As he sat beside the sick man there came a loud call at the door and someone demanded entrance. The sick man roused himself from his stupor and cried, "You've come too late. There's no use in your coming in now." The friend Yi asked who the visitor might be and Kim replied, "He is my *chŭn-sǎng*," which by literal translation means "Former Life." In fact it was a spirit whose enmity he had excited [page 353] during a former state of existence and who had now come to take vengeance by depriving him of life. The spirit clamored for admission but Kim only laughed and said, "I have someone with me here who will not let you touch me." "I don't believe it," screamed the vengeful spirit.

"Well, let him in," said Kim. "He can't do any hurt anyway." So the door was thrown open and in came the spirit. He looked like a man except that the whole lower half of the body was entirely wanting. When Kim saw this apparition he laughed and said, "You can't have me this time. I dreamed last night that my house spirit came to me and said that if Mr. Yi was at my side when you came you could not take me."

The avenging spirit balked of his prey turned an evil eye on Yi and said:

“It is true you have thwarted me, but I now affirm that you shall pay for it by dying far from your own home.” Then he slunk away.

Ten, twenty, forty years passed and Yi Hang-bok was still in the land of the living. The Japanese Invasion had come and gone and had raised Yi Hang-bok to the pinnacle of fame. The country had fallen upon the evil days of Kwanghã Kun. On some trumped-up charge Yi was banished to Puk-ch’üng in the far north and there expired far from his home.

Question and Answer.

Question. What is the significance of sacrificing when the city gates are repaired?

Answer. This brings up the whole question of gate sacrifices. When the city was built sacrifice was offered at the site of each of the gates before the work commenced, and again at the conclusion of the work. As to the exact meaning of it we can learn little beyond the fact that the points of entrance to the capital are of prime importance. The form of invocation used at such a time and place is to call upon the spirit of the ground at the spot to witness that a gate is being erected and to ask him to be its patron spirit, to bless those [page 354] who come in and go out and to make the gate a useful thing for the kingdom.

Whenever the gate is repaired a similar sacrifice takes place, the spirit being called upon to sanction the repair and to bless the people who pass in and out.

At these sacrifices the food consists of dried beef, oats or barley and certain kinds of fruit. The sacrifice is neither Buddhistic nor Confucian but is called *Chang-ja-kyo*, by the Koreans. This is another name for Taoism.

Question. Are the Koreans acquainted with the fact that the male and female principles are found in plants as well as in animals?

Answer. The Koreans have been very close students of nature in certain lines. This great fact has by no means escaped their notice. They have known for centuries that single flowers contain the two principles in the stamens and pistils, that a tree may have a female branch and a male branch and that a certain species may have one tree entirely female and the other entirely male. This matter is thoroughly worked out in the *San-yim Kyüng-je* (****) or “Mountain-forest Economy,” a work on Korean botany, horticulture and agriculture. It was published over a hundred years ago. The Koreans knowledge that of two trees of the same species one may be female and the other male is brought out in the saying “*Eun-hãng na-mu kyun it-ta*,” “It has the nature of the Eun-hang tree.” This proverb is used to describe the relation between too inseparable friends who seem absolutely necessary to each other’s happiness. The *Eun-hãng* tree commonly known as the Ginko is one of those species in which the male and female principles are developed in separate trees. Neither is complete without the other. This fact makes the simile very apposite.

Question. How can we account for the fact that feudalism has not flourished in Korea as it has in Japan?

Answer. It is hard to give a succinct answer to this question. The reasons are doubtless many and diverse, but the following may help toward explaining this fact.

Many years before Christ, while Korea was still in a semi-savage state and society had become but little organized, Ki-ja the Chinese noble came to the north and gave the [page 355] people the first taste of genuine government. But China was already a despotic monarchy with highly centralized institutions and so the principles which Ki-ja brought bridged for the Korean people that whole intermediate stage between barbarism and civilization during which the feudal spirit would be the surest to develop. Again, when the southern kingdom of Silla arose there was a strong Chinese element who doubtless exerted a moulding influence upon the new state and helped to cast it in the strictly monarchic mould. Silla gained control of the whole peninsula and imposed her own ideals upon the people, and from that time to this the power of a central government has never been successfully questioned. Another thing that has worked against a feudal spirit is the wide scattering of the principal families in ancient Korea. We find for instance that there are half a dozen places where Kim families “originated” and as many more where Yi families began. Special districts were not known as the special home of single families to the exclusion of others and the clan spirit did not spring up until about 1550 when it was of course too late to think of opposing a thoroughly centralized government. Whatever feudalism Korea contains is summed up in the four political parties which have as their main object the obtaining of political preferment.

In Japan, on the contrary, the people emerged more gradually from the savage state. No finished civilization like that of Ki-ja was imposed upon them, and they took on the garb of civilization by an evolutionary process in which feudalism was an inevitable step. The scattered topography of Japan helped the segregating influence of feudalism and retarded the centralization of power.

Editorial Comment.

The past month has witnessed another anniversary of His Majesty's birthday. The event was fittingly celebrated in the capital, where every shop blossomed out with the national colors and the electric cars were all decorated in honor of the event. Whatever strictures may or may not be passed upon the administration of government in Korea there can be no question as to the loyalty and affection with which the [page 356] general population look upon their sovereign. If things go wrong the people conclude, and generally rightly, that the fault lies in their sovereign advisers rather than in the sovereign himself. In all these Asiatic countries the position of royalty is so hedged about that designing people can generally succeed in obtaining whatever decrees they wish by misrepresentation. If it be true that the happiness of Kings lies in the welfare of their subjects the greatest cause for congratulation this year is the splendid crop of grain which is coming on and which will counteract the evil effects of a great deal of petty official indirection.

Those who are interested in the cause of general education in China are seeking for some phonetic system to take the place of the ideograph. It has long been recognized that the intellectual awakening of the common people in that empire depends upon finding a substitute for the ideograph. In searching for a practical solution of this important problem, it seems to us that two or three points should be kept steadily in view, the most important of which is that a phonetic system should be adopted which will combat as little as possible the prejudices of the Chinese people. If we apply the rule we will see that the use of the English alphabet is the farthest possible from what is desired; for (1) In order to use the English characters the whole system of writing must be revolutionized. English cannot be written with the brushpen; it cannot be written in vertical columns; ink cannot be used on the present quality of Chinese paper. These are some of the most obvious objections. The conservatism of the Chinese will make the general use of such a system impossible for a great many years to come.

On the other hand, there exists in Korea a pure phonetic alphabet which could be introduced into China with greatest ease; because (1) The writing is done with a brush-pen; (2) the same quality of paper as the Chinese can be used; (3) the writing is in vertical lines; (4) the syllables are arranged somewhat in the manner of Chinese syllables so that a page of it looks something like a page of simple Chinese ideographs while still being alphabetic and remarkably easy to learn; (5) this alphabet would appeal historically to the Chinese for a [page 357] Chinese scholar helped to perfect it and it was adopted for a few years in the Chinese capital itself. There is every reason to believe that China would receive such a system much more readily from Korea than from the hated West. We call this to the attention of those who have the matter in hand and ask that they investigate it before committing themselves and the Chinese people to a system that is sure to retard the cause of general education in China,

It is a matter for congratulation that a beginning has been made toward inaugurating inter-port athletic contests in Korea. Chemulpo has the honor of taking the lead in challenging the Seoul tennis players to a tournament. So far as we can see the two ports are very evenly matched and the contest bids fair to be an exciting one, Chemulpo has the advantage of already possessing a regular tennis club while the Seoul players are somewhat lacking in organization. If Chemulpo wins the challenge cup it will of course go to ornament the new club building but some Seoul parties have been asking where it would be put in case the Seoul players should win. It will be time enough to discuss that question when Seoul has won the tournament; for this cup is no exception to the rule that – "There's many a slip, etc." If Seoul wins she will find a place to put the cup, even if she has to build a house for it.

It was with great pleasure that we saw ground broken for the new Severance Memorial Hospital of the Presbyterian Mission of U. S. A. early in August, on a fine site outside the South Gate. The success of the so-called Government Hospital has been very remarkable considering the untoward conditions under which it has been compelled to work during the past ten years. But now that a thoroughly good building is to be erected on a high and beautiful site and all connection with the government severed we shall look for something approaching a genuine hospital. We have examined the plans for the new building and, while not competent to judge as to their excellence, we believe that the building to be erected is the best that can be made with the money.

[page 358] The Seoul Handicap Tennis Tournament.

The following is the complete score of the Seoul handicap tennis tournament, arranged for through the great kindness of Mr. and Mrs. Chalmers, on whose courts the games were played, and to whom the community owes very much for arousing fresh enthusiasm in the best out-door game in the world. The winners were presented with pretty souvenirs of the tournament.

[See images for list of full results]

Dr. Wells of Pyeng Yang writes that they had a single case of cholera there on the 18th inst. The case was cured though the symptoms were very severe. He says, "We have the old Independence building open and ready for patients (it can accommodate fifty or more) and two other places, larger still, with plenty of hot *kan* space. I lay the most stress however on stamping out each case as it appears. Up to Aug. 7th there had been twenty-seven cases at the American Mines with twelve [page 360] deaths. No figures from San-chun but the epidemic is not violent. Barricades were erected around the American Mines but they have been taken down."

For the military review at the festivities in October 3,500 of the best soldiers in the army will be chosen. They will be commanded by Gen. Pak Sung-geui.

News comes that five Japanese have been attacked by cholera in Pusan and that two of them have died.

The native papers state that the Military School now situated near the gate of the "Mulberry Palace" will shortly be moved to the barracks at PA-o-gã in the eastern part of the city.

On the 29th of August we received a letter from Dr. Wells of Pyeng Yang in which he says, "The cholera is now here. The type seems to be severe but the epidemic nature of it does not. A severe form of epidemic diarrhoea was at the British mines weeks ago but Dr. Toyabe, an expert in bacteriology failed to find the bacillus. Dr. Palmer of the American Mines reported twenty-seven cases and twelve deaths up to Aug. 7 and said, 'It may be that there is cholera' showing in his mind a doubt as to its true nature. I have seen but two cases and they were not of the type I saw in '95. One of these died to-day. There was none of the typical loss of flesh and copious discharge. Up to date (Aug. 25) we have had four cases that I know of (and two more reported some five li outside the gate) and three deaths. One died after he had passed out of our hands as cured."

The large hall being built in the palace is the Chung-wha-jun and is to be the Main Audience Hall. Its cost is \$200,000. Other repairs in the palace will cost \$70,033. The festivities connected with the Imperial birthday were \$52,353. The cost of transporting the goods bought in Peking for the October festivities was \$2,754. The entire cost of the October festivities is estimated at \$1,000,000. The cost of sacrifices for rain in the early summer was \$8,840.

It is said that the government contemplates fortifying Roze Island in Chemulpo Harbor. Funds have been appropriated to cover the cost of the preliminary arrangements.

The conditions of the Challenge Cup Tennis Tournament between Seoul and Chemulpo have been definitely arranged. The four best pairs in Seoul play the four best pairs in Chemulpo in order of excellence and the four best single players in Seoul play the four best single players in Chemulpo. Each contest will be decided by winning two sets out of three. Each of the eight contests will constitute a point and the winners of a majority of points will win the cup. In case of a tie the winners of the larger number of sets will win the cup. As yet the Seoul players suffer from lack of organization and it will probably be a couple of weeks before the contest will come off. The players selected from the Chemulpo Club are, in pairs, Mr. Wallace and Mr. McConnell, Mr. Fox and Mr. Sabatin, Mr. Walter and Mr. Bennett and Mr. Henkel and Mr. Remedios. The players from Seoul have not yet been selected. This will be done after a preliminary trial contest.

[page 361] A defaulting yamen-runner at Kwang-ju committed suicide by hanging himself.

On His Majesty's birthday the 25th of August the usual audience was granted the Diplomatic Corps, the officers of the Japanese guard and the foreign employees of the government.

Advices from Fusan say that between the 15th and 19th of August there were eight cases of cholera there six of which proved fatal, and since that date six more have died.

On the 26th of August Yu Keui-whan, one of the prominent men of Korea, died.

We have received from a subscriber the following question but as it came too late to go into the question and answer department of this issue we answer it here rather than wait till next month.

Question. Is there not in Chinese or Korean literature any information about the date of the last eruption of Päk-tu-san (White Head Mountain) on the northern border, which was evidently a volcano?

Answer. Korea does not lie directly in the great line of volcanic action which extends from Cape Horn northward through the two Americas through the Aleutian Islands and down the coast of Asia through Japan; so that the probability is that Päk-tu-san has not been active for many thousands of years. The whole geological structure of Korea

also indicates the same. Whether Chinese literature says anything about the volcanic nature of that mountain we cannot tell but judging from the fact that Koreans were never aware of the fact until a Japanese traveller ascended the mountain some seventeen years ago and brought back the report that it is an extinct volcano, it seems probable that Chinese literature is silent on the subject. In the reign of Sejo Tǎ-wang (1455-1468) a man named Nam Yi ascended the mountain and on his return described the white rocks, which give the mountain its name, as being very soft like the stone used for grind-stones in Korea. Some time later Kim Yuk argued in a work named Yu-wŭn Ch'ong-bo, (****) "Thesaurus of Literary Gems," that as Pak-tu-san is very high the rock which forms it would presumably be very hard; but that judging Nam Yi's statement the stone must have been rendered soft by the action of fire. Also at the time of the Japanese Invasion 1592 a famous monk named Song-un Hong-je Tǎ sa who had made a special study of the mountain systems of Korea affirmed that there were two "fire mountains" in Korea namely Pak-tu-san and Kwan-ak-san, the latter of which is visible a few miles south of Seoul. But he did not grasp the fact that they had ever been active volcanoes for the latter mountain presents no special volcanic features and it was more a guess than anything else. With these unimportant exceptions we know of nothing in Korean literature bearing on the subject. The statement by the monk above quoted is from a book named Tong-guk In-mul T'ong-go (*****).

On September 1st a son was born to Mr. and Mrs. Stein and a daughter to Mr. and Mrs. Price.

This number of the *Review* has been delayed three days in order to include the score of the Seoul tennis tournament.

[page 362] The people of P'yŭng-an Province will have to pay for the honor of having a Western Palace at Pyŭng-yang. It is said that a special impost is to be levied upon the more prosperous portion of the population, the wealthiest men giving \$200 apiece and others lesser sums down to \$30.

A boatload of Korean pirates at Chu-ja Island off the west coast of Korea met a well deserved fate when they were repulsed by several fishing boats losing thirteen of their number killed, four captured and nine sunk with their boats.

Ch'oe Si-myŭng lately went to China and secured a book on Taoism, written by Chang Cha-bang one of the leading exponents of that religion, and brought it to Korea with the intention of teaching its tenets to the Koreans. He is building a school for this sect at Ka-p'yung.

Yi Chǎ-wan is chief of the commission appointed to equalize the standards of measurement throughout Korea. It has been determined that any merchant using a yard stick, a rice measure or a pair of scales that does not bear the government stamp will be guilty of a felony and punished accordingly.

Official salaries for July were paid on August twenty-fourth, owing to lack of funds in the Finance Department.

Foreigners who have been away on their summer vacations are returning to resume their work. Prof. Martel from China, Prof. Framp ton from Kang-wha, Prof. Bunker and Mrs. Bunker from China, Mr. Vinton and family from Puk-han, Dr. Avison and family from Han-kang and Prof. Hulbert and family from the same place. The phenomenally cool summer has made it hardly necessary to get out of Seoul.

The native papers of the 26th August say that the town of Sŭngjin the newly opened port north of Wonsan has been suffering from a severe epidemic of cholera and asks that a foreign physician be sent from Seoul to render aid. He does not state the proportion of deaths but it is to be hoped that it is as light as in the northwest where the mortality was scarcely fifty per cent.

The Chemulpo paper states that cholera has appeared in the town of Chin-ha on South Kyŭng-sang coast near Masanpo and eight Japanese fishermen have died. Fears are expressed that the epidemic will appear at Masanpo and funds are asked for the purchase of lime. Up to the 28th inst, the cholera had made its appearance in ten large towns in Korea.

Min P'yŭng-suk resigned the presidency of the Memorial Commission, in charge of the October festivities, and Yun Chŭng-gu was appointed in his place.

A portrait of His Majesty was painted last spring and placed in a building especially constructed for the purpose.

The commission, sent to Peking to purchase various vessels and utensils for use in the coming celebration of the beginning of the fifth decade of the reign, returned to Seoul on the 28th of July, having secured the things ordered.

Rather late in July the rainy season arrived, having failed to visit Korea for two successive years. It came just in time to save the rice [page 363] crop, which now bids fair to be unusually good. The severe rainfall of the 28th ult. caused considerable damage to Korean houses. Six kan of the market inside the South Gate fell, but no one was injured.

Pong Si-myŭng of Pǎk-ch'ŭn, Whang-hǎ Province, petitions the Agricultural Department for a franchise for a company

which intends to reclaim valuable farming land in that district.

The Mayor of Seoul, Yi Han-yŭng resigned and Om Chu-ik succeeded him.

The Presbyterian Mission has secured a large piece of property outside the South Gate as a site for the new Severance Memorial Hospital and the grading of the land was begun the middle of August; but government interference stopped the work for a time. It is to be hoped that the local authorities will read-over the treaties carefully and bear in mind that foreigners have a perfect right to buy and build anywhere in Seoul.

Ch'oe Sŭn-il of Ch'ŭngju had a grudge against Sŭ Sang-mo and murdered him about the middle of last month. The relatives of the murdered man pursued the criminal and caught him in Yang-yang and after receiving instructions from Seoul the governor executed him.

The governor of South Ham-gyŭng Province informs the government that Chinese bandits have so terrorized the districts of Kap-san and Sam-su on the northern border, that the people are deserting that section. He asks that a company of 100 tiger hunters be organized and stationed there to prevent a recurrence of the trouble.

The prefect of Tong-nǎ near Pusan informs the government that owing to the likin station at Sam-nang-p'o on the Nak-tong River the traffic by boat is falling off and he urges that the boat dues be discontinued in order to encourage this important trade route.

The Japanese authorities have asked the privilege of using the grounds at the Hun-yun-wun inside the East Gate as a drill ground for the Japanese Guard.

According to the Japan papers a gang of Japanese counterfeiters of Korean nickels was discovered in Kobe and were arrested and their stock in trade confiscated. It is hardly to be expected that Japanese trade in Korea will flourish while Japanese themselves are doing so much to injure the currency of the country.

When the news arrived that cholera was prevalent in Eui-ju on the border the Board of Health in Seoul issued a circular in Korean for distribution throughout Seoul instructing the people how to avoid the disease. Mr. Sands the Adviser to the Household Department showed a most commendable energy in fighting the spread of the disease in the north. Early in Aug. he went overland to Pyeng Yang to consult with the authorities there in regard to preventive plans. The people of Pyeng Yang were put on their guard and Dr. Wells with his force of native helpers prepared to put up a good fight against the dreaded scourge. So far as we can learn the cholera did not make rapid progress southward overland from Eui-ju though some places off the main road were attacked. Dr. Sharrocks of Sŭn-Ch'ŭn reports that a panic [page 364] occurred in that town owing to the arrival of the cholera there and that many of the people have fled to the hills. The streets in which most of the cases occurred were barricaded by the people and ingress and egress was prevented. At this point the mortality while great was not extremely high, nearly half the cases recovering. The next news was that cholera had appeared in Chinnampo. The Japanese physician in charge telegraphed to Seoul for medicines which were promptly sent from the government hospital in charge of Dr. Avison. Meanwhile the plans of the foreign physicians on the Board of Health in Seoul were frustrated by the apathy of the local authorities who seem to have concluded that it is too late in the season for the cholera to reach Seoul and therefore have lost interest in the preventive measures. It is to be regretted that the opinion should so generally prevail in government circles that the country was made for Seoul and not Seoul for the country.

The prisons of Seoul have been full to overflowing and their crowded condition in such warm weather has been fortunately recognized by the authorities as a dangerous state of affairs and many of the prisoners have been liberated on parole.

The bureau which has in charge the festivities connected with the celebration next October consists of 157 officials. Their duties are divided into thirteen classes, (1) finances; (2) police; (3) entertainment; (4) introduction; (5) records; (6) equipage; (7) festival grounds; (8) military review; (9) arrangements; (10) food; (11) tea and fruit; (12) tobacco; (13) furniture. For these purposes \$500,000 have been appropriated.

The native papers state that O Seung-mo of An-ju in the north has been brought to Seoul and executed, charged with being implicated in a plot with Korean refugees in Japan to overthrow the present government.

The governor of South Ch'ung-chŭng Province announces that the recent rains flooded large tracts of rice land and destroyed many houses in fifteen districts along the coast, and asks that the taxes be remitted.

On August 1st forty criminals were executed in Seoul. They included thieves, counterfeiters and seditious persons. Strangulation was the method employed.

The United States Minister informed the Foreign Office on the first inst. that the mortgage on the electric railway and electric light plant, held by Collbran, Bostwick & Co., amounting to Y 51,500,000, would fall due on August 15th and that in case the government failed to pay the mortgage would be foreclosed.

The coronation of King Edward VII of England took place on August 9th. The event was celebrated in Seoul by a reception at the British Legation. In spite of the fact that at this season many foreigners are absent from Seoul a large and representative company assembled at the legation to congratulate the British Minister, and through him the government and people whom he represents, upon this glad event. The threatening rain kindly held off and gave the company an opportunity to witness some very pretty fire-works, which we understand were made [page 365] for the occasion by Dr. B. H. Baldock. They did both him and the event great credit. The climax of the evening came when the Minister J. N. Jordan, Esq., proposed the health of THE KING which was responded to in a silence that was impressive. The company dispersed at midnight.

A Korean brings word from Kim-ch'un that a boat capsized in the Chotan River and twenty people were drowned.

The Japanese Minister requested the government to grant fishing permits to fifteen Japanese boats in Chinnampo but the government declined to do so.

The contract of Franz Eckert, Dr. Mus. has been renewed for a period of three years. The remarkable success that he has achieved in the training of a Korean band is deserving of the highest commendation.

On the third instant a serious affray occurred in Seoul. A Japanese had opened a "show" at Kyo-dong near the pagoda, but would not allow Korean soldiers to enter. A soldier being refused entrance got into a quarrel with the door keeper and a scuffle occurred during which several other Japanese employed on the place appeared and together they seized the Korean soldier and bound him to one of the house posts. The Koreans seeing this quickly formed a mob and attacked the place with stones. One of the Japanese drew a revolver and fired at the crowd. The bullet took effect and one of the Koreans was struck in the forehead and was killed. Korean policemen and soldiers hurried up, dispersed the mob and arrested the soldier who had tried to force an entrance and the Japanese who fired the shot. It is said that the Japanese was put in the chain gang by the Japanese authorities. A few days later the owner of the "show" attempted to reopen business at the old stand, but as the stones began to fly he decided to remove to a more congenial location.

An American citizen named Johnson came down to Chemulpo from the English mines at Eun-san *en route* for America, suffering from tuberculosis of the bowels. He hoped to reach home before he died. We are sorry to record the fact that he succumbed to the disease in Chemulpo.

On the 4th inst. the Crown Prince Imperial memorialized the Emperor suggesting that the birthday of the King which occurs on the 28th be celebrated by a feast in the palace. To this request permission was granted.

The number of Japanese fishing boats on the coast of Korea are 381, manned by 1602 men.

Early in August a Japanese fell between the cars on the SeoulChemulpo Railway about half way between Seoul and Yong-san and was instantly killed.

Two hundred more ex-prefects who are 1,000,000 cash in arrears of taxes are ordered arrested in order to force payment.

The Governor of North P'yŕng-an Province telegraphed on the 7th inst. that cholera had disappeared from Eui-ju and Yong-ch'un where it had been been most severe

Dr. Wells of P'yŕng-yang announced about the 28th inst. that a single authentic case of cholera had appeared at that place and was being treated at the hospital in his charge.

[page 366] On the 6th the government reconsidered its refusal to allow Japanese fishermen to ply their trade off Chin'ampo.

In T'ā-an seventeen men headed by Yi T'a-gyung raised a fund of 1,500,000 cash to help the destitute of that district.

On August 3rd Nam-kung Ok the popular editor of the *Whang-sun Sin-mun* was released from prison after an incarceration of three months. His assistant Na Su-yun was liberated on the next day.

The superintendent of trade at Kyung-heung on the Russian border announces that a severe rain storm on the 28th of July caused the Tuman River to overflow its banks, and twenty-five houses were destroyed and many rice fields.

A Korean constable did good work on the 28th ult. by capturing Kim Wha-sun a noted robber in Wheug-sŕng, in Kang-

wŭn Province, who had been committing great depredation in company with thirty other robbers. The band is now broken up.

In spite of the fine prospects for a rice crop this Autumn the price of rice has not fallen in Seoul. The best rice still sells for eight hundred and fifty cash a measure.

Repairs on the West Gate and South Gate began on the 24th inst. They are being repainted and retiled. This is always preceded by a sacrifice.

The government has determined to pierce the city wall at a point about half way between the Little West and the South Gate and build a new "Dead man's Gate." This is because the present Little West Gate is too near the Palace to be used longer as an exit for dead bodies from the city,

Min Yong-whan has resigned from the presidency of the Memorial Bureau which has charge of the October festivities and Min Pyung-suk takes his place.

The new "Western Palace" at Pyŭng-yang is being built upon the supposed site of Keui-ja's ancient palace of 3,000 years ago. It is 150 kan long and 100 kan wide, a kan being approximately eight feet.

A project is on foot among Korean friends of Rev. H. G. Appenzeller to raise funds for the erection of a monument to his memory.

Yi Yong-ik proposes to sell government rice to the people at three cents less than the market prices; 30,000 bags will be so sold. The merchants who handle it will be given a margin of one cent a measure.

One hundred and twenty houses fell on account of heavy rains in Eun-jin Ch'ung-ch'ŭng Province.

In Sun-ch'ŭn twenty-three houses burned last month and an old man and his wife perished in the flames.

On the 12th inst. Sim Sang-hun resigned the portfolio of the Finance department and Yi Yong-ik became acting minister.

Rice grading machines of Japanese make have been introduced into Fusan at \$1.80 apiece. They are quite popular.

Among the various decorations which are being prepared by the government for distribution at the October celebration the first three are in the form of (1) a plum blossom (2) a star and (3) a yard stick.

[page 367] The great stone drum which is to form part of the monument in honor of the achievements of the present reign is being cut at Nam-p'o in Ch'ung-ch'ŭng Province, as the best stone in Korea is found there. It will be brought up to Seoul by cart and so many rice fields will be damaged in the process that it will be done next Spring when the fields are empty.

In Ch'ang-yung and Eui-ryŭng seven men were killed in the floods resulting from excessive rain.

The contract of M. Kato, Esq., as Adviser to the Department of Agriculture, etc., was ratified and signed on the 15th inst. It is for three years.

Following up the policy of issuing bank notes, the Dai Ichi Ginko began issuing five yen notes on the 20th inst. and ten yen notes will be issued in October.

The tennis players of Chemulpo have challenged the players of Seoul to a tennis tournament to be held early in September. A purse has been made up and a challenge cup is being procured from Shanghai.

On the 18th inst. twenty Koreans and three Japanese raided a ginseng farm in Song-do and stole a large amount of ginseng. They were chased to the city Song-do and there seven of the Koreans and all the Japanese were arrested. It was a very disgraceful affair and it is to be hoped that the rascals will be severely handled.

A company of officials have again memorialized the throne asking that Lady Om be made empress.

So Sang-jip has resigned the Superintendency of Trade at Chemulpo and Ha Sang-geui fills the vacant post.

Yi Chai-gak the Envoy to the Coronation of King Edward VII arrived in Seoul on the 24th inst.

The native papers state that on the 16th inst. 4,530 bags of rice and \$149,000 worth of gold were shipped to Japan from Chemulpo.

It is reported that C. Waeber, Esq., former Russian Minister to Korea is to come to Korea as Envoy to the celebration of the beginning of the fifth decade of the reign in October and further that he will succeed A. Pavloff, Esq., as Russian Minister to Korea. Mr. Waeber's many friends will be delighted to see him back in Seoul.

The Educational Department has applied to the Finance Department for \$9,576.40 necessary to pay the expenses of the Korean students in Tokyo, but Yi Yong-ik makes use of a technicality to refuse to give more than \$1,620.

The tax arrears of twenty-five ex-prefects aggregates the neat sum of 200,000,000 cash or \$80,000.

It is rumored that a viaduct is soon to be built between the present palace grounds and what is known as the "Mulberry Palace."

The government has ordered that the celebration of October be observed in each prefecture and in each port. The government tax and customs revenue to be used to cover the expense.

They say a "rainbow Bridge" is to be built from the palace grounds to the grounds of the former German Consulate.

Table of Meteorological Observations

Seoul, Korea, July, 1902.

V. Pokrovsky, M.D., Observer.

[see images]

[page 369] KOREAN HISTORY.

MODERN KOREA.

The only books he caused to be published were four; on marriage, funerals, ancestor worship and "On Reaching Manhood." He seems to have been an ardent Confucianist for among other things he ordered that widows should not be allowed to re-marry. This striking feature of Korean life dates from the days of this king. Before this there had been a certain amount of sentiment against the practice but it had been common even among ladies of the higher classes up to this time. His refusal to give books to the Japanese envoys would also lead us to believe that he was an active Confucianist of silk, gold thread and cotton cloth.

In the latter years of his reign the King had the Kuk-cho Po-gam written up to date, and he successfully withstood an invasion of the wild tribes of the north. One of his last acts was to order that all impurity and obscenity should be dropped from the songs and poems.

In 1482 the King built two forts on the Ya-lu near the town of Kang-gye because of threatened outbreaks of tribes living on the further side. In 1484 he built the Ch'anggyŕng Palace east of what is now known as the "Old Palace" In this same year the great historical work called the Tongguk T'ong-gam or "Complete Mirror of the Eastern Kingdom," probably the most celebrated of Korean histories, was published. It brought the annals of the peninsula down to the beginning of the present dynasty. Its author was Sŭ Saga. better known by his pseudonym Sŭ Ko-gan. He was a thorough master of Korean history.

A little glimpse of this King's disposition is given in a memorial addressed to him in 1486 when, after a certain royal tomb had been struck by lightning he, in terror, asked his [page 370] officials to mention his faults that he might mend them and so ward off the judgment of Heaven. One official brought four charges against him. (1) Love of money; (2) The selling of offices; (3) Cruel beating of criminals; (4) Unwillingness to be reproved. Two years later he ordered a remeasurement of the fields in Ham-gyŕng Province as he believed there was much taxable property there that was yielding no revenue.

The year 1489 was marked by a terrible scourge of cholera and one of the officials advised that the King pray to Buddha to stop it. The King promptly banished him. This man apparently thought that because the King's mother was an ardent Buddhist this advice would not meet with punishment. But in this case even filial duty did not stand in the way of stern opposition to Buddhism. Soon a still more striking example was given. The Queen Mother had a Buddha made and placed in a monastery outside the East Gate, called Chŏng-ok-wŭn. A man named Yi Pyŭk, passing by, asked what they were doing with the image and when he learned that the Queen Mother had ordered it set up he struck it and broke it in pieces. He finished the good work by burning the fragments. It can be imagined how angry the Queen Mother was and how she urged the King to destroy the contumacious subject, but in reply the King said "Instead of

death he deserves a gift”, and there the matter dropped.

In 1490 one Kwūn Chu memorialized the throne declaring that the musical instruments in use were those made by the corrupt Sin-don and that they were destructive of good manners. At his advice the instruments were destroyed and others were made. The style of music also was changed and it became purer and more serious. At this time the instrument of war called the *so-ni*, a kind of catapult, was invented.

The years 1491 and 1492 were occupied in border wars in Ham-gyūng province, Gen. Hū Chūng at last succeeding in clearing the northern borders of the enemy. The King died in 1494.

Chapter III.

Consternation upon the accession of Prince Yun-san... his character... avenges his mother's disgrace. . . reign of terror. . . concubines of [page 371] former King killed ...sporting proclivities... noble women dishonored... carnival of crime....plot against the King ...prisons opened... King banished...royal proclamation....a sad partingabuses corrected... revolt of Japanese residents in the southdiplomatic relations with Japan severed.... reforms...money for army made from Buddhist image... literature....mistake in a Chinese history... puritan simplicity... color of clothes... military activity....Japanese pirates captured... the first compass.... caste... a Korean-Chinese dictionary....an extreme Confucianista dangerous regency....evil advisers...good men murderedJapanese return to the southern ports... omens.... a Buddhist regent...conscription....invasions north and south...signal victory over the Japanese . . .rebellion.

It was in 1494 that Korea had the misfortune to come under the baneful rule of Prince Yūn-san. As we have seen, he was the son of the discarded Queen. He inherited her evil disposition and he had sworn to her that he would avenge the stigma that had been cast upon her name. He was twenty years old when the load of empire was placed upon his unworthy shoulders.

No sooner had his accession been ratified by the Emperor than the Prime Minister resigned his position and hastened away to his country home. When asked his reason for such precipitation he replied, “Look” at the pupil of his eye; with such a King it is difficult to keep the head on the shoulders. So I have come to the country.” Many tales are told illustrative of his character. Some time before the last King's death, while he was walking in the palace grounds with his son, a tame deer had come and rubbed its nose on his arm. The youth in wanton cruelty had brutally kicked the animal and was sharply reprimanded for it by his father. Now that he had become King he sent for the harmless beast and drove a spear through it with his own hand. Beholding this vindictive act, and rightly gauging the evil mind that lay behind it, a high official, Pak Yōng, immediately left the court and retired to the country. The next act of this King was to behead his old tutor, Cho Chi-sū, whom he had learned to hate when a boy, because the faithful instructor had tried to curb his wild excesses.

The year 1496 began with a demand for more revenue from Chūl-la Province, and a consequent remeasurement of the land under cultivation. It is said that his mother, dying, [page 372] had left a napkin, dyed with her blood, and had said, “When my son becomes King, give this to him and tell him not to forget his vow to avenge my death.” In pursuance of this injunction the young King now gathered together all the men in any way connected with the banishment and death of his mother, all those who recorded the facts, all the messengers who carried the hateful commands. In all there were several hundred people. These he decapitated and dismembered. He also dug up the bodies of those who had been implicated but had died in the interval, broke their bones in pieces and flung them into the river or ground them to powder and scattered them to the winds. The King wanted to have his mother's picture hung in the ancestral temple and when he proposed it all the officials assented to it but three, who said, “She was a criminal and died a felon's death; her picture cannot hang in the ancestral hall.” The King in a rage ordered their instant execution. Their families like wise perished and their houses were razed to the ground.

We have seen that Kim Chong-jik, the Prime Minister, had fled to the country. His enemies now accused him to the King asserting that he had said that, as King Se-jo had killed King Tan-jong, how could the son of the former become King. This story was believed and Kim and many of his friends were seized and beheaded. This was the signal for an exodus of the better class of the people from the city. The schools were all closed and a deadly silence reigned for the most part. No one knew who was to be taken next. As the years passed the reign of terror did not abate. Debauchery, oppression and theft were the daily practices of the court and the people were ground to the very lowest point. So much so, in fact, that in 1504 the people printed placards in the native character declaring the baseness of the King, and posted them throughout the city. “These must be the friends of the people whom I have banished” said the King. So he brought them back from exile and beheaded, poisoned or beat them all to death. The people of the eight provinces besought the King to do away with the native script which had brought such disaster.

Two concubines of the deceased King were still living and when they were accused to the King of having brought about his mother's death, he sent for them and killed them [page 373] on the spot. For this he was blamed by the widow of the dead King; so the wretch went into her apartments, ran at her and butted her with his head, knocking her to the ground. She said they might kill her if they wished; she did not care. Having stolen the beautiful wife of Whang Yun-hun the King could not induce her to smile upon him. So he said, “It is because her husband is still living.” He therefore sent and had the man killed.

The King placed dancing girls in all the 369 prefectures of the country and reserved three hundred of the fairest for the palace. For these he built sumptuous pavilions and a hospital for their treatment when ill. A special office was erected for the care of the dogs, falcons, nets and other instruments of the chase. The royal stables were in Chongdong

where the United States Legation now stands. Agents were sent into all the provinces to hunt for fair women and swift horses. Others were sent to wring from the people special taxes. The King thought the officials were blaming him behind his back, so he gave each of them a wooden tag on which was written, "The mouth is the avenue to misery. The tongue is a sword which may pierce the body. Watch the mouth and guard well the tongue; so shalt thou dwell in safety." He changed the Confucian temple into a play-house, drove out all the students from the dormitories and put diviners and sorceresses in their places. When his grandmother died he did not assume mourning, but as two of the officials dared to do so he killed them. He wiped out the three districts of Ko-yang, P'a-ju and Yang-ju to make a hunting ground, and forbade anyone to settle there. Those who disobeyed were killed. This hunting park was then stocked with all manner of wild beasts. He stole the people's boats to use in sport on the palace ponds and restricted the people to the use of a single ferry-boat on the river. This lessened the traffic to such an extent that the people of Seoul suffered severely and many inn-keepers were ruined. An aged eunuch remonstrated, but the King caught up a bow and shot him through. He taxed the people of the south a bolt of cotton a head, and they paid it only by taking the cotton out of their clothes and weaving it. He invited the wives of the courtiers to a feast and had each of them wear upon the breast the name of her [page 374] husband. Of these he dishonored whom he would and gave the husbands official position. His uncle's wife was enticed into his net, in consequence of which she committed suicide.

Such were a few of the acts of this depraved monarch. We need not multiply details of his execrable career. It was one long carnival of murder, lust and oppression. The people were simply the instrument by which the spendthrift King could fill his coffers.

It was in the twelfth year of his reign, 1506, that the people were brought to the limit of their patience. Three men, Song Heui-an, Pak Wŭn-jong and Yu Sŭn-Jong, conferred together and agreed that unless there was a change the destruction of the kingdom was inevitable. They determined to drive the corrupt King from the throne and put in his place Prince Chin-sŭng, the second son of King Songjong. One dark night they met at the Hun-yun-wun, near the East Gate, with a number of others who had been let into the dangerous secret. Not a light was to be seen, and they prepared to act. With a small band of picked soldiers whom they knew to be faithful they formed a line in front of the palace. The two Prime Ministers came out and joined them and soon a crowd of people gathered. Powerful men with iron bars soon forced an entrance and six of the King's favorites were seized and beheaded. As a next move the prisons were all opened and crowds of innocent people were liberated. They thirsted for revenge and, finding weapons as best they could, joined the revolutionists. It soon appeared that there was to be no resistance for even the King's friends were aghast at his enormities. The revolutionists proceeded to the Kyong-bok Palace where the King's step-mother lived, the one whom he had treated so brutally, and said to her, "The King is a wild debauchee. The people are scattered. The ancestral temple has been desecrated. The people desire to make your son King." She modestly replied, "How can my son become King? The King's son is old enough to assume the crown." At this there was a general cry of dissent and all demanded that she comply and let her son become King. At last she consented and the youth was brought out. The assembled multitude bowed before him and swore fealty to him. They then crowned him and brought him to the [page 375] palace. The deposed King was banished with his son to Kyo-dong Island. The honorary posthumous title was never conferred upon him but he is known as Yun-san-ju, or "Lord of Yun-san."

Throughout the country there was universal holiday. The first proclamation of this new King who is known by his posthumous title Chung-jong Kong-eui Tă-wang, gave the keynote of his reign. "The most important thing in any country is the common people. If the people prosper the country prospers, if they suffer the country suffers. The late King was cruel and lawless, and so by the people's will I have become King. I have ordered the discontinuance of the evil customs that have prevailed and I shall do all in my power for the people. Let everyone rejoice."

But a sad event marred the happiness of the new King. His queen's father had been on intimate terms with the deposed King and had been killed upon the day of his banishment. The officials therefore insisted that the Queen be put away and that another be selected. She was innocent of any crime, and the King said, "She is the wife of my youth and I cannot put her away." But they insisted until finally he was forced to comply and he tearfully parted from her. One of his first acts was to do away with the "Dog and Falcon Bureau," which had in charge the implements of the chase. He abolished the "Woman Bureau" which looked after the procuring of concubines for the King. He gave back to their owners many houses that they had been despoiled of. He revived the law by which a written report of the proceedings of the criminal court should be submitted to him every ten days.

Years before this in the days of King Sŭ-jong Japanese had been permitted to settle in the three harbors, namely Ch'e-p'o Yŭm-p'o and Pu-san-p'o. They were now having a difficult time. The prefects were oppressing them sadly, forcing them to work without wages and stealing their fish or game. This they could not endure; so two of their number, Ko-jo-mo and Ko-su-jang passed over to the islands of Tsushima and raised an expedition against the oppressive prefects. Two hundred boat loads of them crossed the straits and fell upon Fusan, killed its prefect, attacked Ch'e Harbor [page 376] and took its prefect alive. They carried fire and sword into all that region. They ravaged the prefectures of Ung-ch'ŭn and Tong-nă. The King sent a strong force by land and sea who cut off the retreat of the invaders and then attacked them. Three thousand were soon put *hors de combat* and many hundreds were chased into the sea where they were drowned. From this time, 1512, until 1572 diplomatic relations with Japan were practically suspended, though an occasional envoy came. A small number of Japanese boats were however allowed to come to the three harbors for the purpose of trade. Access to the court was strictly denied them.

King Chung-jong was as active in matters of reform as had been his father or grandfather. He put an end to the cruel custom of houghing robbers. He limited the number of blows that could be administered in the cross-examination of criminals. He published 2940 volumes of the Sam-ganghăng-sil and circulated them among the people as well as

another work on filial piety. He made a foundling asylum, or at least made provision for the support of abandoned children. The custom of punishing by striking the legs with short, thick clubs was done away, for this process was almost sure to shatter the bone.

In the seventh year of his reign, 1512, he turned his attention to the army and sent out an edict that arms should all be put in good order and should be ready for use at an instant's warning. We are not told whether this was because of any expedition that he was contemplating or any hostile invasion that he feared. Whichever it was it was unrealized, for the army under his rule engaged in no offensive or defensive warfare. It was probably with a view simply of carrying out the policy so wisely begun by his ancestors of keeping the army in good order. He sent down to the town of Kyōng-ju in the province of Kyūng-sang, which had once been the site of the capital of Sil-la, and brought up a great copper Buddha and broke it up in order to use the metal in making new arms for the soldiers. It was the common belief that if anyone prayed to this image barrenness might be cured. The people cried out against its being broken up, but the King said "Do not fear. I will take the blame." Nothing could show us more clearly the position that Buddhism held at this [page 377] time. It had reached its low water mark in Korea, and while it can scarcely be said to have strengthened its position up to the present time, it is very doubtful whether an emergency could arise so great as to induce a King of Korea in these days to break up an image of Buddha.

The reign of this king was marked by severe disturbances at different times. In his thirteenth year, 1518, there were severe earthquake shocks extending over a period of four days and causing much loss of life and property.

During his reign literature was on the increase. He ordered the publication of various books and established a headquarters for books at Seoul, a sort of central depot or depository. The only relations that he had with outside countries was the reception of a Japanese envoy who brought a gift of mirrors. They were considered very valuable.

In 1518 a historical work came from China in which it was asserted that king Ta-jo was not the son of Whang-jo but of Yi Im-in, a traitor, and that he had founded the new kingdom as a result of treachery. The king sent an envoy immediately to the court of China asking that the mistake be corrected. The Emperor replied that it would be done in the next edition.

The king's teacher, Cho Kwang-jo, called "The Confucius of Korea," told his master that Buddhism and sorcery were alike useless and urged him to do away with the headquarters of the diviners and sorcerers. It was done and the teacher was given the title of "Guardian of Public Morals." We are told that this reign was the golden age of Korean morals. The people revolting from the excesses of the deposed king took on a puritan simplicity. Men and women walked on opposite sides of the street. If any article was dropped in the road no one would touch it, but would leave it for the owner to recover. No one had to lock his doors at night. When the wild Ya-in of the north ravaged the border and one advised that a force be sent disguised as laborers to chastise them, the king decided that it was beneath his dignity to have recourse to trickery, and so sent the troops openly. The important decennial examination called the Hyin-yang-gwa was now established.

At this time white clothes were not largely worn. That [page 378] custom did not come in till about 1800. Blue, red and black predominated. The king now established the custom of wearing very light blue at the time of ancestral worship.

This reign saw some notable advances along certain lines. Bows were made which were shot by putting the feet against the bow and drawing the string with both hands. They were to be used by women in defending walls while the men might be away. A small powerful bow was made which shot metal arrows called "needle arrows." They carried four times as far as the ordinary bow, and an arrow from one of them would penetrate three men. A kind of bomb was also invented. It was probably projected from a catapult of some kind. A spring trap was made whose arrow weighed a hundred and twenty pounds.

In 1521 a Japanese So I-jōn sent an envoy named Songgong Pu-su-choa with a curious gift of three stones that resembled mirrors. The king, however, declined to accept them. The following year a Japanese named Teung Wūn-ju ng went to the Chinese district of Yūng-p'a and ravaged, and on his way home landed with his booty on the coast of Whang-hā Province in Korea. He was there captured by a Korean and his whole company were sent to China much to the delight of the Emperor.

In 1524 P'yūng-yang was decimated by the cholera. It is said that there were 7700 deaths. The following year the envoy to Nanking, Yi Sun, brought back with him the first compass ever seen in Korea. In 1532 a royal concubine desired to have her son become king instead of the Crown Prince. In order to accomplish the destruction of the latter she took a dead rat, wrote his name on its belly and put it under the Prince's room. This is a common way of attempting to do an enemy to death by witchery. She was discovered in the act and she and her son were put to death. Some three years later a great mock naval battle was fought on the river and the king went out and witnessed it.

The year 1536 beheld an important event in the bringing of the official history of the dynasty up to date. In the next year an important law was made, the one which commanded that the people of the upper class should be distinguished from the lower class by a difference in the clothes. Heretofore [page 379] the style had been the same for both classes, but from this time on the lower class was not allowed to wear the long flowing sleeves which until recent years have distinguished the Korean gentleman.

In 1541 Chu Se-bung a noted scholar of Kyūng-sang Province founded a school at P'ung-geui in honor of a noted sage An Yu who had lived there during the Koryū dynasty. In digging the foundations he had found a bar of copper of three hundred pounds weight. With the profits of the sale he bought books for the school library.

The last recorded act of this monarch casts into the shade all his other work and tells us more by implication about the condition of the people than any other words could do. That act was the making of the Ok-pyūn or Korean-

Chinese dictionary, arranged in the order of the Chinese radicals. This important publication shows first a great advance all along the line of literature. The demand for such a work argues a constant pressure along literary lines that finally made it an absolute necessity. In the second place it showed that the native character, whatever may be said to the contrary, had taken a firm hold upon the people and had begun to bring forth substantial fruit. A standard for transliterating Chinese characters was demanded and the demand could have sprung from nothing less than a large and constant use of the native character. The publication of this work marks an era in the literary life of the peninsula. It fixed the native character firmly upon the people and made it a factor that can neither be ignored nor evaded. The Chinese character is still a favorite in Korea but it will go out before the native phonetic character as surely as the Latin tongue went out from England before the English.

It was in 1544 that King Chungjong closed his long and eventful career. Forty years upon the throne had seen the country lifted out of the mire into which it had been trodden by his predecessor, and brought to the highest point of morals, of literature and of general culture that it has ever reached. He was succeeded by his son Yi-ho who is known by his posthumous title In-jong Yung-jung Tǎ-wang.

The career of this monarch affords another illustration of what Confucianism in its extremer moods can do. When his [page 380] father died he fasted six days and became so weak that he could hardly stand even with the aid of a staff. He continued to refuse sufficient food and mourned continually for his father. He would sit on the bare ground all night long even in winter, asking Heaven to kill him or else give him back his father. He refused medicine saying that his trouble was one that drugs could not reach. Seeing that his end was approaching he asked that his half brother Prince Kyön-wün be made king after him. When he died the whole land resounded with wailing. It is said that in a single day the news travelled by the sound of wailing caught up from village to village, even to the limits of the kingdom. The new king is called Myüŋ-jong Kong-hön Tǎ-wang.

This king at his accession was a lad twelve years old and consequently the regency devolved upon his mother. This was most unfortunate for she was a wholly unscrupulous woman and ere the king was old enough to assume the duties of his high office inflicted serious injuries upon the state. She had a brother, Yun Wün-hyüŋ, who was her equal in daring and intrigue. Yun Im the uncle of the deceased king In-jong was holding office at this time. He was a faithful and honest man. Being the brother of the late king's mother he formed a natural as well as moral antithesis to the brother of the new king's mother. Yun Wün-hyüŋ had a younger brother Yun Wün-no who was his equal in chicanery. They could not but be enemies and so the elder banished the younger to Ha-nam in the south.

From the time when King Chung-jong died the two rival leaders Yun Wün-hyüŋ and Yun Im, the trickster and the statesman, had been wooing fortune for the premiership. The people called Yun Im the "Big Yun" and Yun Wunhyung the "Little Yun." The people are not seldom the best judges of their rulers. During the short reign of King In-jong the friends of Yun Im had been in power and they had sedulously kept all evil-minded men, including Yun Wunhyung, out of office. For this reason it was that when the latter came into power he found himself at the head of a crowd of malcontents who thirsted first for the sweets of office and secondly for the sweets of revenge. Before King In-jong died "Little Yun" had poisoned the mind of the [page 381] incoming king's mother against "Big Yun" by asserting that he and his friends were conspiring to prevent the accession of her son. The Queen Mother, as soon as she came to the regency sent word to "Little Yun" to put "Big Yun" and his associates to death. He called the Chief of Police and gave orders to that effect but that careful individual said that the men he was ordered to kill were honest men and that he would have nothing to do with it. "Little Yun" then sought audience with the boy king and urged the matter, the Queen Mother adding her voice to his arguments. The courtiers said that it was mere heresay and so long as the new king had ascended the throne without any attempt at sedition the matter ought to be dropped; whereupon the Queen Mother flew into a passion and screamed, "Do you want my son to sit here and be murdered? I will have those men killed like snakes in the fire." She then ordered the courtiers to retire, and the bowl of poison was sent to "Big Yun" and his friends. A relative of the king, whom the Regent believed they intended to make king instead of her son, fled to Su-gwang Monastery and hid in a cave behind it, but he was tracked down and seized. They brought him to Seoul and killed him by searing his body all over with red hot irons. "Little Yun" was now the royal favorite, or at least the Regent's favorite, and the men who had opposed the appointment of himself and his friends to official position were banished right and left or else killed.

We will remember that the Japanese settlers had been driven from the three southern ports during the reign of King Chung-jong. An envoy now came saying that the Japanese settlers were not to blame for that uprising but that it was done by a band of ruffians from the islands, and they asked to be allowed to resume the old friendly relations. Consent was given but on condition that twice a year tribute should be brought to Fusan from Tsushima. The Japanese who headed this embassy was called So-i Jön-sa. This occurred in the year 1548. The same year saw the famous books Kang-mok Chün-p'yüŋ and Sok-kang-mok, dealing with Chinese history, and the military works Pal-myüŋ Kang-eui, and Mu-gyüŋ Ch'ong-yo copied in Korea and disseminated throughout the country. These are among the [page 382] best known works in Korea today. The common people execrated the favorite Yun Wün-kyüŋ and chafed under the regency of the Queen Mother. They went so far as to put out posters stating that "We are ruled by a woman, and her creatures are fattening off the revenues of the land. It means the destruction of the kingdom." So far from learning a lesson from this, the Regent said, "It is because we did not make thorough work with the followers of 'Big Yun'." She therefore seized and killed above seventy more of them, all good and honest men.

It is generally believed that the hardships endured by the people during this reign, because of famines, pestilences and other calamities, were a forerunner of the terrible cataclysm that swept over the land during the following reign, in the great Japanese invasion. These calamities had begun in the very first year of the reign when a

pestilence swept the province of Ham-gyŭng. The same year an enormous mass of rock became detached from the side of Samgak mountain back of Seoul and fell with such a tremendous crash that it was heard and felt in all the adjoining prefectures. This was followed by disastrous floods in various parts of the country whereby thousands of people perished and vast amounts of property were destroyed. In the city of P'yungy'ang alone 720 houses fell and 209 lives were lost.

It was in 1550 that an astronomical instrument was made, called the Sŭn-gi-ok-hyŭng or "Heaven Measure." We are not told the exact nature of the instrument, but it implies a considerable degree of intellectual activity and an inclination toward scientific pursuits that is rare in Korea.

The Queen Mother, as seems to have been common with women of high degree in Korea, became a confirmed Buddhist. This tendency became so strong that in 1552 she had a law made requiring government sanction for a man to enter the priesthood, and special examinations were also required. A monk named Po U, an unscrupulous but capable man, exercised immense influence at the palace. The courtiers besought the king to drive him away but as yet the Regent was too strong.

The following year the custom of filling the ranks of the army by conscription was inaugurated. All men over fifteen years of age were supposed to give two or three years' service. [page 383] But it was not a success. The military spirit has never been really strong in Korea since the downfall of ancient Ko-kuryu. The profession of arms has always been looked down upon as an inferior calling and so long as a living could be gained some other way the army has been shunned. The law of conscription was soon modified so that the payment of a modest sum, three hundred and fifty cash a year, bought exemption from service. Later the sum was raised to 10,000 cash and even to 20,000 in some cases, but this included a large "squeeze" on the part of the officials.

The Queen Mother's power came to an end in 1554 when the king reached his twenty-first year. From that point matters began to mend. The ex-Regent and her minions lost a large part of their power, but other difficulties came up which took the place of those which were thus overcome. The wild tribe of Kol-gan-bul crossed the northern border and harried the border towns. When sixty of them had been caught and beheaded the remainder retired. A Japanese marauding band, returning from the coast of China laden with booty, landed on the Korean coast and were there captured and sent to Nanking. The next year seventy boat-loads of Japanese landed on the Chŭl-la coast and killed several prefects but the governor called about him a band of soldiers and routed the invaders. A hundred and twenty Japanese were killed and all their arms were captured.

One of the most signal victories the Koreans ever scored over the pirates occurred in 1556. A thousand or more of these unwelcome neighbors landed at Tal-yang in Chŭl-la Province and besieged the town. Government troops were sent against them but were driven back with great loss. The O-ran, Ma-do and Ka-ri harbor forts were besieged and taken and the towns of Chang-heung and Kang-jin were swept by the remorseless foe. Kim Pin the admiral of Chŭl-la Province, and the prefect of Kwang-ju were both badly defeated in their attempts to check this hostile advance.

Yi Yun-gyŭng, the prefect of Chŭn-ju raised a force of 2000 men and marched toward the seat of war. An experienced general warned him that he could do nothing but he replied "Then let my head pay the price." He gave a written promise that if any of his men deserted he would [page 384] forfeit his life, so great was his confidence in the quality of his soldiers. Pushing rapidly forward he first encountered the Japanese at Hyang-gyo where he threw up breastworks. He was to have been reinforced by his brother but the latter sent, warning him that it was a hopeless case and urging him to retreat. He replied by decapitating the messenger and attacking the enemy single-handed. He warned his men that the first one to retreat would lose his head.

The leader of the Japanese rode a powerful white horse and bore in his hand a yellow flag, and he kept beating his sword against the flagstaff with terrible clamor. Gen. Yi began the attack not by shooting at the Japanese themselves but by shooting fire arrows into their camp and among their baggage. When this was seen to be well ablaze he ordered a charge and singling out the conspicuous Japanese leader soon laid him low with one of the famous "needle arrows." The enemy was soon in full retreat but their progress was stopped by a high ledge of rocks and there they were brought to bay. It is said that 1800 Japanese perished at this point. This is but another sample of what Korean soldiery can do when properly led. The brilliant young leader was made governor of the province. The Japanese who escaped made their way across the straits into the island of Quelpart, where they demanded arms of the prefect, for they had cast away theirs in their precipitate flight. Instead of complying the prefect attacked them, brandishing an enormous battle-club. The victory was complete and the plain was strewn with the dead bodies of the foe.

When the king heard of these victories he praised the troops and remitted all the revenue from the prefectures where the Japanese had created the disturbance.

A serious rebellion occupied public attention in the year 1563. A butcher of Yang-ju named Im Ko-jung gathered about him a band of desperate highwaymen and began to plunder and burn in that and the neighboring prefectures. Government troops chased them into Ku-wŭl Mountains where they were tracked with difficulty owing to the fact that they wore their shoes reversed in order to deceive their pursuers. But the army surrounded the whole mountain and, gradually working their way up, at last brought the offenders to bay and cut them down.

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The Treasures of Kyong-ju .

From the archaeological standpoint, the city of Kyöngju in Southern Korea is probably the most interesting point in Korea. It is not so old as P'yüng-yang but the northern city goes back to such an ancient time that it antedates the beginning of the real historical period and the common use of any written language; so that while, other things being equal, the northern city would be the more interesting, we know so much less about it than about the southern city that the latter takes the leading place. To this must be added the fact that Kyöng-ju was the capital of ancient Silla, the first kingdom to assert its sway over the whole peninsula and that it was during the days of Silla that Korea reached the zenith of her skill in the arts and sciences.

This southern city and its environs are rich in historical remains but it is our purpose to speak here only of the six "Treasures of Kyöng-ju," the heirlooms of the ancient realm. They were The Golden Measure, The Twin Jade Flutes, The Great Bell, The Jade Belt, The Golden Buddha and The Nine-story Pagoda.

The Golden Measure

This treasure has been lost. Pak Hyük-küse, the first king of Silla is said to have dreamed that a spirit came to him and gave him a golden measure, like an ordinary yard-stick, and promised that if he should touch a sick person with it he would be [page 386] instantly cured and that even the dead could be raised to life. When he awoke he found the measure lying on the floor beside his bed. His first act was to try it on the body of a man who had died that same night. The spirit's words came true and the dead man was recalled to earth. One of the Emperors of the Han dynasty in China sent a special envoy asking that the marvelous measure be sent to him that he might look upon it and test its virtues; but King Pak was naturally suspicious and instead of complying he took the measure secretly and carried it to a place thirty *li* west of the capital and buried it in the ground. The place is known to this day as Keum-chük-dong (***) or "Place of the Golden Measure." The secret of its exact location King Pak carried with him to his grave, thinking, perhaps, that it would be just as well that men should not have the power to reverse the laws of nature and call back the dead. It was because of this tradition that when the government, four years ago, was looking for models for decorations it selected the Golden Measure as one; and it is said that some of the decorations to be conferred in October, 1902, at the time of the Jubilee in Seoul will be of this form.

The twin Jade Flutes

These two instruments are supposed to be, the one male and the other female. They are not in reality made of jade but of the leg-bone of the *hak*, a species of large white crane. The term jade came to be used merely out of compliment and because the color of the flutes somewhat resembles that of jade. The "female" instrument presents a mottled appearance being covered with green, black and yellow spots. It is one foot, seven and three-tenths inches long and three and four-tenths inches in circumference. It is carved in the semblance of three joints of bamboo. It has nine holes, five of which are now covered with silver. When the late Regent, the Tawün-kun, was in power he caused both of the flutes to be brought to Seoul. It has long been believed that no sound could be made in these flutes except in their own city of Kyöng-ju. Whether this be true or not it was discovered that in Seoul not a note could be produced upon them. While these valuable relics were in the keeping of the regent one of the flutes, the "female" one, was accidentally dropped and [page 387] broken and he had it mended with silver, thus closing five of the nine holes. We know at least one Korean who saw these flutes while they were in Seoul.

The "male" flute is of a yellowish color covered with black spots. Its length is one foot and five and one-tenth inches. It has eight holes, and four other small ones, besides, near the end. Tradition says that this twin treasure was the gift of the Dragon King of the Eastern Sea. It is preserved in the archives of the magistracy at Kyöng-ju.

The Great Bell.

This is the monster bell that for centuries tolled for the opening and shutting of the gates of Kyöng-ju, or as it was then called, Sū-ya-bül, from which by contraction is probably derived the modern word Seoul. At the height of the Silla power that capital contained upwards of 178,900 houses giving an approximate population of 900,000 people. In its immediate vicinity were forty-eight royal tombs. The whole list of Silla Kings is fifty-six, forty-eight of whom were buried and the rest were cremated. This great city was far greater than the present town. The great bell hangs to-day at a point fully a mile south of the city, at a place called Pong-whang-dä (***) or "Phoenix Terrace." The height of the bell is nine feet and three inches. The diameter at its lip is seven feet, three and seven-tenths inches. Nearer the top its diameter is five feet. The thickness of the metal is six and three-tenths inches. It is made of what the Koreans call "green copper" and they say it weighs 120,000 pounds. The bell is so old that the characters written on its side cannot

be deciphered. History says it was cast by King Hyo-jong, the thirty-sixth of the dynasty, 765 that it was originally intended as a monastery bell and was placed at Pong-dŭk Monastery a short distance to the east of the town but that King Chŭn-sun in his fourth year moved it to its present site. This bell which is in actual existence and has been seen by a number of foreigners is slightly larger than the great bell of Seoul and is an unanswerable argument in favor of the theory that Silla had made very great advance in the useful arts. The ability to cast such a bell argues ability along many other parallel lines.

The Jade Belt

This precious heirloom of the Silla dynasty was lost many centuries ago. Very little [page 388] is known as to its origin or as to the circumstances under which it disappeared, but history tells us how one of the later kings of Silla was chided by his suzerain of China for having let it be lost.

The Golden Buddha

This image was made for Pun-whang Monastery, one *li* outside the east gate of Kyōng-ju but originally inside the Silla capital. Its weight is said to be 307,700 pounds! It stands—or rather sits—ten feet high. It is not made of gold but of some other yellowish metal. It was originally covered with gold-leaf, at least we may so surmise from its name. It is still to be seen, seated among the ruins of a former splendid capital.

The Nine-story Pagoda

This is another of the relics of the flowery days of Buddhism in Korea. The monastery at which this pagoda was built has long since mouldered to dust but the remains of the pagoda can still be seen a little outside the present city of Kyōng-ju. It appears to have been built of black brick. The lower story is five *kan* square or about forty feet. Of the nine original stories, each ten feet high, only the lower two are now standing. The interior is filled with earth and debris.

Such are the six Treasures of Kyōng-ju, but this by no means ends the list of curious relics. The people of that city are very proud of what is called the Ch'ŭm-sŭng-dǎ (***) or "Astronomical Observatory Terrace." This is about a mile and a half east of the city and was built by the twenty-seventh king of Silla, who, by the way, was not a king but a queen, the first woman ruler Korea ever saw. This observatory is in the form of a well, built entirely above ground. It is built of stone thirty feet high and about ten feet across with a small door at the bottom to enter. The Koreans say that it was built like this so that the astronomers could watch the stars in the daytime. The Koreans seem to have known for many centuries that the stars are visible in the daytime from the bottom of a well.

Another ancient remain, whose original use no one knows, is the Pan-wŭl-sŭng (***) or "Half Moon Wall." This lies eight *li* south-east of the city. It was built by the fifth king, P'a-sa (**) but during the reign of the fourteenth king, Yu-rye, a great rain broke it down and [page 389] today only a crescent shaped bank remains. If the circle were completed it would be 3,023 feet in circumference.

Korean Currency. Second Paper

We saw how King Suk-jong of the Koryŭ dynasty in about 1100 A. D. forced upon the people a new coinage whose name is lost. But the people had no confidence in it, both because of natural conservatism and because it had little intrinsic value. A man named Yun Whan (**) said it would be necessary to mint silver money in which the people could recognize real value. The king complied and minted a flat silver coin in the shape of a bottle with the outline of the Korean Peninsula on it. In the center was an oblong hole. This was probably about an ounce in weight and was called Whalgu (**) meaning "Wide Mouth," referring to the oblong hole. Very many Korean histories refer to this coin; such as the Tong.guk Yŭk-sa(****). the Yŭ-sa Ch'an-yo (* ***) and the Yŭ-sa Che-gang (***) This money which is now referred to as "bottle money" was received by the people with great reluctance but it slowly made its way and a century later it was in very common use. It was used very feely in trade with China which is a good indication of its intrinsic value. After it had been in vogue for some 160 years it suffered from the common Korean cause. It was mixed with copper, lead or nickel and the intrinsic value dropped many degrees. By the time Ch'ung-yŭl came to the throne the proportion of silver put in the coins was not more than one third. The king therefore called in the degenerated coins and melted down or stored away those containing the largest percentage of base metal, and with the better portion bought from China, then in the hands of the Mongols, a large amount of discarded copper cash called Chiwŭn Pu-ch'o and Chungt'ong Pu-ch'o. At first the people took to this money very kindly and it was used from 1275 to 1314 A. d. when King Ch'ung-suk came to the throne. His accession was the signal for the beginning of numerous repairs upon the palaces and [page 390] the building of a new palace. The result was that the money in circulation was not sufficient, and in order to make up the deficit a considerable amount of the old debased silver money that had been preserved was put in circulation at a greatly reduced valuation. The next king, however, recalled all this silver currency and in place of it made a new issue of silver coin whose quality was fairly good. So things went on until the reign of King Kong-min in

1538 by which time all this silver money had disappeared, having doubtless been hoarded by the wealthier of the people. He therefore had to supplement the currency in some way. This he did by an issue of the old time linen government notes but it was soon so torn and filthy that in the days of King Kong-yang, 1388, a new issue of silver money was made.

The dynasty was now drawing to its close. The trade relations with the Mongols who had been driven from Peking were still very strong and Mongol paper money passed freely in the Koryū capital. At the advice of General Yi, who held practically all the power at court, and who later became the founder of the present dynasty, the king issued a paper currency after the style of the Mongol; but many of the officials objected strongly, with the result that the entire issue was laid aside.

When Yi T'ä-jo founded the present dynasty in 1392 he did not do away with the existing monetary system but silver, copper, and linen money continued in circulation. In the ninth year of his reign, 1401, he brought out the paper money that had been stored up at his advice and put it on the market. But it was not long before this unsubstantial medium was worn out and disappeared. And then came the first regular coinage of the present dynasty in the shape of a copper coin bearing the words Cho-sūn T'ong-bo (****). This is the coin now sometimes picked up from fortune-tellers who claim that it has come down from the days of ancient Cho-sūn, years before Christ. This of course cannot be true, for various reasons, among which the strongest is that the writing on these coins is in the square character which was not used till long after the fall of Ancient Cho-sūn,

In the second year of King Hyo-jong's reign, 1650, a second issue of coin was made bearing the legend Sang-p'yūng [page 391] T'ong-bo (****). Some were made of copper, some of nickel, some of brass and some of a mixture of zinc. Some was made at a government mint at Seoul, some was made at Kang-wha, some was made at Song-do and some was made within the precincts of the Finance Department, then called the Hojo (**). There were two other places in Seoul where cash was minted, one of them being at the site of the barracks inside the Little West Gate.

This money was called yūp-jūn (**) or "Leaf-money," the idea being that, like a leaf of a tree, each piece was complete in itself, a unit. It was in continuous use from 1650 till 1866, shortly after the present ruler ascended the throne with the late Tā-wūn-kun as Regent. The elevation to power of the Regent was the signal for the rebuilding of the Kyōngbok Palace which had lain in ashes since the Japanese invasion of 1592. He found the main difficulty in this scheme to be the lack of a sufficient circulating medium and what there was did not seem to come readily into the government coffers. He made a startling departure from the ancient customs by minting what was called the Tang-bāk-jūn (***) or "Equivalent-of-a-hundred money." It purported to be a hundred-cash piece but in reality it was something like one sixteenth the value of a hundred cash in yūp-jun. These pieces were paid to laborers on the new palace at their face value, but the public was well aware of the discrepancy and the price of all commodities immediately soared to a point that seemed ruinous. It soon became evident to all that this state of things could not continue. As a second attempt, the Regent sent to China and purchased an enormous amount of discarded Manchu cash and brought it by way of Eui-ju in carts. This was put in circulation and was recognized as being a relief from the former state of things although far from being satisfactory. The inscription being in Manchu made the money a sort of joke on the Korean people and it was evident that it was only a temporary makeshift. It was in 1872, after Japan had begun to bring the influence of her new status to bear upon Korea, that a five cash piece was determined upon at Seoul. It was intended as an equivalent of the Japanese one sen piece. This cash was called Tang-o (**) "Equal to Five." But it is hardly necessary to say [page 392] that one of them was not equivalent to five of the good old yūp. The system of minting did not conduce to the best quality of money for the custom was to grant a license to a man to erect a certain number of forges and to run them at full blast on condition that for each day he should turn over to the government a certain amount of cash. From time to time he had to send in to the palace a sample of the coin he was making, to insure the quality, but, as is well known, goods are not always up to sample in quality, and the pressure would always be toward a deterioration in the quality of the money. Almost immediately the exchange value of this Tang-o began to fall, until in 1890 it was worth only half its face value in yūp. It was only three years later that it fell to one fifth its face value and was exactly equivalent to the Yūp, piece for piece.

Meanwhile, in 1886 a crude silver coin in three sizes was made. It bore the device of a blue enamelled *Tä-geuk* in the center, the being the circular figure in the center of the Korean flag. We are not aware that this was ever put into actual circulation, though about 1890 they were not at all difficult to procure for a little above their face value.

Then again in 1889 a thoroughly good silver dollar was issued. It was done with the help of the Japanese and was equivalent in quality and finish to the Japanese silver yen. This was put in circulation but very soon disappeared. It is impossible to learn how great the issue was but it was evidently small for within two years it was all hoarded by thrifty Koreans, one of whom, to our knowledge, is credited with having a water-crock full of them, buried in the ground some where. This was followed in 1892 by an issue of twentycent silver coins but these were seized upon with even greater avidity and five years later not one was to be seen in circulation. They were evidently considered by Koreans too nice to be knocking about from pillar to post; so they were put away safely. At the same time a one-cent copper piece and a five-cent nickel piece were issued. These were of too small intrinsic value to be worth hoarding and have become the common medium of exchange in all the large centers in Korea, though a little off the main roads the people will handle nothing but the old time copper cash.

Chestnuts

Koreans believe that this tree is not indigenous but came from Western China at Eumsan (**). The Chinese character for chestnuts is the character for “west” with “tree” beneath. The Koreans call it *pam*. It grows all over Korea but the best are said to come from Yang-ju a few miles out the East gate of Seoul. It must be confessed that in point of size the Korean chestnut is as fine as can be found. It is commonly about the size of our “horse chestnut.” The very smallest one would be larger than the largest in America, but it is not as sweet. Chestnuts are eaten either fresh or boiled or roasted or dried. One of the commonest sights along the streets in Korea is that of a boy sitting beside a little hollow, scooped in the ground and lined with clay, turning chestnuts in a charcoal fire with a pair of bamboo tongs, while with the other hand he fans the fire. Boiled and roasted chestnuts are ground up into flour and used with honey making cakes called *ta-sik*, “tea-cakes.” Fresh chestnuts are commonly eaten and are much used in sacrifices. The juice is sometimes expressed and used as a lotion for centipede bites. The wood of the chestnut tree is used in making ancestral tablets and various kinds of furniture.

The Koreans do not take chestnuts seriously as a food product, as so many of the Italians do but they are eaten rather as a delicacy.

Walnuts.

This is what we call the English Walnut and grows commonly throughout Korea. It goes under three names, *ho-do*, *kang-do* and *ha-do*, the first two meaning “wild peach” and the third “seed peach.” The idea of peach comes from the resemblance in size and shape of the walnut husk to a peach. The *ho* and the *kang* both mean “wild,” but while *ho* means any wild tribe, *kang* refers to the western wild tribes. The *ha-do* or seed-peach is so called because while it resembles a peach when in the husk, only the *seed* is eaten. They say that during the former Han [page 394] dynasty in China a man named Chang-gön brought the first walnuts from the extreme south-west near the borders of Persia and since that time they have become common in China and Korea. They came to Korea about 1500 years ago during the days of Silla. To-day they are most plentiful at Hap-chün on the Nak-tong River in Kyönig-sang Province. There are only three of these trees in Seoul. One at the Ancestral Temple, one at the Chang-dük Palace and one in the present German Consulate grounds. Koreans say that if a hungry person eats walnuts they will make him still hungrier. For this reason the children have a conundrum which says “What do you eat when the stomach is already full?” The answer is “walnuts.” A person who is pock-marked is called “walnut-faced,” referring to the roughness of the walnut meat. These nuts are eaten fresh but the oil is sometimes expressed and used as a medicine, as we use castor oil.

Jujubes

The Korean name for this common fruit is *tacho*, “great jujube,” but in the north there is a variety that is called *ho-ch’o* or “wild jujube.” This northern variety is said to have come from China during the days of Koguryü, 36 A.D.-672 A. D. The ordinary jujube is smaller but sweeter than the northern variety and is said to have come from Southern China in the days of Silla. The very best ones, to-day, come from Ch’üng-san and Po-eun in Ch’ung-ch’üng Province. They are eaten fresh or cut up and put in a kind of batter, just as peanuts are put in candy at home. They are used to sweeten certain sauces and medicines as well. They are offered in sacrifices and when a girl marries she presents a dish of them to her husband’s father. They are often used in making confectionery. This fruit, *tä-ch’o*, is the one so often mistakenly called “date” by the foreigner; but it has no relation to that fruit. It is the black-thorn or jujube. *Tizyphus jujuba*. The regular *tä-ch’o* of Korea is of three varieties (1) *mil-ch’o* or “honey jujube;” (2) *pak’ch’o* or “white jujube;” and (3) *hong-ch’o* or “red jujube” These three terms are self-descriptive. The *ho-ch’o* of the north is of two kinds (1) *ma-ch’o* or “plum-jujube” and (2) *chung-ch’o* or “blue jujube.” The jujube wood is very hard and is often used for mallet heads. Koreans believe that the jujube tree has a peculiar affinity for electricity [page 395] and therefore if a man wears a piece of the wood on his person evil spirits will not dare to come near him for fear of being struck by lightning. The jujube is supposed to flower on the first of the dog days and if it rains the flowers will fall and spoil the crop: so they say, “If it rains on the first of the dog days the unmarried girls will all cry,” because there will be no jujubes to offer their fathers-in-law.

Ginko

This tree grows to a great size in Korea and attains an age of seven or eight hundred years. Its Korean name is *eun-hang* or “Silver Apricot” because its white nuts though small are shaped something like an apricot. This species of tree was introduced into Korea during the early days of the Koryü dynasty or about a thousand years ago. The nuts are baked and eaten. In South China this tree is called Yüng-an or “bright eyes” because the white nuts bear a remote resemblance to an eyeball. In North China it is called päk-kwa or “white fruit.” Both these names are used in Korea. This is one of the trees in which the male and female principles are developed in different individuals. One tree will be a female tree and another one will be a male. Unless trees of both sexes grow near together there will be no fruit. The Koreans say they must be within view of each other, though the reflection in a pond is sufficient. The Koreans cherish the peculiar notion that if a piece be cut out of the side of a female tree and a corresponding piece from a male tree be inserted in the wound and fastened with grafting wax the tree will ever after be fertile, even though there be no male tree in the vicinity. The

nuts are supposed to be slightly toxic in quality and injurious to children. They are used in medicines and confectionery of different kinds, as well as in sacrifices. Koreans declare that the flowers of this tree open only at night and it is so unusual for a person to see the flower that it is supposed to be a sign of death to see one.

Hazel nut.

This is called *ka-yam* and is supposed to have come from the mountains of Manchuria. It is believed to be very healthful, and is eaten fresh, or ground into a meal and made into a soup. The name of the hazelnut has been enshrined in the traditions of Korea by what is known as the "Hazel-nut Battle." In the days of Koryŭ an [page 396] army crossed the Yalu and penetrated Liao-tung to punish an enemy. While these troops were stopping in a walled town they were surrounded and besieged by a miscellaneous array of bandits, free-lances and adventurers. Their food gave out and it seemed as if they must surrender. But as a last resort one of the generals ordered three bags of hazel-nuts to be distributed among the soldiers on the wall. They were then ordered to begin cracking the nuts with their teeth all at once. The common Korean is a fairly noisy eater, anyway, but when the sound of cracking nuts was added, the noise penetrated the camp of the besieging force and demonstrated that the Korean soldiers were not at all pressed for food. So, at least, it seemed. The siege was raised, but as the besiegers started away the Korean army made a sortie, struck them in the rear and put them to ignominious flight.

Pine nuts

These nuts are the fruit of a common species of pine called *chat-namu*, It is closely allied to the *PinusPinea* of Southern Europe, if indeed it be not identical with that tree. This tree grows best in central Korea and is said by Koreans to be common also in western China. It appears to be an indigenous variety. Tradition says that pine nuts were first eaten in China at the time of the Chu dynasty, 1122-255 B.C. The date of its adoption as an article of food in Korea is not known but it must have been at an early date for the pine nut is mentioned as a constituent element in certain Silla dishes. The story is told that when as yet the use of the pine nut as food was unknown a boy while cracking apricot seeds picked up a pine nut from the ground and cracked it. He found the kernel much to his taste and from that time the nut rapidly became a favorite with the Korean. They are used in cakes and candy and the oil is expressed and used in mixing the red ink used for seals and stamps, and also for other purposes.

The Korean Telegraph and Postal Services.

We have received a neat brochure entitled *Notice sur le Service Postal et Telegraphique de l'Empire de Corée* par J. H. Muhlensteth, Conseiller Inspecteur des Telegraphes Impériaux, [page 397] et E. Clemencet, Conseiller Inspecteur des Postes Impériales; avec l'approbation de son Excellence le Colonel Ho Sang Min, Directeur Général des Communications." It is divided into four chapters, the first dealing with the Central Organization, the second with Telegraphs, the third with the Telephone and the fourth with the Post Office. It will be impossible to give it in full but that portion which gives the history of the beginning and progress of the telegraphic and postal systems are of such interest that we have translated them for the readers of the *Review*, This we give below.

THE TELEGRAPH SERVICE.

Up to the year 1883 Korea was without telegraphic communication. At that time the Japanese laid a submarine cable from Nagasaki to the Korean port of Fusan with an intermediate station at Tsushima islands. A little later, in 1885, China, taking advantage of her Suzerain rights, deputed Mr. J. H. Muhlensteth, a telegraph engineer who had been in her service many years and who formerly had been an employee of the Danish Telegraph System, to construct a land telegraph line from Chemulpo by way of Seoul and P'yŭng-yang to Eui-ju on the Yalu River opposite the Chinese frontier post of An-tong-chen, which had connection with the general system of Chinese telegraphs. This line toward the north-west was for many years the only means of telegraphic communication between the capital of Korea and the outside world. It was worked at the expense and under the control of the Chinese government and it was not until the time of the Japan-China war, in the course of which the line was almost entirely destroyed, that it was reconstructed by the Korean government.

In 1889 the Korean government built a line from Seoul to Fusan. After the Japan-China war lines were also run between Seoul and Wonsan and between Seoul and Mokpo.

After that, and notably during recent years, continuous progress has been made in the extension of the system of domestic telegraphs. The total development in the interior has reached 3500 kilometers, divided into twenty-seven bureaus and employing 113 men as directors, engineers, secretaries and operators and 303 as subalterns. The Morse system is [page 398] in use. The electricity is generated by the use of the Leclanche batteries. Horse relays are kept at different telegraph centers in the interior to facilitate communication with points far distant from the capital.

Telegrams may be sent either in the native Korean script or in Chinese, or in the code used by the Chinese administration or in the different foreign languages authorized by the International Telegraph Agreement.

The proof of the prosperity of the Korean Telegraph Service is seen in the progress made year by year in the number of telegrams sent and the receipts as shown in the following table:

1899 Telegrams sent	112,450; receipts	\$50,686.89	1900	125,410;
72,443.26	1901	152,485;	86,830.86	

THE POSTAL SERVICE.

The establishment of the Imperial Postal System in Korea is comparatively recent. For many years, in fact for many centuries, Korea had no postal service as we conceive of it. An official courier service was maintained by the King in order to carry on correspondence with different provincial governments. These couriers travelled by horse relays established at various points in the country. But only the King and high officials could use it. It was an expensive affair employing 5000 post horses and an army of employees of all grades which had to be paid and supported without any profit to the treasury. Private correspondence was carried on through the medium of travellers or pedlars, the sender having to arrange privately with the carrier in each instance.

In 1877, Japan, who had entered the Postal Union and had concluded a treaty with Korea, established postal bureaus at Fusan, Wonsan and Chemulpo for the needs of her nationals, who were already quite numerous in Korea. In 1882 the Customs Administration also established a sort of postal system between the different open ports and between Korea and China. But these organisations were limited to correspondence between open ports, and whoever wished to send a letter into the interior had to make private arrangements.

In 1884 the government of Korea made a first attempt to [page 399] establish an official postal system accessible to all. The loss of public documents makes it impossible for us to give the details of the genesis of this unsuccessful attempt. The official appointed to direct the postal service became a mark for the animosity of the party in power which, on the very day the service was inaugurated, raised an emeute in the course of which the new post office was looted and burned and the Director-general badly wounded.

It was not until 1895, after the close of the Japan-China war and the return of tranquility and security, that the Korean Postal Service was at last established under the direction of a Japanese. For several years this service was confined to Korea herself and did not undertake any foreign business. This condition of things rendered very complicated the exchange of international correspondence which could not leave the country without adding the international postage to the domestic, nor come in without adding the domestic to the international postage.

In 1897 the Korean government determined to join the Postal Union and to this end sent two representatives to the Universal Postal Congress held at Washington in May and June of that year. They signed the international agreement. Finally in preparation for this new state of things, the government secured the services of H. Clemencet, Esq., in 1898, as adviser and instructor to the Postal Bureau. He had been a member of the Postal and Telegraph Bureau of France and his mission in Korea was to arrange for the introduction of reforms, to modify existing plans so as to harmonize them with the exigencies of the situation and to form and instruct a class of young men and prepare them to fulfil the general obligations of their profession according to the rules adopted by all the countries in the Postal Union.

January 1st, 1900, the date of Korea's entrance into the Postal Union, marked the definite existence of a Korean Postal Service.

The Service comprises, in addition to the central bureau at Seoul, thirty-seven postal stations in full operation and 326 sub-stations open to the exchange of ordinary or registered correspondence, whether domestic or foreign. Seven hundred and forty-seven letter boxes have been distributed throughout [page 400] postal circuits in charge of these stations. Only the stations in full operation are carried on by agents or sub-agents under the control of the Director-general of Communications to the number of 756, of which 114 are agents and secretaries and 642 are couriers, watchmen, etc. The management of secondary offices is in the hands of local country magistrates under the control of the Ministry of the Interior and has no connection with Department of Communications except in so far as the control and management of the postal system is directly affected.

A network of land postal routes, starting out from Seoul along seven main highways, is run daily in both directions by postal couriers. Each of the large country offices controls a courier service among a network of secondary routes which in turn connect it with the smaller country offices. These secondary offices are served three times a week by unmounted postal couriers. This land courier service is carried on by 472 foot couriers whose employment occasions one of the heaviest charges that figure in the Annual Korean Postal Budget.

Each foot courier carries on his back a maximum load of twenty kilograms. When the mail matter exceeds this limit extra men or pack horses are employed. He has to cover daily a minimum distance of forty kilometers. Each man's route is back and forth between two of the large centers. His lodging places between the two points are as near as possible at places where there are secondary offices or letter boxes. In central Korea and in the south and the north-west each route is covered, back and forth, in five days. In the north and north-east eight days are required for each round trip.

The dispatch of postal couriers to the interior will be greatly facilitated by the construction, (soon, it is to be hoped) of railway lines from Seoul to Fusan in the south-east and to Song-do to the north and ultimately to Eui-ju. The work of construction on both these lines has been begun and is being pushed without interruption. Connection between Seoul and the port of Chemulpo has been rendered easy and rapid by means of the railroad over which five or six trains run daily each way. This trip, which formerly took at least eight hours now takes but an hour and three quarters. A special clause in the contracts between the government and the concessionaries [page 401] of all these roads stipulates

that all mail matter be carried free on each regular train, together with a postal agent.

Besides these land courier services the Postal administration has made use, since Korea joined the Postal Union, of various maritime services for forwarding mail matter to the different Korean ports and also the dispatch of foreign mail. The different steamship companies which carry Korean mail are (1) The Nippon Yusen Kaisha whose boats touch at Kobe, Nagasaki, Fusan, Mokpo (occasionally), Chemulpo, Chefoo, Taku, Wonsan and Vladivostock. (2) The Osaka Shosen Kaisha boats which touch at Fusan, Masanpo, Mokpo, Kunsan, Chemulpo and Chinnampo. The last port is closed by ice from December to March. (3) The Chinese Eastern Railway Seagoing Company, whose boats ply between Vladivostock and Shanghai by way of Nagasaki, Chemulpo, Port Arthur, and Chefoo (4) Various regular coastwise vessels both Korean and Japanese.

The total length of the different interior postal routes is as follows. . Railway 40 kilometers; land routes 7382 kilo.; coastwise routes 3200 kilo, making a total of 10622 kilometers. The total annual amount of ground covered by these different methods is about 2,311,900 kilometers. The following table shows the amount of mail matter carried and the receipts from 1895 to 1901 inclusive.

Year	Pieces of mail matter	Receipts.
1895	192,000	\$2, 200
	636,000	1896 415,000 6,300
	970,000	1898 763,000 9,900
	1,703,000	1900 (EnteredPostal Union) 1, 300,000 20,600
		1901 27,130

Odds and Ends.

Cats and the Dead

About two centuries and a half ago a boy, who later became the great scholar Sa Chă, went to bed one night after a hard day's work on his [page 402] Chinese. He had not been asleep long when he awoke with a start. The moon was shining in at the window and dimly lighting the room. Something was moving just outside the door. He lay still and listened. The door swung of its own accord and a tall black object came gliding into the room and took its place in the corner silently. The boy mastered his fear and continued gazing into the darkness at his ominous visitor. He was a very strong-minded lad and after a while, seeing that the black ghost made no movement, he turned over and went to sleep. The moment he awoke in the morning he turned his eyes to the corner and there stood his visitor still. It was a great black coffin standing on end with the lid nailed on and evidently containing its intended occupant.

The boy gazed at it a long while and at last a look of relief came over his face. He called in his servant and said:

"Go down to the village and find out who has lost a corpse."

Soon the servant came running back with the news that the whole village was in an uproar. A funeral had been in progress but the watchers by the coffin had fallen asleep and when they awoke coffin and corpse had disappeared.

"Go and tell the chief mourner to come here."

When that excited individual appeared the boy called him into the room and, pointing to the corner, said quietly --

"What is that?"

The hemp-clad mourner gazed in wonder and consternation. "That? That's my father's coffin. What have you been doing? You've stolen my father's body and disgraced me forever."

The boy smiled and said, "How could I bring it here? It came of its own accord. I awoke in the night and saw it enter."* The mourner was incredulous and angry.

"Now I will tell you why it came here," said the boy. "You have a cat in your house and it must be that it jumped over the coffin. This was such an offense to the dead that by some occult power, coffin, corpse and all came here to be safe from further insult. If you don't believe it send for your cat and we will see." The challenge was too direct to refuse and a servant was sent for the cat. Meanwhile the mourner tried to lay the coffin down on its side, but, with all his strength, [page 403] he could not budge it an inch. The boy came up to it and gave it three strokes with his hand on the left side and a gentle push. The dead recognized the master hand and the coffin was easily laid on its side. When the cat arrived and was placed in the room the coffin of its own accord rose on end again, a position in which it was impossible for the cat to jump over it. The wondering mourner accepted the explanation and that day the corpse was laid safely in the ground. But to this day the watchers beside the dead are particularly careful to see that no cat enters the mortuary chamber lest it disturb the peace of the deceased.

Crow-talk.

This same Sa Chă had a younger brother, Mo Chă. One day Sa Chă said "There's some meat somewhere. Let's go and get some." Mo Cha looked at him and laughed. "How do you know there's some meat?"

“Why, two crows just passed over our heads and I heard one of them tell the other that there was some good meat over yonder.” So the two of them went to find the meat. They neared a house and there in front of it lay a dead man. Sa Chǎ was disgusted. “The miserable crow! So this is the meat he meant. I might have known as much.”

As they turned to leave a man came rushing out of the house and accused them of being body-snatchers. They protested their innocence but the man leaped upon them and bound them. They were taken to the magistrate’s jail and the next morning came up for trial. To the serious charge of body-stealing Sa Chǎ answered:

“It is all a mistake. I heard a crow say there was some meat over there and so went to find it, but came upon a corpse. That is all.”

The magistrate looked at him curiously and exclaimed “You’re crazy. What do you mean by saying you can understand the language of the birds?”

“It’s true, nevertheless; give me a trial if you do not believe it.” Just then a little boy was playing with a young sparrow that he had caught in the court yard. The magistrate ordered it brought in and shut up in a closet. The mother bird and her mates were clamoring outside.

“What are they saying?” demanded the magistrate. [page 404] Sa Chǎ was in a quandary. He could understand crows but not chattering sparrows. Yet he put on a bold face and said:

“The parent bird is saying “What is the use of capturing my little fledgling? You cannot use its feathers, you cannot use its flesh, you cannot use its bones. You had better give it back.” The magistrate recognized the parallel, for Sa Chǎ meant by this interpretation that he himself had neither money, goods nor land and there was nothing to be gotten by shutting him up. The magistrate gave a laugh and discharged the case,

A Convert to Buddhism

A great scholar of Chulla Province named Kim, of *chinsa* rank was on his way to Seoul to take the great national examination, called *Whe-si*, which is the highest kind of examination. As he was passing Chi-ri San he turned aside for a day to climb this celebrated mountain whose praises he had often heard sung. While tramping among the fastnesses of the mountain he came to a great monastery whose occupants were diligently studying the Buddhist classics. He fell into conversation with one of the monks.

“Your religion,” said he, “if it became universal would depopulate the earth in a few years,” referring to its monastic tendency.

“Not so,” answered the monk, “Buddhism does not enjoin universal celibacy but only moderation and self control; so that although it would doubtless retard the multiplication of the race it would not stop it.”

“But your law against eating meat is all wrong. It flies in the face of the natural laws of nature.”

“But just think a moment,” replied the monk. “Every man when born into the world is sent here to perform some work. Heaven designs him to accomplish some specific task; and so with the animals, they have intelligence and are sent to do work. The ox plows, the dog watches, the cat catches mice. If I then eat these creatures I am contravening the plan of my Maker and theirs.

“But we eat oxen when they have gotten so old that they cannot work any more,* and not to do so would be to refuse one of the best gifts of Heaven.” ----- [*We vouch for the truth of this. (Ed. K. R.)]

[page 405] “You think so? Well, how about the words of your great sage Mencius where he says “It is all right for a man to eat beef that someone else has slaughtered but no one would think of slaughtering the animal himself? If you were all Menciuses you never would get any beef to eat--eh?”

Kim thought a moment and then tearing off his hat cried, “Bring a pair of shears and take my hair off. Your argument is conclusive. From this hour I am a monk.”

They gave him the tonsure and he plunged into the study of the mystic philosophy of Buddhism. Before long he had mastered its profoundest tenets; even the depths of the Keum-gang-gyŏng or “The Diamond Sutra.” His fame spread through the eight Provinces.

His relatives were scandalized and sought every means to shame him out of his new rôle. They hit upon a plan which seemed to promise success. They invited him to come and enjoy a boating party with them at No-dol Ferry where the Han bridge now stands. He complied, and during the festivities they pressed upon him some boiled fish thinking that if they could tempt him to eat it they could afterward shame him out of his Buddhist pretensions by showing that he had broken the law against eating flesh. He seemed to fall into the trap and partook of the fish but soon after he pretended to be sick and went to the prow of the boat where he vomited into the water. The matter ejected from his stomach sank into the water and immediately turned into a great shoal of fish. He called to the boatmen to cast their fish-lines and soon the whole company were feasting on a new and delicious species of fish—all but the monk. Then after the wine cup had commenced to circulate they began to make ready to banter him upon his breaking the Buddhist law, but at that point he sprang to the bank and called back:

“Gentlemen I must leave you now. You thought to entrap me but I think the tables have been turned, for the fish of which you have been partaking so avidly came from the refuse which I ejected from my stomach.”

They never thought to question the truth of this and went home sadly crestfallen. The fish whose species originated on that day is called the *Kong-ji* and still is found at Nodol Naru, but nowhere else in Korea.

In reviewing the events of the past month the one that stands forth most prominently is the outbreak of cholera in Seoul. It worked its way slowly down from the north presenting many features which were new to the medical profession but showing unmistakable signs of its true nature. It seems to be a mild type in that it spreads very slowly and jumps from place to place selecting, it would seem, those who are physically weak or unable to withstand the germ. A very large part of those attacked have recovered. For a time the ordinary death rate has been increased seven fold but this is nothing compared with the summer of 1886 which is still looked back to with a shudder by the Koreans, nor even compared with 1895 when so many of the foreigners in Seoul put their shoulder to the wheel and labored through the hot summer at the improvised cholera hospital near the East gate. Nor has the attack been wide spread. The country districts generally have not been infected. The curious notion prevails in the country that Seoul is being decimated and that five or six thousand deaths are occurring each day. There is no doubt that a good many people in Seoul have been badly frightened for a gentleman coming in from the country reports that he met great numbers of people making their way to the country to escape the pestilence.

This attack has been very unfortunate for the government. All the arrangements had been made for the Jubilee which was to begin the middle of October and many foreign envoys and guests were on their way from distant points. This calamity therefore fell upon Korea much as the illness of King Edward did upon England, only in lesser degree. The government acted with great good sense in postponing the festivities for it is certain that such a great concourse of people at Seoul, as would have been inevitable, would have greatly increased the danger of spreading the cholera. It is needless to say that the withdrawal of government support from the Board of Health was most shortsighted as the event proved. Had that board been heartily supported and had [page 407] careful and vigilant measures been taken Seoul might have been spared this visitation and the government spared the mortification of having to withdraw its invitations to the Jubilee. The brunt of the responsibility rests upon the shoulders of a single Korean official whom it is not necessary for us to name.

Another important event has been the forgathering of protestant missionaries from all parts of Korea to attend annual meetings of various kinds. First came the Council of Presbyterian Missions at which a common creed, a common church and a common hymnal were decided upon. This is a long step in the direction of church union and as such is of far-reaching importance. Next came the Annual Meeting of the Southern Presbyterian Mission with its small but earnest band of workers every one of whom was in attendance. Then came the Annual Meeting of the Northern Presbyterian Mission which is able to point to upwards of 20,000 Koreans won to active and energetic Christian life. Rev. Mr. Soper of Japan in a recent issue of *The Evangelist* said that unless Japan is Christianized Korea and China cannot be. To this we must object. The Korean temperament is widely different from the Japanese and events that are now happening point to the rapid evangelization of Korea. The Korean church will rejoice at every success which the Gospel achieves in Japan but it is not possible that Korea should wait for the light until Japan is reclaimed from darkness.

At the same time the Southern Methodist Mission is holding its Annual Meeting in Seoul under the presidency of Bishop Galloway. Aggressive work is planned along every avenue of approach and the coming year will be one of intense activity in evangelistic and educational lines.

It was ten years ago that the P'yŭng-yang station of the Presbyterian Mission was established. To-day it has 135 churches and chapels built and paid for almost wholly out of native funds; 185 places of regular meeting, all self-supporting; 21 unordained native preachers; 3100 communicants, of whom 642 were received during the past year; 1212 adherents including communicants and catechumens; 41 schools; 740 scholars; 14 churches built during the past year; and [page 408] native contributions to the extent of \$8800 during the year, or about \$3000 in U. S. gold. It looks very much as if Christianity were to form the main civilizing agent in Korea rather than follow in the footsteps of commerce.

The Seoul Chemulpo Challenge Cup Tennis Tournament has been fought to a finish and the challengers have won fairly and squarely by superior play. It is hardly necessary to attempt an explanation of the causes for Seoul's failure, since the fact is patent that she was outplayed. If we ask why she was outplayed there is only one reply --lack of careful and persistent practice. In the first match, for instance, it was not the superior individual play of the Chemulpo pair that won the event but careful team play. The Seoul players have been practicing with balls of half a dozen different qualities and on various courts, while the Chemulpo players have had uniform balls and one court. The lack of systematic practice on the part of the Seoul players is a thing that can be remedied and when Seoul challenges Chemulpo next Spring there should be no such one-sided play as we have seen this Autumn.

We confess that we have little sympathy with the methods that certain journals in Japan have adopted in trying to throw contempt upon the mission of Hon. John Barrett, Commissioner General to Asia for the Louisiana Purchase Exposition of 1904. He was appointed to bring the matter clearly and strongly before the people of the Far East. To this end certain things were necessary. His was not a diplomatic position and yet the successful accomplishment of it required that his name and office should be brought as prominently before the people and governments of the East as that of an important diplomat. It is not a position that every man would envy. It carried with it the necessity of standing full in the

public eye and demanded the use of all the prestige that could be brought to bear. If in the prosecution of this work Mr. Barrett has bulked larger in the public eye than seems compatible with the modest and retiring disposition of the *Kobe Chronicle* or any other journal, some other method of attack should be adopted than to insinuate, without the [page 409] fullest proof, that Mr. Barrett was practically the author of the personal notices that have appeared. This method of attack reflects severely upon those who have used it. There are few things more ungenerous or unfair than to impute evil motives when the facts are easily susceptible of a fair and creditable explanation. In Japan Mr. Barrett was eminently successful. By his efforts the amount of money to be invested by the Japanese government was multiplied many fold. Whether this is a wise expenditure we do not know, though we believe it is; but whether it be wise or not it is the work Mr. Barrett came to do and he seems to have done it well. In doing it a large degree of personal notoriety was inevitable; but that this was Mr. Barrett's main purpose is simply ungenerous and unworthy surmise.

News Calendar.

On the last day of August Nam Kung-uk, the energetic and capable editor of the Whang-sung Sin-mun, resigned from that position together with Na Su-yŭn, the assistant editor. The editorship was placed in the hands of Chang Chi-yŭn, whose sympathies are quite in line with those of the former editor.

Kim Keui-jun ex-prefect of Ha-dong formed what he thought to be an excellent plan for catching bandits. He sought to obtain an opportunity to present the plan to His Majesty in person, but being denied en trance to the palace he went at night and built a fire on Nam-san, and thus secured his own arrest. This gave him an opportunity to bring himself to the notice of the officials and his written plan was, according to a curious unwritten law of the land, carried in to His Majesty.

Two hundred men were selected on August 31 to form a Cavalry company called the Keui-pyung-dǎ or "Riding Soldiers." This makes a total of 400 cavalry in the Korean Army.

A Chinese magistrate across the Yalu tried to make Koreans living in his district assume Chinese clothes and grow a queue, but the Foreign Office in Seoul protested to the Chinese Minister that as Chinese residents in Korea are allowed to retain their own dress and coiffure, Korean residents in China should be accorded the same privilege.

The government detail 200 soldiers to form an escort for the funeral procession of Yu Keui-whan, former Minister of Foreign Affairs.

Two hundred soldiers have been ordered up to Seoul from each of the three provincial centers, Tǎ-gu, Chŭn-ju and Kong-ju, in view of the Jubilee in October.

[page 410] It was intended by the government to pull down one of the large merchant houses at Chongno to make a site for the monument in commemoration of the October Jubilee, but the high cost of the building changed the plan and the place lately occupied by the office of the Whang-sŭng Sin-mun has been bought for this purpose. Min Pyŭng-suk has the work in charge.

In November the removal of the late Queen's Tomb to Keum-gok, fifteen miles from Seoul, will take place. Keum-gok lies to the northwest of the present Tomb. The Home Office has ordered the prefect of Yang-ju to see that the new road to Keum-gok is completed promptly.

On Aug. 24th, 168 houses in Kim-hǎ were swept away by a flood caused by heavy rains. Kim-hǎ is in the extreme south.

A plague of locusts is reported from north Ch'ung-ch'ŭng, North and South Chulla, North Kyŏng-sang and South Ham-gyŭng Provinces.

Prof. E. Martel has been appointed adviser and secretary to the Korean Legation to Peking and on Sept. 23rd departed for his new post in company with the Minister, Pak Chǎ-sun, and secretary Kim Pil-heui.

On account of the prevalence of cholera in Seoul strict orders have been issued against the admission into the palace of any official who has had sickness in his family or among his immediate relatives. This has resulted in an almost entire suspension of government business in the palace for the time being.

Col. Buck, U. S. Minister to Japan, who was appointed special envoy to the Jubilee in Seoul in October, arrived in Seoul on the 24th of September but on account of the cholera all festivities were "off" and Col. Buck immediately returned to his post in Tokyo.

The Home Department has been active in efforts to relieve sufferers from cholera and has distributed Korean physicians

about Seoul to attempt to fight the disease. A grant has been made from the palace, at the instance of Lady Om, of three dollars for every fatal case of cholera, to be used in providing burial necessities.

Simultaneous with the cholera trouble comes the cattle disease which is said to be very severe and there is a scarcity of bullocks to bring wood and rice into Seoul. As a consequence the cost of a load of wood is in the neighborhood of 10000 cash and a measure of rice is about 1000 cash.

Ten prisoners committed for minor offences were liberated on the 28th inst. The reason is not given but it is probable that it is to lessen the danger of cholera in the prison.

The official count shows that the number of dead bodies taken from the city on the 28th was 146. In ordinary times the number would be about 20 which shows that the cholera is responsible for about 126 deaths a day.

About the middle of September all military officials cut off their hair by order of His Majesty. The civil officials will shortly follow suite, it is said.

The presence of such a large number of outsiders made it possible to arrange for a game of base-ball on Saturday the 20th in which Seoul [page 411] played the Provinces. The Provinces proved too many for us and after seven innings the game closed with a score of fourteen to seven in favor of the "countrymen." A considerable number of ladies loyally attended and lent enthusiasm to the players. Another game was played on the 27th by two nines selected at random from the whole number of players. But one side was composed entirely of Seoul players and succeeded in pulling off the event to the score of thirteen to six. The local nine enjoyed the help of several gentlemen connected with the Electric Railway Company.

The Seoul-Chemulpo Challenge Cup tennis tournament opened in Chemulpo with Mr. Wallace and Mr. McConnell for Chemulpo and Mr. Davidson and Mr. Hulbert for Seoul. The team play of the Chemulpo pair proved too much for the Seoul players and the first set proved an easy victory for Chemulpo by a score of 6-3, The second set was very evenly contested and the score mounted to 6-6, but the Chemulpo players drew ahead and won by a score of 8-6. The second contest was also at Chemulpo between Mr. Wolter and Mr. Bennett for Chemulpo and Mr. Bunker and Mr. Gillett for Seoul. Chemulpo won the first set by a score of 6-3; the second was won by Seoul, 6-4; the third was won by Chemulpo to the tune of 6-4. The third contest was in Seoul between Mr. Smith and Mr. Teissier for Seoul and Mr. Remedios and Mr. Henkel for Chemulpo. The score stood 6-2 for Seoul in the first set 6-1 for Chemulpo in the second and 6-3 for Chemulpo in the third. The fourth contest was in Chemulpo between Mr. Wallace for Chemulpo and Mr. Hulbert for Seoul. In this event Seoul won two straight sets 6-4, 6-4. The fifth contest was in Seoul between Mr. Chalmers and Dr. Baldock for Seoul and Mr. Fox and Mr. Sabatin for Chemulpo. Chemulpo won two straight sets with a score of 6-3, 6-2. The sixth contest was in Chemulpo between Mr. McConnell for Chemulpo and Mr. Davidson for Seoul which resulted in two straight sets for Chemulpo, 6-2, 6-1. The seventh contest was in Seoul between Mr. Chalmers for Seoul and Mr. Sabatin for Chemulpo the first set was won by Mr. Chalmers 6-4 and the second and third by Mr. Sabatin, 6-1, 6-3. The eighth contest was in Seoul between Dr. Baldock for Seoul and Mr. McConnell for Chemulpo. The first set went to Dr. Baldock, 6-4. The second went to Mr. McConnell 6-2 and the third to Dr. Baldock, 6-4.

Out of the eight contests therefore, Chemulpo won six and secured the Challenge Cup. According to agreement Chemulpo must hold the cup three consecutive years before it will be her property. The Seoul players should pull themselves together and make a hard fight next year to reverse the verdict of 1902 by bringing the cup to Seoul.

The Presbyterian Mission (north) was to have met in Pyŕng-yang in annual meeting but many of the members of that mission were in Seoul attending the Council meeting and as news came that cholera was prevalent in the northern city it was decided to hold the annual meeting in Seoul. A very full representation of the different stations was present. In fact every male member of the mission was present excepting Dr. [page 412] Johnson of Taku and Dr. Underwood and Dr. Irvin who are in America. The reports were highly encouraging especially from the north where the phenomenal successes of the past few years have been repeated.

The month of September has been a fairly busy time in Seoul. Three Missionary bodies have held their annual meetings in the capital. First the Southern Presbyterian Mission, whose members foregathered from the southern towns of Mokpo, Kusan and Chŕn-ju. In spite of reduced members they reported progress along many lines and evinced a spirit of hopefulness and determination which are prime requisites in evangelistic work. One of the most important questions decided upon was the removal of Rev. W. D. Reynolds to Seoul where he is to devote his whole time to the work of Bible translation in company with other members of the board.

On the 25th of September a memorial service in honor of the late Queen of Belgium was held at the R. C. Cathedral in Seoul.

Om Chun-wun resigned the mayoralty of Seoul and was succeeded by Kwun Chong-suk on the 14th of Sept.

In view of the cholera all government schools were closed the middle of September by order of the Minister of Education.

The question of establishing a naval school is now under discussion by the government.

The Jubilee which was to have been held in October has been postponed till next Spring because of the cholera.

A twenty-three kan flower conservatory is being built in the palace. The site for the terminal station of the Seoul-Fusan Railway has been staked out. It is outside the South gate on the East side of the main road. A hundred houses or more will have to be demolished.

For some days the Electric cars were blocked by the building of the viaduct across the street near the west gate. The company has asked for an indemnity from the government on this account.

On account of the scarcity of rice in Seoul and the high price, the Police Department has ordered the wholesale dealers at the river to send up 300 bags a day and offer it for sale. This will force the price down.

The removal of the Queen's grave to Keum-gok is to take place in October. The committee of arrangements fears that the broad street in the center of the city will not be wide enough for the procession owing to the presence of the electric railway poles. The company has offered to remove them for a few days for a consideration of \$ 16,000.

Three thousand seven hundred people in P'yŭng-yang have been forcibly presented with *yangbanship* at a uniform price of \$61.20 a head. This will furnish funds for work on the new Western Palace.

One of the main changes proposed in the revision of the treaty between Korea and the United States is the insertion of a clause giving Americans the right to buy and hold property anywhere in Korea.

It is rumored that Prince Eui-wha has been summoned back to Korea from America and that amnesty has been granted to Yi Chun-yong, Pak Yŭng-hyo and Cho Heui-yŭn who have been several years in Japan; and they have been invited to return to Korea.

[page 413] The foreign representatives have again intimated that the continued minting of nickel coins is a mistake but the government replies that it cannot well be stopped till the nickel blanks brought from America are put in circulation.

Early in September excessive rains in Kǎ-ryŭng destroyed many fields, overthrew fourteen houses and killed two women.

On September 3rd the Mayor of Seoul gave four dollars to each of the 420 prisoners in Seoul. This money was given in view of sickness and suffering in the prison and was accompanied with certain delicacies to be eaten with their food.

Heavy rains in Sam-su in the extreme north near Pāk tu San carried away fifty-seven houses and drowned two people between the 6th and the 9th of September.

The Koreans seem to have become alarmed at the competition of American ginseng in the Chinese market. Since the scientific culture of ginseng is being recognized as a lucrative occupation in America it seems likely that the fears of Korean growers of this plant may be well founded, for it is only a matter of time when the careful study of this plant will bring about improvements in the size and quality of the American product such as will capture the Chinese market.

The prefect of Kyo-dong asks the Finance Department what should be done about the taxes from 177 houses that were deserted in that district by famine sufferers.

The native papers state that the French Minister has addressed a note to the Foreign Office complaining of the treatment which country prefects accord to the French priests and to the Roman Catholic converts, that this is not showing a friendly spirit toward a friendly power. It is also said that Min Yung-chan the Korean Minister to France has also sent a telegram to his government asking that the suggestions of the French Minister be followed.

During the big blow which occurred early in September four Korean boats were wrecked and four Koreans were severely injured but were saved. Japanese boats to the number of six were also wrecked.

Counterfeiters successfully passed a number of ten yen Japanese bank notes in Seoul and Chemulpo early in September. They may be detected by the fact: (1) that the paper is coarse, oily and yellowish, and the engraving is crude and the printing indistinct; (2) that the "10 yen" on the border reads "IHYN" instead; (3) that the picture on it is very

indistinct; (4) that the open line below the top border of the scroll at the bottom of the central panel is wanting.

In September Mr. J. H. Muhlensteth's contract as director of the Korean Telegraphs was renewed.

Choa Ku-suk the former magistrate of Tă-jŭng on Quelpart who failed to put down the riot there at the time the R. C. church was burned, has been lying in prison without trial for nearly two years. A short time ago when many men were pardoned out Hong Chong-ok who had authority in the case let out this man Choă. The French Minister entered a [page 414] complaint in regard to it on the ground that the man had not been punished. As a result Hong was fined one month's salary and Choă was recommitted for trial.

Ninety-nine houses were overthrown by heavy rains in Im-pi during the last rainy season, and fifty-five in Yong-dam and thirty-five in Kosan. Three people were drowned.

In order to provide bearers for the Imperial Catafalque when the body of the late Queen is moved to its new resting place at Keum-gok the Police officials have summoned each householder in Seoul to send one man. The police are canvassing the city and in lieu of a man from each house they levy a subscription proportioned to the means of the occupant.

We regret to say that Count U. Francisetti di Malgra, the Italian Representative in Seoul has been suffering from a rather severe attack of typhoid fever, but we are glad to report that he is now convalescent.

The Japanese local paper reports that \$500,000 worth of silver half dollar pieces have been struck off at the mint. They have not yet been put in circulation, and it appears that there is a plan to put out first a paper currency. Whether the public will accept a paper currency backed by the Korean government is impossible to say, but doubts are expressed in certain quarters.

At the gate of the Japanese barracks is placed a receptacle containing a powerful disinfectant into which every soldier has to dip his shoes before entering the enclosure. This is a wise precaution against the cholera.

The only foreigner attacked by the cholera in Korea is a French priest in Fusan. After suffering from violent purging and vomiting he went to the house of Rev. Mr. Adamson and spent two hours walking up and down the verandah evidently suffering greatly but not seeming to desire any help. He then left for his home and soon after this must have gone into a collapse for when shortly after Mr. Adamson was summoned he found the priest already dead. The native R. C. adherents refused to allow the body to be touched till a priest should arrive from Tăku but the Japanese authorities so far prevailed as to see that the body was packed in lime in a coffin to await the arrival of the priest.

We are in receipt of a supplement to M. Courant's Bibliography of Korea, containing 122 pages and giving important additions to the excellent work which has proved so valuable to all close students of Korea. This supplement brings the completed work down to the beginning of the present century, namely Dec. 31, 1899.

We have received a letter from Dr. Palmer at the American Mines informing us that in quoting Dr. Wells as implying that he (Dr. Palmer) was in doubt as to the nature of the disease on the American concession there was a mistake, for Dr. Palmer says, "There was never any doubt as to the nature of the disease here."

The Annual Council of Presbyterian Missions in Korea met in Seoul [page 415] about the middle of September. Some very important measures were discussed and a long step was taken toward church unity in the adoption of a common creed, hymnal and church name.

On Sunday Sept. 28th Bishop Galloway preached a stirring sermon in the First Methodist Church in Seoul. The audience was the largest foreign one ever seen in Seoul. One hundred and twenty-five people were present. The Bishop is to preach again on October 5th at the same place.

Korea is sending a considerable exhibit to the Hanoi Exhibition. A French man-of-war transported the exhibit from Chemulpo.

The Southern Methodist Mission met in annual session in Seoul during the latter days of September with Bishop Galloway in the chair. Reports from the various stations of the Mission were encouraging. An encouraging step in the direction of church unity was seen in the combination of the educational interests of the Southern and Northern Methodist Missions in Korea. The Pai Chai School is to represent both Missions and Rev. Mr. Hounshell of the Southern mission has been appointed to teach in this flourishing institution which is now under the presidency of Rev. D. A. Bunker. We believe this school is entering upon a new era of usefulness and that this new movement will prove of great benefit to the cause of Christian education.

The ranks of Presbyterian missionaries in Korea has been swelled by the arrival of Rev. and Mrs. Clark and of Rev. and Mrs. Kearns from America. We welcome them to this country and wish them all sorts of success. We learn through the mails that Rev. H. G. Underwood D. D, has been actively engaged in securing in America new recruits for the Korea Mission and that several men have been secured together with the promise of money for their support. We understand that Dr. Underwood is to start for Korea on October 15th.

Table of Meteorological Observations

Seoul, Korea, August, 1902.

V. Pokrovsky, M.D., Observer.

[see image files]

[page 417] KOREAN HISTORY.
MODERN KOREA.

Chapter IV.

King Sŭn-Jo takes the throne... a memorable reign... reforms... northern invasion... a prophecy... mourning costume... rise of the political parties... party strife... literature... border war... condition of affairs in Korea... charge of effeminacy untrue... condition of Japan... Japanese envoy Hideyoshi... his demands refused...second envoy... delay . . . Korea's condition acceded to ...renegades executed... conspiracy... a coward envoy... Hideyoshi's ultimatum ... Korea refuses ...Tairano... the King's answer to Hideyoshi... the King informs the Emperor... preparations for war...generals commissioned . . .the army of invasion. . .lands on Korean soil... Japanese firearms . . the cowardly provincial general... the fall of Tong-nã . . .a faithful defender. . .cowardly officers. . .the Japanese move northward. . . a martinet.

In 1568, as King Myŭng-jong lay dying, his Queen summoned the officials to consult about the succession but ere they arrived the King expired. They asked her to nominate a successor and she named Prince Hã-sŭng a youth of seventeen, second cousin to the deceased King. He is known by his posthumous title Sŭn-Jo So-gyŭng Tã-wang. The Queen who nominated him acted as regent until he should reach his majority.

This reign is perhaps the most memorable of any in this dynasty, for in it occurred the great Japanese invasion which brought the land to the verge of destruction and which has ever since colored the Korean conception of the Japanese.

The first years of the reign were spent in correcting the abuses brought about by "Little Yun" and in removing from office all those who had been connected in any way with him. The whole kingdom was canvassed for wise and scholarly men to put in the places of those who had been removed. Books [page 418] intended for the instruction and elevation of the people were published and distributed far and wide.

The wild Ya-in across the Ya-lu were crossing that river and taking possession of fields in Korea proper, near the town oi Kang-gye. The King sent a force under Gen. Kim Tongyung to dislodge them. The intruders were chased across the river and into a narrow defile where they turned on their pursuers. Taken thus by surprise the Korean forces were thrown into confusion and were put to flight, but not till after their general had fallen. A second expedition chased the intruders to their villages, and burned them out.

In the following year the Prime Minister Yi Chun-gyŭng died, but before he expired he gave voice to a prophecy which has become historic. He said – "Since I have begun to examine men's minds I find that opposing factions will arise and that in their train great evils will follow. The king should studiously avoid showing favoritism to either of these factions. The first symptom of the rise of such factions should be met with stern resistance."

In the year 1572, the relations with the Japanese were as follows: -Since the seventh year of King Chŏng-jong, when the Japanese in the three ports revolted, there had been little communication between the two countries, but a few Japanese had been allowed to live in the three settlements by sufferance. But now the Japanese sent a friendly message asking that the old relations be resumed. The prefect of Fusan added his influence in favour of granting the request, and the Japanese were allowed to resume operations at Fusan alone, three *li* below the prefecture, which means about half way down the bay from the present village of Fusan. From that time the former relations seem to have been renewed, but no envoys went from Korea to Japan. It was decreed by the Korean government that should a Japanese land anywhere upon the coast except at Fusan he should be dealt with as a pirate. Officials were set to watch the Japanese and see to it that they did not overstep the strict regulations.

It had not been customary for the people to assume mourning on the death of a royal personage, but when the Queen Regent died in 1575 the custom was begun, and each citizen wore a white hat, belt, and shoes.

[page 419] This year, 1575, was signalized by another event of far-reaching importance and one which exerted a powerful influence over all subsequent Korean history. It was the formation of the great political parties. At first there were only two but soon they split into four, which are known as the No-ron, So-ron, Nam-in, and Puk-in. These mean

“The Old Men’s Party,” “The Young Men’s Prty,” “The Southerners,” and “The Northerners.” These terms are not at all descriptive of the composition of the various parties but arose from trivial circumstances. These parties have never represented any principles whatever. They have never had any “platforms,” but have been, and are, simply political clans each bent upon securing the royal favour and the offices and emoluments that go therewith. The story of their rise shows how frivolous were the causes which called them into being, and the remainder of these annals will show how they have cursed the country.

During the palmy days of the odious “Little Yun” of the preceding reign, a man by the name of Sim Eui-gyŭm happening to see a blanket in the reception room of the universally hated favorite, asked to whom it belonged. When he was told that it belonged to one Kim Hyo-wŭn, he exclaimed “He is called a good man, but if so how can he sleep in the house of such a man as Little Yun.” So he opposed this Kim with all his might and was opposed by him in like manner. The matter grew into a family feud and kept on increasing until at the time of which we are writing two hostile clans had arisen, the one called Sŭ-in or “Westerners,” because their leader lived in the western part of Seoul. The other was at first called Tong-in or “Easterners,” perhaps because their leader lived in the eastern part of the city. The two men through whom the quarrel first arose had now left the field of active politics and the Sŭ-in and Tong-in parties were led respectively by Pak Sun and Hŭ Yŭp. It is said that from this time impartiality in the distribution of offices was a thing unknown in Korea. A Sŭ-in would help a Sŭ-in and a Tongin would help a Tong-in, right or wrong.

The long fight was immediately begun. A slave in Whang-hŏ province was accused of murder and was held in prison waiting the decision of Pak Sun, the leader of the party [page 420] in power. He did not believe the man guilty and delay followed. Hŭ Yŭp, the leader of the opposition, took advantage of this and accused his rival of neglect of duty. Then followed a running fire of charge and counter-charge between the leaders and between their partisans. The Tong-in, or So-ron as it soon came to be called, won in this first encounter and two of the opposing faction were banished. The Prime Minister urged that this fight was utterly useless and would cause endless trouble. The king agreed and determined to stamp out the cause of the disturbance; so he banished the two men Kim and Sim who had originated the factions. This had no effect however upon the now thoroughly organized parties and affairs kept going from bad to worse.

In 1579 Pŏk In-gŭl said to the king, “All the people have taken sides in this senseless war and even though a man be a criminal there are plenty who will defend him. This means the ultimate destruction of the kingdom, and the King should act as a peacemaker between the factions.” Others urged the same point before the king, but they were unaware that it was beyond the power of any king to lay the evil spirit of factional strife. In the fifteenth year of his reign the king threw himself into the cause of literature. He believed that neglect of the classics was the cause of the factional strife in his kingdom. He ordered the publication of the “Religion in the Mind,” “Ticture of the Good and Evil Will,” and “The Legacy of Kim Si-seup.” He called together a large congress of scholars, and in company with them threw himself into the study of the classics.

The year 1583 beheld a fierce invasion on the part of the northern savages under Pon-ho. The prefecture of Kyŏngwŭn, in Ham-gyŏng Province, was taken by them, but SilYip, the prefect of On-sŭng, went to its succour, and after a desperate fight before the town, broke the back of the invasion, drove the marauders back across the Tu-man and burned their villages.

A novel method was adopted for raising recruits for the army on the border. A law was made that sons of concubines, who had always been excluded from official position, might again become eligible by giving a certain amount of rice or by going themselves and giving three years’ time to border guard [page 421] duty along the Ya-lu or Tu-man. Two chieftains, Yul Po-ri and Yi T’ang-ga, advanced by separate roads upon Kyŏngsŭng with 10,000 mounted followers, but the little garrison of 100 men fought so stubbornly that the siege was raised and the two chieftains marched on to attack Pang-wŭn. Fortunately government troops arrived just in time to drive the invaders back.

The Minister of War was working faithfully forwarding troops as fast as they could be gotten ready, but the opposition made charges against him on the ground of the neglect of some trifling technicality and he forthwith laid down his portfolio and retired in disgust. When the king asked the Prime Minister about it, that careful individual, fearing to compromise himself, would give no definite answer and the king consequently said, “If my Prime Minister will not tell me the facts in the case it is time he retired,” so he too lost footing and fell from royal favor.

Having reached now the threshold of the great Japanese invasion of Korea it will be necessary for us to pause and examine the state of affairs in Japan and institute a comparison between that country and Korea in order to discover if possible the causes of Japan’s early success and subsequent defeat.

Korea and Japan may be said to have been at two opposite poles. Beginning with Korea, we notice, first, that her relations with the Ming dynasty were eminently peaceful. Unlike the Mongols of an earlier date and the Manchus of a later date the Mings did not have their origin in the north, and therefore were brought less into contact with Korea along her northern border. They belonged to central China and were not a horde of brutal pillagers as were the Mongols and Manchus. Hence it was that so long as Korea was friendly and held her own way quietly the Ming emperors concerned themselves very little about her. To this day Korea looks back to the Ming dynasty as her true patron and realizes that the Manchu supremacy is an alien one. Korea had been strongly unified by the statesmanship of the first kings of the Cho-sŭn dynasty, the present one, and had been ruled so well as a general thing that there was no sense of insecurity and no particular fear from the outside except [page 422] such as arose from the occasional irruption of a northern tribe or a piratical raid of a few boatloads of Japanese. The only need of a standing army was to guard herself from such attacks. The arts of peace flourished, the country was peaceful, there is little reason to believe that she was sunken, as many have averred, into a state of shameful effeminacy. In fact there is much to indicate the opposite, for

almost up to the very year in which the invasion occurred the policy of reform instituted by king Se-jong was adhered to and the rulers, however unwarlike they may have been, surely did much for the sake of literature, art and public morals. You will scarcely find in the annals of history that the kings who ruled during times of great public degeneracy, when luxury sapped the vital power of the nation, spent their time in giving to the people treatises on moral, scientific, social and literary topics as these kings unquestionably did even up to the day when the Japanese cataclysm swept the country. It had not been a hundred years since an unworthy king had been driven from the throne by his disgusted people and been refused the posthumous title. That king was succeeded by one who made the land even puritanic in the severity of its morals, who fostered the arts and sciences as hardly any other had done and who crowned his work by publishing the *Ok-pyūn*, which marked an era in the literary life of the people. He had been followed in turn by a king who continued the work of progress and among other things caused the construction of a complicated astronomical instrument. The following reign was the one in which the invasion occurred. No candid reader can believe that the country was steeped in such absolute degeneracy as the Japanese annalists would have us believe, and which other writers who had not access to the Korean annals have described. But some may say that the good work of Korean kings does not necessarily argue a good people. This again is a mistake, for there could scarcely be found a people that has taken their cue more directly from the court than have the Korean people. When the kings have been lax the people have followed the example and when the kings have been true men the people have been brought back to honest living. The refutation of this calumny then needs but a [page 423] careful perusal of the Korean annals; not those which have been written under government sanction and are therefore unreliable but those which, like these, have been drawn from the private and popular histories of the dynasty and are presumably reliable. For centuries Korea had been at peace, except for insignificant uprisings on the border, and the arts of peace had gradually taken the place of martial prowess. A man is not an object of contempt simply because he is not a warrior. If he is, then let us go back to the peat-smoke of our ancestral hovels.

Having shown this reason for Korea's inability to hold the Japanese in check to have been a false one it will be necessary to account for it in some other way. This can easily be done. The reason was threefold. In the first place the Korean people, having no use for a large standing army, had not been trained in large numbers to military life. Secondly the Japanese were armed with firearms while the Koreans had absolutely none. The first firearm that was ever seen in Korea was given the king by a Japanese envoy just at the outbreak of the invasion, as we shall see. This alone would account for Korea's inability to cope with the islanders. In the third place the rise of the political parties had brought in a spirit of jealousy which made it impossible for any man to reach celebrity without calling down upon himself the hatred of the opposing party and his consequent ruin. This we deem the main cause of Korea's weakness. The following pages will show whether this view is upheld by facts or not. It was the mutual jealousies of opposing parties that proved the bane of the land and not the supineness and effeminacy of the people.

We must now glance at Japan and see of what stuff the invaders were made. Unlike the Korean people, the Japanese had never been welded into a homogeneous mass. Feudalism was the most marked feature of Japanese life. It has been but thirty years since Japan became a unit. It was feudalism and its consequent spirit of liberty (for feudalism is liberty in embryo) that made possible Japan's phenomenal development during the past three decades. Her feudalism is therefore not to be decried, but one of its necessary evils was a state of almost continual civil war. For two centuries [page 424] preceding the invasion of Korea Japan had been one great battlefield. War was the great occupation of the people. While Korea had been busy producing Japan had been busy destroying and when at last Hideyoshi, the great Shogun, found himself the virtual ruler of a temporarily quiet kingdom he had on hand an enormous army which must either be given occupation or must be disbanded. The latter he dared not do and the former he could not do without finding a field a field of operation abroad. But we are anticipating.

It is well known that the government of Japan was not administered by the emperor in person but by an official called the Taiko, or Kwan-bāk as the Koreans say. For about two centuries this office had been in the hands of a family named Wūn. Hideyoshi had been a retainer in the family of the Taiko. Being a bold and successful fighter he won his way to a generalship and from this point of vantage killed the Taiko and assumed that title himself. It had been the dream of his life to strike at China. He had tried it once unsuccessfully by boat, attacking her at Chūl-gang. He now changed his plan and decided to make Korea a stepping stone to the conquest of the Ming empire. His initial move was based on his statement "Year after year our envoys have gone to Korea but they never send one in return."

In pursuance of this policy a Japanese envoy named Yasuhiro appeared at the Korean court in 1587 bearing a harshly worded and insulting letter demanding that the king send an envoy to Japan. The only notice taken of this demand was a polite note in which the king stated that as the journey by sea was a long one and the Koreans were not good sailors he would have to be excused from complying with the demand. Wen Yasuhiro placed this missive in the hands of his master he was promptly ordered into the hands of the executioner.

The opening of the year 1588 found Korea still suffering from outbreaks of the far northern border and Gen. Yi Il took a small force of men, crossed the Tuman River on the ice and attacked the Chin-do tribe. Being successful in this he took 2000 men, crossed the same river at four different points simultaneously and attacked the Si-jun tribe by night, burning 200 houses and killing 300 people.

[page 425] In the spring of this year there arrived from Japan a second envoy, or rather three envoys, Yoshitoshi, Tairano Tsnginobu and a monk Gensho, Of these Yoshitoshi was the chief. He is described by the Koreans as being a young man but coarse and violent and of such a fierce nature that the other members of his suite dared come into his presence only on their knees. They dared not look him in the face. Yoshitoshi and his suite were comfortably quartered at the Tong-p'ūng-gwan near the present Japanese settlement in Seoul, and having renewed the demand that

Korea send an envoy to Japan, he waited month after month hoping that the king would accede to the demand and fearing to go back without success lest he should meet the same fate that Yasuhiro the former envoy had suffered.

At last the king announced that he would send an envoy to Japan on one condition, namely that the Japanese government seize and send back to Korea a number of Korean renegades who, under the leadership of one Sa Wha-dong, had run away to Japan and had since led marauding bands of Japanese against the southern seaboard of Korea. To this condition the Japanese envoy gladly consented and Tairano was despatched to Japan to carry it out. But it was not till the seventh moon of the following year, 1589, that the pirate Sa Wha-dong and three Japanese freebooters together with certain other Koreans were brought back from Japan and delivered up to justice. With them came a letter from the Japanese government saying "We are not responsible for the evil deeds of these men. The Korean Sa Wha-dong is the cause of this trouble; so we send them all to you and you must mete out to them such punishment as you see fit." The culprits were immediately decapitated outside the West Gate. This seems to have thawed somewhat the reserve of the king and Yoshitoshi was called to the palace for the first time, where he was presented by the king with a handsome steed while he in turn gave the king a peacock and some firearms, the first that had ever been seen in Korea.

Late in the year a dangerous conspiracy was discovered, the prime mover being Chong Yo-rip of Chül-la Province. He had arranged a plan by which he and several friends of his in Whang-hã Province should rise simultaneously and [page 426] overthrow the government. A certain monk in Ku-wül mountain in Whang-hã Province discovered that a certain man, Cho Ku, was working diligently among the people, taking names, sending numerous letters and in other ways acting in a suspicious manner. He believed the man was a traitor and told the prefect of An-ak to be on the lookout. The latter arrested the man and examined him. It was then elicited that a widespread rebellion was being gotten up. When the news was told the king secretly he called together his officials and asked "What sort of a man is this Chöng Yo-rip?." Some said they did not know but the Prime Minister said that he was a good scholar and an exemplary man. The king then threw upon the floor the letter telling about the plot and exclaimed "Read that and see what sort of a man he is."

The traitor Chong had gotten wind of the discovery and had fled with his son to Chi-nan Mountain in Chül-la Province but he was pursued and surrounded. Rather than be taken he cut his own throat and expired. His son and his nephew were taken back to Seoul and executed. The nephew under torture affirmed that the Prime Minister and a large number of other officials were privy to the plot. This was the more easily believed because the Prime Minister had insisted that Chong was a good man. So he and two others were banished. It is affirmed on good authority that the Prime Minister and the other who suffered were innocent of the charge, and that it was simply one of the deplorable results of party jealousy and strife. We here have a striking instance of the cause of Korea's weakness.

All momentous events in Korea are believed to be foretold in some way. It is said that in this year 1589 a good man named Cho Hõa went to the monastery at Kõm-san ai\|d when rice was set before him said "Whoever eats with me will die next year, for the Japanese are coming with 200,000 men. Those here who do not eat with me will live." Three only are said to have taken up the challenge and eaten with him.

In the third moon of the following year 1590 the king redeemed his promise by sending to Japan three envoys, Whang Yun-gil, Kim Sũng-il and Ho Sũng. They were [page 427] accompanied by the Japanese envoy who had waited a year for them. Whang Yunn-gil was chief of the Korean embassy, but he was a weak, timid man who hardly dared speak when a Japanese addressed him. The other members of the embassy realizing how such action would bring Korea into contempt at the Japanese court, tried to stir him up and make him speak out fearlessly, but to no avail. After wasting a year at the Japanese court the embassy returned, accompanied by Tairano who was charged with an important mission to the king but the minute this embassy landed at Tongã Whang Yun-gil the cowardly envoy sent a letter post haste to Seoul saying that war with Japan was certain. When they all arrived at Seoul the king called them into audience and questioned them about their experiences in Japan. His first question was "Did you see Hideyoshi? How did he look?" Whang replied "His eyes flashed fire. He is a fearsome man." but Kim Sũng il said "There is nothing fearsome about him. His eyes are like rats' eyes."

The important letter of which Tairano was the bearer was now handed to the King and it lay bare the mind of Hidevoshi. It read as follows: --

"Our country consists of sixty-six kingdoms. They all revolted from the Emperor but for four years I fought them and succeeded in bringing them all to their knees until even the remote islands lay mastered in my hand. When my mother conceived me it was by a beam of sunlight that entered her bosom in a dream. After my birth a fortune teller said that all the land the sun shone on would be mine when I became a man, and that my fame would spread beyond the four seas. I have never fought without conquering and when I strike I always win. Man cannot outlive his hundred years, so why should I sit chafing on this island? I will make a leap and land in China and lay my laws upon her. I shall go by way of Korea and if Your soldiers will join me in this invasion you will have shown your neighborly spirit. I am determined that my name shall pervade the three kingdoms."

At a feast given in honor of the Japanese embassy, Hyũn So the Japanese monk who seems to have accompanied Tairano to the Korean court, whispered to Whang Yun-gil and said, "The reason why Hideyoshi wants to attack China [page 428] is because the Emperor refuses to receive a Japanese envoy. If Korea leaves us but a clear road to China we will ask nothing else. No troops need be given." To this Whang replied. "That can never be. China is our Mother Country and we cannot so desert her as to give a road to an invading army." The monk returned to the attack but this time from another standpoint. "Long ago the Mongol hordes desired to invade Japan and you gave them a road through

Korea for that purpose. Now when we seek revenge you should do the same by us." This was considered too preposterous a thing to be even discussed and the matter suddenly dropped and the Japanese envoys' started straight back to their own country. It was this envoy Tairano who while on his way up from Fusan insulted the aged governor of Tã-gu by saying, "For ten years I have followed war and thus my beard is gray; why should you grow old?" Also calling for a Korean spear he said, "Your spears are too long." meaning that only cowards use long spears. He it was also who threw the basket of oranges to the dancing girls and, when they scrambled for them, uttered his ironical criticism, "Your nation is doomed. You have no manners."

When this embassy went back to Japan he carried an answer to Hideyoshi's letter, in which the King said: --

"Two letters have already passed between us and the matter has been sufficiently discussed. What talk is this of our joining you against China? From the earliest times we have followed law and right. From within and from without all lands are subject to China. If you have desired to send your envoys to China how much more should we. When we have been fortunate China has rejoiced and when we have been unfortunate she has helped us. The relations which subsist between us are those of parent and child. This you well know. Can we desert both emperor and parent and join with you? You doubtless will be angry at this and it is because you have not been admitted to the court of China. Why is it that you are not willing to admit the suzerainty of the emperor instead of harboring such hostile intents against him? This truly passes our comprehension."

The emperor hearing a rumor of a Korean Japanese alliance sent and enquired about it but the king replied [page 429] through an envoy telling the facts of the case exactly as they had occurred. It was well understood in Korea that an invasion was all but inevitable and active preparations were going on all the year in view of this contingency. Three able men were sent as the governors of Kyŭng-sang, Chŭl-la and Ch'ung-ch'ung Provinces respectively, namely Kim Su, Yi Kwang, and Yun Sŭng-gak. They were so energetic in repairing fortresses and accumulating arms that the people complained loudly. Someone told the king that Yi Sun-sin, a man as yet unknown, had in him the making of the greatest general in the world, and for this reason the king made him admiral of all the naval forces of the kingdom.

Chapter V.

The army of invasion... lands on Korean soilJapanese fire-arms. . . fall of Fusan ...a cowardly provincial governor ... the fall of Tong-nã.. . a faithful defender ...cowardly officers... the Japanese move northward. . . a martinet. . . braver soldiers than leaders . . the news reaches Seoul .. the three roads guarded .. a comical predicament ...a good shot... Cho-ryŭng (Pass) left undefended... an army disbands for lack of leaders. . . Gen. Yi II's fiasco ... Gen Sil Yip wants to fight in the plain . . reconnoitering ... the Korean army in a trap... overwhelming defeat.

We have now arrived at the year 1592 A. D. the two hundredth anniversary of the founding of the dynasty, the year that was destined to see the country swept by the Japanese hordes. The Koreans call it the Im-jim year and the mere pronunciation of that word today brings up in the Korean's mind the tales of horror and suffering which his mother told him when a boy, and which have determined the whole attitude of the Korean mind toward Japan.

Before spring opened the king took an inventory of all the arms that were available, and appointed Gen. Sil Yip to the command of the forces in Kang-Wŭn and Ham-gyŭng Provinces, and Gen. Yi II to the command of those in the south. In the third moon the officials worshiped at the tomb of King T'ã-jo the founder of the dynasty. Korean tradition [page 430] says that wailings were heard proceeding from this tomb for three or four days preceding the landing of the Japanese.

Hideyoshi had gotten together an enormous force from all parts of the kingdom and the expedition rendezvoused at the islands of Iki. They were led by thirty-six generals, the general-in-chief being Hideyi.

As to the numbers in the invading army the Korean account agrees so well with the Japanese that there can be little doubt of its correctness. The Korean accounts say that the regular army consisted of 160,000 men, that there was a "body-guard" of 80,000 men, perhaps meaning the personal body guard of Hideyoshi and that there were 1500 heavy armed cavalry. This says nothing about a reserve force of 60,000 men which is mentioned by some authorities, and from this we conclude that these did not come with the main army but waited and came later as reinforcements. The best Japanese accounts make the total 250,000 while the Korean records say 241,500. Either of these numbers is approximately correct, but the Japanese accounts divide the estimate differently, saying that the main army was 150,000 while Hideyoshi's personal command was 100,000. But this discrepancy is of course unessential.

As to armament we find that this army was provided with 5000 battle axes, 100,000 long swords, 100,000 spears, 100,000 short swords, 500,000 daggers, 300,000 firearms large and small, and that there were in the whole army 50,000 horses.

The flotilla which brought this immense army to the shores of Korea consisted of between three and four thousand boats. This gives us an intimation as to the capacity of the boats used in those days. According to this enumeration each boat carried sixty men. They were probably undecked, or at most but partially decked, boats of about forty or fifty feet in length by ten in breadth.

We learn from Japanese sources that the whole fleet did not weigh anchor from Iki at the same time. Kato, who was in command of one division of the army, managed to give the rest of the fleet the slip and was away with his Command by night, while his rival Konishi was compelled to wait several days longer at anchor because of adverse winds. [page 431] These two men, Kato and Konishi figure so prominently in the first years of the war that a word of description is necessary. Kato was an old warrior who had fought for many years behind the great commander. He was

an ardent Buddhist and a firm believer in the old regime. Konishi on the other hand was a young and brilliant general who had gained his place not so much by long and faithful service as by his uncommon skill in military affairs. He was a convert to Roman Catholicism, having been baptized by the Portugese missionaries in 1584. He seems to have been a personal favorite with the great Taiko. It is in the Korean accounts that we find the statement that Hideyi was made the General-in-chief of all the army of invasion. From the Japanese accounts which naturally would be supposed to be more reliable in this matter it would seem that Kato and Konishi divided between them the honor of supreme command. But we must remember that Hideyoshi was an old soldier and well acquainted with the natural jealousies that spring up between officers in an army, and it is almost inconceivable that he should have put this army in joint command of two men whom he must have known to be bitter enemies and who would doubtless work at cross purposes in the peninsula. We incline therefore to the opinion that the Koreans were right and that there was a nominal head in the person of Hideyi, but it is quite true that the brunt of the work fell upon the two rivals, Kato and Konishi.

When day broke on the morning of the thirteenth of the fourth moon of 1592 a dense fog rested on the sea and hid from the eyes of the Koreans the vast fleet that was working across the straits. Curiously enough, the commander of the Korean forces in Fusan happened to be hunting that day on Deer Island at the entrance to the harbor. He was the first to descry the invading host. Hastening back to the fortifications he prepared for the worst. Before many hours had passed the Japanese host had landed, surrounded the fort and poured in upon its doomed defenders such a destructive fire that it is said the bullets fell like rain. The garrison fought till their arrows were gone and then fell at their post, not one escaping. It would be difficult to overestimate the immense advantage which the Japanese enjoyed in the possession of firearms, [page 432] a weapon with which the Koreans were not acquainted and to whose natural destructiveness as a machine of war must be added the terror which it naturally inspired. It was Cortez and the Mexican over again, only in somewhat lesser degree. What seemed to the Japanese and what has passed down in history as cowardice can scarcely be called by so strong a term when we consider that bows and arrows were pitted against muskets and men who were trained in their use.

Without delay the invaders marched around the bay to the ancient city of Tong-nǎ, the remains of whose ancient fortress still greet the eye and interest the imagination of the traveller. Its prefect, Song Sang-hyūn, hurriedly gathered all the town-people and what soldiers he could find. Gen. Yi Kak, the commander of all the forces in the province, was approaching from the north; but, hearing of the fate of the garrison of Fusan, he halted abruptly and said "As commander of all the provincial forces I must not risk my life in actual battle but must stand outside where I can direct affairs." So he turned about and put six miles between his precious person and the beleagured town of Tong-nǎ, encamping at Sosan. The next day the Japanese completed the investment of the town and prepared to storm the fortress. The brave prefect took up his position in the upper storey of the great gate of the fortress where, in accordance with the Korean custom, he beat upon a great drum and urged on his soldiers in the fight. For eight hours the gallant defenders fought before the enemy effected an entrance over their dead bodies. Seeing that all was lost, the prefect called for his official robes and seated himself in state in the upper gateway. The ruthless Japanese rushed in and seized him by his garments and attempted to make him bow before them, but the first one received such a kick in the stomach that he rolled over on the floor. An instant latter the prefect was struck down by their swords. Just before the enemy entered he had bitten his finger till the blood came and with it he wrote on his fan "The duty of a subject to his King comes before that of a son to his father, so here I die without seeing you again." This he delivered to a trusty servant to give to his father. To his trusty friend, Sin Yū-go, he said, "There is no need of your staying here to die, make good your escape while you can."

The Korean Language.

The Korean language belongs to that widely disseminated family to which the term Turanian has sometimes been applied. This term is sufficiently indefinite to match the subject, for scholarship has not as yet determined with any degree of exactitude the limits of its dispersion. At its widest reach it includes Turkish, Hungarian, Basque, Lappish, Finnish, Ouigour, Ostiak, Samoyed, Mordwin, Manchu, Mongol (and the other Tartar and Siberian dialects) Japanese, Korean, Tamil, Telugu, Canarese, Malayalam, (and the other Dravidian dialects) Malay and a great number of the Polynesian and Australasian dialects reaching north along the coast of Asia through the Philippine Islands and Formosa and south and east into New Guinea, New Hebrides and Australia.

The main point which differentiates this whole family of languages from the Aryan and Shemitic stocks is the agglutinative principle, whereby declension and conjugation are effected by the addition of positions and suffixes and, not by a modification of the stem. In all these different languages the stem of a word remains as a rule intact through every form of grammatical manipulation. That Korean belongs to this family of languages is seen in its strictly agglutinative character. There has been absolutely no deviation from this principle. There are no exceptions. Any typical Korean verb can be conjugated through its one thousand different forms [page 434] without finding the least change in the stem. A comparison of Korean with Manchu discloses at once a family likeness and at the same time a comparison of Korean and any one of the Dravidian dialects discloses a still closer kinship. It is an interesting fact that not one of the Chinese dialects possesses any of the distinctive features of this Turanian family. There is more similarity between Chinese and English than between Chinese and any one of the Turanian languages. In other words China has been even more thoroughly isolated linguistically than she has socially; and the evidence goes to prove that at some period enormously remote, after the original Chinese had effected an entrance to the mighty amphitheater between the Central Asian mountains on the one hand and the Pacific on the other, they were surrounded by a subsequent race who impinged upon them at every point and conquered them not once or twice but who never succeeded in leaving a single trace upon her unique and primitive language. This surrounding family was the Turanian, and Korean forms one link in the chain. Korean bears almost precisely the same relation to Chinese that English does to Latin. English has retained its own distinct grammatical structure while drawing an immense number of words from the romance dialects for the purposes of embellishment and precision. The same holds true of Korean. She has never surrendered a single point to Chinese grammar and yet has borrowed eagerly from the Chinese glossary as convenience or necessity has required. Chinese is the Latin of the Far East, for just as Rome, through her higher civilization, lent thousands of words to the semi-savages hovering along her borders, so China has furnished all the surrounding peoples with their scientific, legal, philosophical and religious terminology. The development of Chinese grammar was early checked by the influence of the ideograph and so she never has had anything to lend her neighbors in the way of grammatical inflection.

The grammars of Korea and Japan are practically identical, and yet, strange to say, with the exception of the words they have both borrowed from China their glossaries are marvelously dissimilar. This forms one of the most obscure philological problems of the Far East. The identity in grammatical structure, however, stamps them as sister languages.

[page 435] The study of Korean grammar is rendered interesting by the fact that in the surrounding of China by Turanian peoples Korea was the place where the two surrounding branches met and completed the circuit. Northern Korea was settled from the north by Turanian people. Southern Korea was settled from the south by Turanian people. It was not until 193 B. C. that each became definitely aware of the presence of the other. At first they refused to acknowledge the relationship, but the fact that when in 690 A. D. the southern kingdom of Silla assumed control of the whole peninsula there remained no such line of social cleavage as that which obtained between the English and the Norman after 1066, shows that an intrinsic similarity of language and of racial aptitude quickly closed the breach and made Korea the unit that she is to-day.

Korean is an agglutinative, polysyllabic language whose development is marvelously complete and at the same time marvelously symmetrical. We find no such long list of exceptions as that which entangles in its web the student of the Indo-European languages. In Korean as in most of the Turanian languages the idea of gender is very imperfectly developed, which argues perhaps a lack of imagination. The ideas of person and number are largely left to the context for determination, but in the matter of logical sequence the Korean verb is carried to the extreme of development.

The Korean's keen sense of social distinctions has given rise to a complete system of honorifics whose proper use is essential to a rational use of the language. And yet numerous as these may be their use is so regulated by unwritten law and there are so few exceptions that they are far easier to master than the personal terminations of Indo-European verbs. The grammatical superiority of Korean over many of the western languages is that while in the latter differences of gender number and person, which would usually be perfectly clear from the context, are carefully noted, in the Korean these are left to the speaker's and the hearer's perspicacity and attention is concentrated upon a terse and luminous collocation of ideas; which is often secured in the west only by a tedious circumlocution.

The genius of the language has led the Korean to express [page 436] every possible verbal relation by a separate modal form. The extent to which this has been carried can be shown only by illustration. Besides having simple forms to express the different tenses and the different modes, indicative, potential conditional, imperative, infinitive, it has

simple forms to express all those more delicate verbal relations which in English require a circumlocution or the use of various adverbs. For instance the Korean has a special mode to express necessity, contingency, surprise, reproof, antithesis, conjunction, temporal sequence, logical sequence, interruption, duration of time, limit of time, acquiescence, expostulation, interrogation, promise, exhortation, imprecation, desire, doubt, hypothesis, satisfaction, propriety, concession, intention, decision, probability, possibility, prohibition, simultaneity, continuity, repetition, infrequency, hearsay, agency, contempt, ability, and many other relations. Each one of these ideas can be expressed in connection with any active verb by the simple addition of one or more inseparable suffixes. By far the greater number of these suffixes are monosyllabic.

To illustrate the delicate shades of thought that can be expressed by the addition of a suffix let us take the English expression "I was going along the road, when suddenly --!" This, without anything more, implies that the act of going was interrupted by some unforeseen circumstance. This would be expressed in Korean by three little words *nāga* = "I," *kil-e* = "along the road," *ka-ta-ga* = "was going, when suddenly--." The stem of the verb is *ka* and the sudden interruption of the action is expressed by the ending *taga*; and, what is more, this ending has absolutely no other use. It is reserved solely for the purpose of expressing succinctly this shade of thought. The little word *kal-ka* of which *ka* is the stem, meaning "go," contains all the meaning that we put into the words "I wonder now whether he will really go or not." Someone asks you if you are going, and all you need to say is "*ka-na*" to express the complete idea of "What in the world would I be going for? Absurd!"

Another thing which differentiates Korean from the languages of the west is the wide difference between book language and spoken language. Many of the grammatical forms are the same in both, but besides these there is a full set of [page 437] grammatical endings used in books only while at the same time there are many endings in the vernacular that could never be put in print. The result is very unfortunate, for of necessity no conversation can be written down *verbatim*. It must all be changed into indirect discourse, and the vernacular endings must largely be changed to the book endings. This must not be charged up against the Korean, for it came in with the Chinese and is but one of the thousand ways in which their overpowering influence, in spite of all it has done for Korea, has stunted her intellectual development. We would not imply that these literary endings are borrowed from the Chinese for such is rarely the case; but as Korea has little literature except such as has grown up beneath the wing of China, it was inevitable that certain endings would be reserved for the formal writing of books while others were considered good enough only to be bandied from mouth to mouth. It is of course impossible to say what Korea would have accomplished had she been given a free rein to evolve a literature for herself but we cannot doubt that it would have been infinitely more spontaneous and lifelike than that which now obtains.

From a linguistic standpoint the Koreans are probably far more homogeneous than any portion of the Chinese people lying between equal extremes of latitude. There are in Korea no such things as dialects. There are different "brogues" in the peninsula, and the Seoul man can generally tell the province from which a countryman comes, from his speech. But it would be wide of the truth to assert that Koreans from different parts of the country cannot easily understand each other. To be sure there are some few words peculiar to individual provinces but these are mutually known just as the four words: guess, "reckon," "allow" and "calculate," while peculiar to certain definite sections of the United States, are universally understood.

A word in conclusion must be said regarding the laws of Korean euphony. No people have followed more implicitly nature's law in the matter of euphony. It has not been done in the careless manner that changed the magnificent name *Caesar Augustus* to the slovenly *Sarago sa*, but the incomparable law of the convertibility of surds and sonants which is [page 438] characteristic of the Turanian languages is worked out to its ultimate end in Korean. The nice adjustment of the organs of speech whereby conflicting sounds are so modified as to blend harmoniously is one of the unconscious Korean arts. Who told them to change the labial surd *p* of *Ap-nok* to its corresponding labial nasal *m* before the following nasal, which leaves the euphonious word *amnok*; or to change the lingual nasal *n* of *in-pi* to its corresponding labial nasal *m* before the labial surd *p* giving the phonetically correct *impi*? The evidence goes to show that the euphonic tendency in Korea has not broken down the vocabulary as is sometimes the case. Prof. Max Müller speaks of the law of phonetic decay; and rightly so, when the Romance languages are under discussion, but in Korea this law would better be called one of phonetic adjustment. When rough stones are put together to form a roadbed, if they are of good quality they work down together, get their corners knocked off, and form a solid and durable surface; but if the stone is poor the pieces will mutually pulverize each other and the road will be worthless. The former of these processes represents phonetic adjustment while the latter represents phonetic decay. The comparative virility of French and Italian speech, in spite of phonetic decay, is brought about by the compensating law of dialectic regeneration, but the Portuguese language, for instance, shows no: such vitality. Cross breeding is as necessary to the vitality of a language as grafting is to the production of good fruit.

Another feature which characterizes Korean speech is the great number of mimetic words, or, as they are sometimes called, onomatopoeia. As Korean colors are drawn directly from nature so a great number of its words are phonetic descriptions. And the reason why such primitive nature-words are still found intact in a language so highly developed as the Korean is because the principle of reduplication, common in all the Turanian languages, is carried to the extreme in Korean. A reduplicated mimetic word carries on its very face its mimetic quality and consequently the very conspicuousness of this quality has prevented change. Its very *raison d'être* being its phonetic description of the object or the act, a change in the sound is rendered very unlikely. For instance the Korean word *t'ül-bük t'ül-bük* means precisely [page 439] what an English or American boy would express by the word "Ker-splash!" which is itself keenly mimetic. In Korean the syllabic *t'ül*, and in English the "ker," represent the sharp *spat* with which a heavy body strikes

the surface of the water and the Korean *bŭk* represents the heavy sound which follows when the water comes together over the object. In English the splash represents rather the spray thrown up by the impact on the water. It will readily be seen that the reduplication of the *tŭl-bŭk* would tend to secure permanency in the pronunciation. Mimetic words in English have so often lost their *evident* mimetic quality; as in the word "sword" which was originally pronounced with the *w*, in imitation of the sound of the weapon sweeping through the air, but having lost the *w* sound it now has no phonetic significance. One hardly needs a dictionary to learn the meaning of Korean onomatopoeia. What could *jing-geu-rŭng jŭng-geu-rŭng* mean but the jingle-jangle of bells or of the steel rings on the horses' bridles? So again *mulsin mulsin* means soft to the touch, based on the same idea as our word "mellow" in which the softest sounds of human speech, *m* and *l*, are used. On the other hand *bak-bak* means hard, stiff, unyielding, after the analogy of our own word "brittle" which is doubtless mimetic. The Korean word whose stem is *ch'i* means to strike or hit and is the phonetic equivalent of our vulgar word "chug" whose mimetic origin cannot be doubted. One must conclude that the prevalence of mimetic words in all languages forms a serious obstacle to the study of philology, for attempts on the part of widely separated people to produce a phonetic description of an object, quality or act that is common to them both is most likely to result in similar sounds. And these, later, form dangerous traps into which the eager but unwary philologue is prone to fall.

It may be asked whether the Korean language is adapted to public speaking. We would answer that it is eminently so. For, in the first place, it is a sonorous, vocal language. The Koreans say that in any syllable the vowel is the "mother" and the consonant is the "child," showing that they have grasped the essential idea that vowel sounds form the basis of human speech. The sibilant element is much less conspicuous in Korean than in Japanese and one needs [page 440] only to hear a public speech in Japanese and one in Korean to discover the vast advantage which Korean enjoys. Then again, the almost total lack of accent in Japanese words is a serious drawback from the point of view of oratory. So far as we can see there is nothing in Korean speech that makes it less adapted to oratory than English or any other western tongue. In common with the language of Cicero and Demosthenes, Korean is composed of periodic sentences, by which we mean that each sentence reaches its climax in the verb, which comes at the end; and there are no weakening addenda such as often make the English sentence an anticlimax. In this respect the Korean surpasses English as a medium for public speaking.

Correspondence.

The Origin of the Korean People.

Dear Sir: --

With the greatest interest I have read your History of Korea, in the Korea Review, and feel immensely grateful to you for the vast amount of information which you have made accessible to outsiders like myself.

What interests me particularly, is the old history and everything relating to the origin of the Koreans. For that very reason I take the liberty to make some remarks about what you say on that point. Quite independently of historical and philological researches and relying on the physical characteristics of the people only, I have come to the same conclusion as you, *viz.*, that there must have been an immigration from the south into southern Korea. Only, I dare not go so far as to trace it to India; but I am satisfied with the fact that the immigrants or conquerors must have come from some of the large islands east and south of Korea, or it maybe from southern China. The accompanying map, showing the sea currents and the distribution of race-types will illustrate my opinion.

But it appears to me, that what you call "cumulative evidence of the southern origin of the three Han" (Korea Review, 1901, No. 2, p. 92) is not quite as conclusive as you take it, at least not as proving an Indian origin.

[page 441] Your first argument, the language and vocabulary, I dare not discuss, as I have no knowledge in that field; but I acknowledge that what you say in the article about "The Korean Pronouns" is very striking. You go on quoting (2) "the non-intercourse with the people of northern Korea." Now that such a non-intercourse should have existed for many centuries, appears quite incredible to me, whatever the chronicles may put into the mouth of Ki-jun, when he came to Mahan. At that time the civilized country of old Chosen had existed for a thousand years; the capital was at P'yŭng-yang, not far from the Mahan people. And during all that time the Chosen people you say never came into contact with or even knew the existence of another race close to them? No, sir, that I cannot believe, and it would contradict every experience in Eastern Asia and in all the world. A civilized nation will always by peaceful or warlike ways influence neighbouring barbarians and will encroach on them, and barbarians will always be attracted by civilized nations, where they can obtain commodities not to be had in their own country. And on the other hand, is it probable that the Mahan people, after having traversed enormous lands and islands, and after having crossed (in primitive vessels), wide and dangerous seas, is it probable that they should be stopped in their progress by rivers and plains easy to traverse? Again I say: No, sir, that I cannot believe.

(3) The custom of tattooing. Tattooing is a substitute for dress in Japan only, and here it is therefore relegated to the very lowest class of society. The poorest peasant in Japan would have resented as an insult the suggestion of tattooing. Nobody but the coolies on the high roads ever used tattooing. In every other country tattooing is on the contrary a sign of distinction and rank, or it is a cosmetic operation. The South Sea people, who never knew what dress means, tattoo their faces more than any other part of their bodies. The northern Aino women in an arctic climate tattoo

their faces and their hands, and so do, in a tropic climate, the women of Formosa who do not tattoo their breasts or arms, which they expose. We know that the inhabitants of Old Britain tattooed although they did not care much for dress. If the Mahan people came from the south into a cold country, where they [page 442] needed a dress, they would naturally have given up its substitute, tattooing. The fact is, that tattooing occurs under all climates and under the most different peoples. In Japan tattooing is altogether only a few centuries old and can therefore have no connection with the old Koreans.

(4) "The diminutive size of horses found nowhere else except in the Malay peninsula." Now the only tribe, amongst which you mention the extreme smallness of the horses, are the Yemāk, (p. 81) whom you count as of *northern origin*. Griffis, no doubt from Korean or Chinese sources, expressly states that the Mahan knew neither the driving nor the riding of horses; so I cannot see how small horses can be adduced as a proof of a southern origin of the Mahan. Besides I have never seen in the Malay peninsula horses as small as the Korean. If the latter came from Malaysia by way of the large islands, why do you not find small horses on those? And it is extremely improbable that barbarians in primitive times should ever have dreamt of taking horses on board their small and fragile boats, on which they could often hardly store water and food enough for themselves for a long voyage.

(5) The tradition of the southern origin of the people of the island of Quelpart. This is all right. Quelpart is peopled by Malays, as my map shows, and so is Formosa; both are in the line of the Kuroshiwō or "Black Stream."

(6) "The seafaring propensities of the people of the three Hans." I have nowhere found that propensity mentioned although every other detail is given about the tribes. The fact is, that the Koreans were not a seafaring people compared with the Japanese, who had far more Malay blood than the Koreans. Witness the whole Korean history in the middle ages, and particularly your own description of the raid by Japanese pirates.

(7) "The ignorance of the value of gold and silver." Now Marco Polo says, that the Chinese got most of their gold from the very islands in the eastern sea, through which you guide your Dravidians to Korea.

Then the long-tailed fowls (p. 89), "they are now extinct, but within the memory of people now living they were quite common in Japan." They are *not extinct*, and they were *never common* in Japan. They were and are a monstrosity [page 443] cultivated in *one* place of the province of Kochi in Shikoku a province on the *eastern* shore of Japan. When the specimens in the Museum of Tokyo were first exhibited, old and young flocked there to see the wonder. Last year a living specimen was brought to Tokyo under the greatest difficulties; it had never been seen there before.

You take every opportunity to show that the Korean annals are far more reliable than the Japanese. But although you say expressly on p. 88, that no Korean history mentions Japanese in South Korea, (which they would certainly do, if they are reliable and if there were any Japanese,) you think their presence probable because they are mentioned by *one* Chinese author, and you go on discussing that question quite seriously.

Then I wish to draw your attention to the fact that the houses of the Mahan and of the Malgal are described by you in literally the same words, and that they both had a peculiarity which is found in northern people only, *viz*, that they were built into the ground and were entered from above. The typical peculiarity of the southern people from Ceylon to all EastAsia islands is, on the other hand, that the houses are built above the ground, on poles. Therefore the Japanese house is of Indonesian origin, and the Korean is not.

But the most curious part in your argument is, that you adduce as proofs horses and fowls, but that you quite ignore the people themselves. The fact is, that on the southern edge of Korea, where the Kuroshiwō touches, there is a small admixture of Malay (or what is the same thing, of southern Mongol) blood, but *that the immense majority of the Koreans is of unmistakably northern origin*. Nowhere in the south, not amongst the Tamil or Telugu, nor amongst the inhabitants of Java, Sumatra, Borneo, or the Malay peninsula, do you find the long slit eyes (and the nose) so common in Korea, but you find them all through Manchuria, Northern China and right through central Asia as far as Irkutsk or even further west, and you find them amongst the Japanese, because there has been a strong immigration into eastern Japan from Korea. One thousand years ago, that is in strictly historical times, when a list of the noble families of Japan was made, not less than 170 out of 1100 traced their descent to [page 444] Korea and nearly as many from China! If that is the case amongst the nobility of a people so proud of its antoichthonous, that their mythology ignores the whole world outside of Japan, how much more numerous must have been Koreans in the lower classes, in consequence of the constant wars, and raids, in which no end of people must have been carried away as prisoners! If we stick to historical times and to official statistics alone, there is an endless list of smaller or larger numbers of Koreans settled in Japan,

The original kingdom of Idzumo, which was found when Jimmu Tenno appeared, was Korean and its inhabitants must have come with the cold current from north-east Korea. From the earliest times until the present year we read of Korean ships thrown ashore or landing at Idzumo, or Echizen the very places where even to-day the Korean type is most common in Japan, and if you look at any map of Asia, you will acknowledge that very, very strong arguments are needed to convince anyone that the bulk of the Koreans should have come from the south, and not across the Yalu.

In "The Korean Pronouns" you say "that the people of southern Korea, *who developed the earliest civilization, which survived*, and who were the first to dominate the whole peninsula and impose their language upon the whole people, were distinctly of southern origin." This is a direct contradiction to your "History of Ancient Korea" where you distinctly say that the people of southern Korea, the Mahan and the Chinhan (the Pionhan you almost ignore) were barbarians, until civilized by refugees from the descendants of Kija and from China. Where is there any proof of an "early civilization, which survives"? Certainly not in your own History! There has never been in Korea from the days of Kija down to our time, anything which can be called civilization, which was not of undoubted northern (Chinese) origin.

If there was, it was never shown nor demonstrated, nay even mentioned.

One thousand years before Mahan was civilized Chosen had a written language taught by Kija, and it is certainly more probable that Kijun brought that language to Mahan than that the Mahan language spread into Chosen, of the existence of which you say the Mahan had no idea. The Chosen people being northerners, they must have had a different [page 445] language from the southerners, and we ought to have at least two different languages in Korea, of which fact I am not aware. Silla in its turn was from the very beginning entirely under the influence of Chinese civilization, and always sided with China, the ruling classes considering themselves of Chinese descent.

Altogether Korea and Japan have the same two racial types, which are in pure specimens as different as a Swede is from an Italian. In Japan the Malay type prevails, in Korea the other which I have called Manchu-Korean.

In the whole history of Korea the only part really interesting to the world at large is, and particularly will be, her rôle as a transmitter of Chinese civilization and Buddhism to Japan. Unfortunately you have almost ignored that aspect in your History and you would certainly deserve the thanks of every student of the Far East by taking up that subject and by publishing what the Koreans themselves have to say about it. When the Chinese and Silla beat the united troops and navies of Koguryū, Pakche and Japan that event made an enormous impression on Japan, where the word To (Tang) is synonymous with Chinese up to this day. It was a time of triumph for Silla, which the Japanese had always regarded as a vassal state, from which they claimed tribute. It was not until 1894 that the Japanese paid back that defeat at the hands of China.

Korea, from what everybody in Seoul tells me, has no future even in the eyes of her own people, but Japan will rise more and more and it will be in the interests of the Koreans themselves, to show how much Japan owes them.

On another subject I beg to be allowed to make a few short remarks: about the writing of Korean names. The new orthography adopted by the Korean Asiatic Society throws a great difficulty into the way of students not living in Korea. This is to be regretted, as many will lay aside the publications as a hopeless task, if they cannot find the names of the places given in the text, on any of the maps. When they know that Chung has to be carefully differentiated from Chong or Chang, and Yōng from Yang, they will never suspect that Euiju may mean Wiju, or Kenija, Kija. In its own interest should not the Society adopt the *easiest* way of spelling, [page 446] and from that most natural standpoint the old Wiju and Kija are decidedly to be preferred. As it is, none can find his way through the publications who has not the sheet with the explanations of sounds in his hand. The society should write not only for the few residents in Korea, but should try to attract the attention of a large public; that can be done only by adopting a simple method of spelling.

I see I have been writing down many criticisms, but I hope you will excuse them because of my great interest in the matter in question.

Believe me,
Yours very truly,

E. Baelz. Tokyo, Oct. 6th, 1902.

The Prince of Detectives.

Probably the most astute police official that Korea ever had was Sin Hön. Ordinarily a suspected criminal is beaten to make him confess his crime, whether he has committed one or not, but this official did not have to resort to such means. In the case of a suspected thief, for instance, he had a most novel and convincing method of proving the truth or falsity of the charge. He was the first man to discover the fact that men have three kinds of gaits. One is like that of the horse, one is like that of the cow, and one is like that of the dog. It cannot be detected when a man merely walks, but when he runs it is quite clear. So when a suspect was brought before Sin Hön he would order one of his attendants to seize the man by the top-knot and run him around the yard once or twice. If he showed the cow gait he was a gentleman, if he showed the horse gait he was a common man but if he showed the dog gait he was surely a thief; all of which goes to show that the West has still much to learn from the East. Sin Hön was also an expert at mind reading and could tell from a man's face a good deal as to his honesty.

And yet the time came when even Sin Hön was outclassed in his own favorite sphere. A certain district in the [page 447] country was being harassed by a particularly bold and successful robber whose *modus operandi* was peculiarly effective. Some wealthy man would wake up in the morning to find a sheet of paper pasted on his gate and on it the picture of a chrysanthemum, while beneath the flower were written the words "Kindly bring a hundred thousand cash to such and such a point just at midnight or else I shall be under the painful necessity of burning your house down over your head." Of course the money was always forthcoming. The matter was reported to the chief, Sin Hön, but with all his astuteness he was unable to get on the track of the thief. In the district thus terrorized lived a former friend of his who firmly asserted that the rogue could not be caught. Sin Hön had about given up hope of capturing the felon when one of his lieutenants, Kim Se-p'ung by name, asked permission to work up the case. It was cheerfully given and, armed with a heavy purse, he made his way secretly to the infested district. He there sought out a man of the common people and offered him enough money to build a fine house in a rather unfrequented position. When the house was done some of the tiles which cover the upturned corner of the roof were not put in place; but when night came Kim himself, clad in dark clothes, would mount the roof and lie down where the tiles should have been, with his face peering over the edge of the eaves. In the darkness he was quite undistinguishable from the tiles.

The third night his vigils were rewarded by seeing a little boy glide up in the shadow of the wall and silently paste one of the blackmailing sheets of paper to the gate. With a bound like a wounded tiger Kim dropped from the sky upon the lad and pinned him to the earth, at the same time choking him so that he could not cry out. When he saw the boy's face he was surprised to find that it was one of the house servant's sons. The boy said that a gentleman had asked him to paste the paper to the gate but that he did not know the meaning of the words on it.

Kim commanded the boy to lead him to the "gentleman," and going with him into a clump of trees nearby, he found the crafty scoundrel waiting to give the boy his reward for the service rendered. Kim promptly grappled with and [page 448] secured his victim and when he was brought to Seoul and placed before Sin Hön, behold, it was his former friend, the one who had discouraged all attempts to catch the thief. Sin Hön confessed that for once he had been at fault, and his former friend came to an untimely end at the extremity of a rope.

This was the beginning of Kim Se-p'ung's career as a Korean Sherlock Holmes. One of the best stories told of him is that of how he broke up a nest of robbers on Chi ri mountain. He went at it in a remarkable manner. After announcing publicly that he was going to take the matter in hand he proceeded openly to the dangerous vicinity, although he well knew that the robbers had set a price upon his head, and a round price too.

As he was riding along the road he fell in with a man whom he instantly knew to be one of the robbers, and he opened the conversation by saying:

"I am Kim Se-p'ung and I am down here to break up this band of robbers. Now how would you go about it if you were in my place?"

"Well," answered the robber, chuckling to himself at what he deemed the callowness of his questioner, "I should think you had better go in disguise among the mountains and spy out the retreat of the robbers first so as to learn the lay of the ground."

"Good," said Kim, "I will do it tomorrow. I will get a couple of coolies and a horse and make believe that I am a wood cutter and go up the mountain and have a look. Good day." Of course the robber made straight for the mountain retreat and prepared his companions for the morrow's fun. It really seemed too easy to be at all exciting.

True to his word, Kim started for the mountain with his coolies and having advanced well into the woods he told them to go forward and cut wood while he rested beneath a tree. They obeyed and pushed forward until suddenly they came to a great stone gate which barred the way. Two huge men, bristling with knives, sprang out and seized them and ordered them to lead on to where their master waited. Half dead with fear they complied. Kim came briskly forward and said:

[page 449] "Oh you are members of that brave band of free-booters who live among these mountains. How I should like to see your retreat."

"You shall indeed," said one of the villains, glancing with an amused smile at the other, "Come this way." Kim followed them up the hill and through the frowning gate which fell to with a crash behind them and was securely bolted. But Kim did not seem to care. He walked gaily on chatting affably with his captors till they entered another gate and found themselves in the very citadel of the robbers. There was quite a large village and it was admirably defended. Kim looked about him in an interested way like a tourist with a Baedeker in his hand, and apparently quite oblivious of his oncoming fate.

They led him to the principal building where sat the chief of the robbers. Kim walked boldly in and introduced himself as Kim Se-p'ung and seated himself as if to have a comfortable chat with the old Blue-beard. The latter smiled a little grimly but thought to have a little sport with his victim, as a cat would with a mouse, before applying the bow-string.

"I thought," said Kim, undaunted, "that I would come up and have a little friendly chat with you on a matter of business. You have a fine place here and well defended, but now, tell me honestly, don't you and your men find it harder work to make ends meet than you would if you were honest farmers or merchants?" He looked about at the faces of the men who had crowded in to hear the fun, and he saw that his question had hit the mark. He pressed his advantage. "You see, it is hard for us honest men to realize what advantage you have over us. You have to live cooped up here in the bleak mountain keeping a stiff guard about you night and day. You have to work summer and winter, and all the time there is the gnawing anxiety which you must feel knowing that every raid you make is at the risk of your lives. Now, really, do you think it worthwhile? You see I have no such fear even here for I am an honest man and if you should touch me with so much as your little finger the government would surround this mountain with fifty thousand men and smoke you out in short meter." He glanced about and saw conviction written on more than one face.

[page 450] "Now see here, I have a proposition to make. I will guarantee to every man of you a nice little farm and house, and full pardon for all past offences if you will come out one by one and accept the clemency of the King. You know I am a man of my word and I pledge my life to fulfill the promise. Then you can marry and live at peace and in plenty the rest of your days. What do you say?" and he looked about with a smile.

There was an eager stir among the crowd. The old chief was moving uneasily in his seat and casting doubtful glances at his men.

"Come speak up," said Kim. "I know how you feel and how much it goes against the grain, but it's a fair offer and one you can't afford to refuse."

"I'm hanged if I don't do it," cried one big fellow throwing his weapons clanging to the floor.

"And that's true, too," laughed Kim. This broke the ice and they crowded about him and swore to follow his advice. But the old chief still sat in gloomy silence. At last he looked up and said: --

“There’s only one difficulty. People will know what we have been and they will make it hard for us. If you can change all our names and settle us in different places far from there so that our past shall be a secret, I agree.”

“Certainly, sir, every effort will be made to start you fair with the world and I will personally arrange the details so that there shall be no trouble whatsoever.”

It was done, and from that time on peace reigned in the land; but Kim Se-p’ung had once more proved the truth of the adage that it is better to make a friend of your enemy than to kill him.

Odds and Ends.

Things are not what they seem

In the northern part of Korea there once lived an old man named Pak who was a philosopher. He had had a large experience of men and things and his wisdom made him the oracle of his neighborhood and the counsellor of the people [page 451] all through that region. The following story is often told to illustrate his sagacity.

Old man Pak owned a fine horse. He had raised it from a colt and was very, much attached to it. One day this horse broke loose from its stable, and though strenuous efforts were made to recapture it, it succeeded in getting away and disappeared. When the news of his loss became known many of his friends came to condole with him and express their regrets. But, strange to relate, old man Pak refused to be consoled with and insisted that it was really an occasion for congratulation. “It is really a piece of good fortune, as you will see.” Now this was a strange way to look at it, but his friends let it go and returned to their homes mystified.

Shortly afterward they heard that the horse had returned to old man Pak and brought with it a whole drove of wild horses from the mountains. These became the property of Pak and made him a rich man. Then the mystery of the old man’s philosophic way of taking his loss at first was cleared up and his friends hastened to call on him and present their congratulations. But again to their great surprise he held an altogether different view of the result from that which they held and nonplussed them by answering their congratulations with the remark – “A misfortune --a misfortune!”

Old man Pak had one son, born late in life, but now grown to manhood and more precious to the old man than all his earthly possessions. This son had special charge of the horses and undertook to break one in to the saddle. In this process he was one day thrown by the horse and severely injured, breaking his leg and becoming a cripple for life. Again the friends acknowledged the superior wisdom of the old man and, feeling sure they were right this time, called in person to sympathize with him and express their regrets. But again they found the old man opposed to them.

“You are all surely wrong this time,” he told them. “Far from being a misfortune, this is the best thing that could have happened to me.” But this was too much for the friends and neighbors and they could only conclude that the old man had become insane through too much learning and wisdom so they departed in sadness to their various homes, giving up the attempt to convince him as a hopeless task.

[page 452] But again time proved the truth of old man Pak’s view of his experiences. For war broke out in the land and all able bodied young men were conscripted into service. Then the sons and brothers of his neighbors, being drafted for the war, were compelled to leave their homes and die on the field of battle. But the crippled son of old man Pak, because of his infirmity, was allowed to remain by his father and escaped the peril of those who had sound bodies. Amid their sorrow and lamentation over the loss of their sons all paused to acclaim the wisdom of old man Pak and to acknowledge that he was correct in saying that things are not what they seem.

Not dead Yet,

KingYong-jong, who ruled Korea from 1724 to 1777 once desired to build a little palace to be called the Yuk-sang-gung. But when he gave an order on the public treasury for the money the official who acted as “Controller of the Treasury” under the Finance Minister refused to hand over the money. The Minister thereupon reported to the King to that effect. In great anger the King ordered the official, Kim Pok-sam, to appear before him. When he appeared the King asked “Why have you dared to refuse to pay out the money, at my order?” The faithful Kim replied, “The money in the public treasury is for public use but this palace is a private affair of your Majesty’s and I cannot let the money go for this purpose.”

The King was not able to answer the argument and dismissed the man, but immediately sent to the royal stables and ordered the grooms to pick out a horse that was sick and at the point of death and send it to Kim Pok-sam’s house; and at the same time he sent a message to Kim saying “If in four days from now you tell me that this horse is dead your head will be forfeited.”

Promptly at the appointed time Kim was called to the palace and the King asked, “How about that horse?” “Well,” answered Kim, “for three days the horse has refused to eat or to drink or to – breathe.” “Aha; then he is dead?” Kim only bowed assent. “Your life is forfeit then.” Kim bowed still lower and said, “I am quite prepared to die if Your Majesty so orders, but you said my head would be forfeit when I told you that the horse was dead. I have not done so yet, I merely said the animal had ceased to breathe.”

[page 453] The King threw back his head and laughed. The man’s wit had disarmed him, quite. Kim was sent

away with a rich present and until his dying day he held the key of the public treasury.

Expert Archery.

Yi T'ã-Jo, the founder of this dynasty, while yet a boy was already a crack shot with the bow and arrow. One day as he and one of his boy friends were amusing themselves with their weapons a woman passed by with a crock of water on her head.

"Look," cried Yi, "If you shoot a hole through that crock I will plaster the hole with mud before a single drop of water is spilled." He put a lump of wet clay on the end of his arrow and let fly, an instant after his friend's arrow had left the string. The first arrow punctured the side of the crock and fell, and instantly the other arrow followed and plugged the hole with mud. How the youthful Yi knew just where first arrow would hit the crock does not appear. In fact if all the tales told of this doughty general were true he would have had to live a century to complete all the adventures accredited to him.

Editorial Comment.

We print in this number a letter from Dr. Baelz of Tokyo in which he gives a very able critique of the argument on which we base the theory of the southern origin of the Korean people. But there are one or two points that may not be dismissed without a word in reply.

He begins by saying that he has come to the same conclusion regarding the origin of the Koreans as I, but from a different set of data: yet he ends by saying that the overwhelming mass of the Koreans are of northern origin. Now there never has been a doubt in my mind that by far the greater portion of the Korean people are of northern origin. The people of Ma-han, Pyön-han and Chin-han I believe to have been of southern origin excepting for a comparatively few Chinese who came over and settled in Chin-han. And yet all the people of these three con genes of settlements could not have exceeded a few hundred thousand in numbers. That the Korean people are a mixture of the northern tribes and of the southern cannot be doubted and there were unquestionably more of the northern than of the southern people.

The point at issue is this: Who were the people that welded Korea into a unit and made the peninsula homogeneous in language and in customs? There can be no question that it was the people of Silla, the seat [page 454] of whose government was in southeastern Korea. We then ask who were the people of Silla, and how did their power and civilization arise? First, who were they? The first mention of the people of southern Korea is the traditional account, given in all the great histories of Korea, of the southward flight of Ki-jun in 193 B. C. The account is perfectly plain and unequivocal. He found there a people differing so radically from the people of the north that a minute catalogue of the striking points of dissimilarity are given. We know very well that although the Ki-ja dynasty had existed for a thousand years in the north it had by no means brought into subjection the wild tribes of eastern and central Korea. It looked rather toward the north, and its energies were always spent in extending its limits toward the borders of China. Not a word is said of any effort toward conquest in a southerly direction. It is safe to say that the Han River was a definite limit to the Ancient Chosün power and that it never concerned itself with anything beyond that line. The people of far southern Korea lived in little communities near the coast. They were not warlike and they lived their own life without caring to explore the north. There were barbarous tribes between them and Chosün. These tribes may have made raids upon the southern settlers but no Chosün influence ever penetrated this savage belt and made itself felt in the far south. The southern Koreans were on the defensive and the hostility between them and their still more barbarous neighbors on the north prevented commerce and interchange of ideas. Our critic is wrong when he affirms so positively that isolation under these circumstances was impossible. We have the positive statements of history and tradition together with a fair degree of reason to oppose to his statement that, on general principles, it could not be so.

As for the subject of tattooing, the mere matter of whether it was as a substitute for dress or for mere ornament is of little importance. We know that the southern Koreans tattooed, while we have no such statement regarding the northern tribes. This is given as one of the peculiarities of the southern Koreans. Now it is well known that while tattooing is a widely distributed custom it looks toward the south rather than the north. We gave it simply as an additional step in a cumulative argument. Whether or why or when the Japanese tattooed had nothing to do intrinsically with the validity of the argument.

It is true that small horses are mentioned in connection with Yemik, one of the tribes that acted as a buffer between Southern Korea and Chosün, but it is certain that from the remotest antiquity the island of Quelpart has been the breeding-place, *par excellence*, of the dwarf Korean pony and tradition states that the people of Quelpart got their horses from the south or southeast; and our critic himself acknowledges that the people of Quelpart are Malay in origin. Nothing is more easy to imagine than that in the border wars between the southern Koreans and the people of Ye-mak the latter may have become possessed of this breed of animal, but this would not necessarily argue that there was any commerce or friendly relationship between the two peoples. Then again why are these dwarf horses found nowhere north of this [page 455] tribe which immediately bordered upon the southern Koreans? It is certain that the only other breed of small horses is in the far south of Asia. How they got north or why there are none in Formosa, or how they

could have travelled by boat are questions we cannot at present answer but *what evidence there is* points to a southern origin. They were in the Malay peninsula, in Quelpart and in Ye-māk. Did they go north or south?

Our critic agrees with us as to the Malay origin of the Quelpartians. He says, "Quelpart is peopled by Malays, as my map shows, and so is Formosa; both are in the line of the *Kuroshio*." [*We greatly regret that we are not able to reproduce the map, which shows an ocean current running north by Formosa and breaking on the southern coasts of Japan and Korea, and another current coming down from the north along the eastern coast of Korea and, when near the southern point, curving to the east and striking the western coast of Japan.] The map simply shows the ocean current, upon which we laid emphasis in our argument. But that current also strikes the southern coast of Korea along a line far greater than Quelpart and whatever it argues for Quelpart it argues still more strongly for the mainland.

As to the sea-faring propensities of the southern Koreans, we know that southern Korea contains a vast archipelago and that some of the southern tribes lived on these islands and traded with their friends on the mainland. We know that Koreans have been great fishermen from the earliest times but not near so warlike as the Japanese nor probably such good mariners. At the same time we know that in 1592 a Japanese fleet of over a thousand boats was destroyed by Yi Sun-sin in a naval battle that meant as much for Asia as Salamis did for Europe.

Tradition says that the southern Koreans did not value gold or silver. Marco Polo is cited as saying that the Chinese got most of their gold from the islands in the eastern sea. Well, was Marco Polo talking about 1600 B. C. or was he talking about 1600 A. D. It makes all the difference in the world.

Then come the long-tailed fowls. Korean tradition says that such fowls existed in far southern Korea. We knew that they did and still do exist in Japan. "Whether they are extinct or still living and whether they are common or rare makes not a hair's breadth of difference. They were in both Korea and Japan, and whether the Japanese got theirs from Korea or whether the Koreans got theirs from Japan or whether both Koreans and Japanese got them from a common source, the fact remains that they both had them and the point at issue, namely a connection between the Japanese and Koreans, was proved insofar as such a point could prove it. It was but a small and unimportant step in the argument but what small validity it had our critic does not seem to have broken down. In a cumulative argument even such details as this have their value.

As to the relative reliability of Japanese and Korean annals prior to the year 700 a. d. we would simply suggest that our critic compare the *Kojiki* or the *Nihonji* with the Korean *Sam-guk-sa*. It is like comparing [page 456] the *Arabian Nights* with the works of Herodotus. It is true that the Korean histories say nothing about Japanese in southern Korea but as a Chinese writer does mention it we felt bound to give the evidence for what it is worth, merely remarking that such a thing might easily have been possible.

The fact that the houses of southern Korea were built partly underground is the only valid argument that is adduced against our theory. It is difficult to explain this fact, but there are so many other things that would be far more difficult to explain on any other theory that it means an overwhelming preponderance in favor of our contention.

In the next paragraph we are told that there was on the southern edge of Korea "a small admixture of Malay (or what is the same, of southern Mongol) blood" Now we find in the very place here indicated a peculiar lot of people whose traditions and customs and especially speech seem to indicate a southern origin. They must therefore be the Malays which are mentioned in the above quotation. But who, again, are the Malays? Has it not been fairly well proved that they were the overflow of ancient Indian peoples when the Aryan conquerors drove them, east and south out of northern India? Those ancient Indian people were of Turanian stock and it is quite proper to look among the Dravidian of today for evidences of a racial connection with the Malays or with any offshoot of the Malays.

As to physiognomy, it is true that the Mongol type is in the preponderance in Korea, but if there is any one fact beyond dispute it is that there exists in Korea two distinct types of face even after 1200 years of complete social admixture. One of these types is Mongol and the other is Malay, as has been proved over and over again since the time when Oppert disclosed the fact.

My statement that the Southern Koreans who developed the earliest civilization which survived and who were the first to dominate the whole peninsula and impose their language upon the whole people, were of southern origin, is a "direct contradiction" of nothing that I have said elsewhere, as a word will show. I have nowhere said that the immigrants from the south brought any degree of civilization with them. They were barbarians when they arrived on Korean soil. Some Chinese refugees settled among the Chin-han people and doubtless helped them to some new ideas but when the Kingdom of Silla was founded, it was done, so far as we can learn from historical sources, by native chieftains the names of whose tribes are utterly un-Chinese, the name they gave the kingdom was not Chinese, the names of their official grades were not Chinese and it was not till at least five centuries later that the kingdom began to be very largely moulded by Chinese ideas. There can be no doubt that the civilization here developed owed much to Chinese ideas but it is equally clear that it was developed by Koreans of the southern stock. Now is it true or not that this was the first civilization in Korea to survive? The Kija dynasty dwindled away until it was so weak that a itiere adventurer with a few hundred men at his hack was able to over throw it without Striking a blow. It left no literature whatever and [page 457] Koguryū was founded on its decayed ruins a couple of centuries after its fall. All native accounts describe the early people of Koguryū as very little better than savages. The Kija civilization had lapsed into aboriginal semi-savagery. Then the kingdom of Pāk-che in the southwest, which was of mixed northern and southern blood, was blotted out together with that of Koguryū, before the opening of the seventh century, and Silla reigned supreme in the peninsula. And from that time to this everything essential in Korean civilization has been but a working out of problems proposed by Silla. Confucianism, Buddhism, Shamanism, and fetichism, as practiced in Korea, all come down from Silla days. That kingdom organized its provincial governments and sent its language throughout the

land and the homogeneity of Korean speech to-day is due to the unifying influence of Silla. The whole grammar of Korean is given in epitome in the ancient *itu* which was invented by a Silla scholar and it shows that the basis of Korean speech to-day is the language of Silla just as surely as the basis of English speech is Anglosaxon. The civilization of Silla continued into the Koryŭ dynasty; the founders of the latter were natives of Silla and the last king of Silla became the prime minister of the first king of Koryŭ. More than nine tenths of the family names of Korea to-day are Silla names. The Silla people originated the celebrated Satsuma ware which has attained such an enviable reputation, they cast the largest bell that can be found either in Korea or Japan, and it hangs to-day in Kyŏng-ju, a mute memorial of the actual founders of the present Korean civilization.

The extreme weakness of our critic's contention is shown in his statement in regard to Kijun and the language of Chosŭn. There is, to be sure, a legend that Kija reduced the language of Chosŭn to writing but if so there has come down to us not a single trace of it. The writing of those days was the seal character of China and no Korean language or dialect was ever reduced to writing until the days of King Se-jong in the fourteenth century A. D. We cannot imagine that Kijun with a few boat-loads of followers could have imposed the language of Chosŭn upon Mahan, although it is more than likely that he introduced the Chinese character into that country. That would have little or no influence on the vernacular.

I am prepared to grant that physically the northern type prevails in Korea, though, as Dr. Baelz acknowledges, there is a distinctly Malay type here as well; but this by no means disproves my point that it was the Malay element in the south who developed (not necessarily originated) the first civilization in Korea, which has survived, and who imposed their language in its main features upon the whole peninsula.

As to my having ignored the whole question of Korea's transmission of Chinese civilization and Buddhism to Japan this much may be said, that Korean history and tradition have *very little indeed* to say on the question. Japan having been the gainer by it we would naturally expect to learn much more from Japanese sources than from Korean.

In the preparation of the system of romanization for Korean words simplicity was one of the first things considered. The main vowels are [page 458] nearly all pronounced after the continental system as they are in Japan, but that Korean contains a few very peculiar sounds is not our fault. A society like the Korea Branch of the Royal Asiatic Society must preserve some semblance of accuracy as well as simplicity in its system of romanization. If anyone demurs at the differentiation of *Chung*, *Chong*, and *Chang* we might as well spell all words alike. There is no town in Korea properly pronounced Wiju nor any character in Korean history properly pronounced Kija but it may be that these errors have become so stereotyped that it is useless to try to correct them, just as the town of Cairo, Illinois, U. S. A., is officially as well as popularly pronounced as if it were spelled Kayro. We assure our good friend that a close examination of actual conditions will show that an easier system of transliteration or romanization of Korean words will not be easy to find.

Book Review.

The Queen of Quelparte. 12 mo. pp. 330, by Archer Butler HULBERT. Little, Brown & Co, Boston, U.S. A., publishers.

We have received from the above mentioned firm a copy of a new novel entitled *The Queen of Quelparte*, by Archer Butler Hulbert, who spent nearly a year in Korea in 1897 and 1898. It is the first novel, so far we know, whose scene is laid in this country, and as such it possesses a peculiar interest. The word Quelparte was evidently used for alliterative purposes and because the writer did not care to use the word Korea; but as he mentions in his preface, there is no intention whatever to cover the fact that Korea is meant. The descriptions of scenes, costumes and events are all purely Korean, although actual names of Korean places or persons are not given.

On one living in Korea this book produces a curious impression: for while it is in no sense an historical novel, it brings in, and in fact is hinged upon, events with which many of us are familiar. At the same time these events are not handled in the order in which they occurred nor are the causes given the ones that actually produced the results. It is a story pure and simple, and as such is very entertaining and delightful. The plot hinges about a supposed attempt on the part of Chinese enemies of Korea to prevent the funeral pageant of Her Majesty, the late Queen, and the part which a young American naval official and a remarkably resourceful Russian girl played in thwarting this nefarious plot. The narrative is brisk and breezy and never drags. In truth, at times it carries us along with perhaps too impetuous a pace. The book does not pretend to be historical nor to handle accurately the causes which led up to the departure of His Majesty from the Russian Legation in 1897, nor does it pretend to analyze nor to take sides with or against the policy of Russia in the Far East; and yet all these things and many more which tax the imagination are woven into the story. One of its pleasantest features is the way the writer weaves in a deal of Korean folk-lore and native [page 459] superstition. In only one particular does he run counter to actual Korean life, and that is where he hides the wounded hero in the cave of a sworddancer on a mountain side and gives us to understand that this dance is outlawed in Korea. Far from it.

The curious thing about this novel is the fact that while people at home will find nothing incongruous in it, residents in Korea will be unable to dissociate the romance from the shreds of reality which appear and the result is that the book is a sort of curiosity. We venture to say that no one in Korea will be able to read it from a purely literary standpoint and judge it on its merits as such. We confess that we have not been able to; and yet the book is vividly interesting and holds the attention to the end.

If the writer had been working to catch the attention and elicit the praise of foreign readers in Korea he would

have done better to invent all his facts as well as the plot, for then we never would have known but what the events *might* have happened, whereas, knowing what we know, it is inconceivable that they ever *could* have happened.

News Calendar.

The recent tennis tournament in Chemulpo resulted in a victory for Miss Remedios in the Ladies' Singles and for Miss Townsend and Mr. McConnell in the mixed doubles.

M. Leon Vincart, the Belgian Consul, has returned from Europe, arriving in Seoul on the 8th inst.

C. Waeber, Esq, former Russian Minister to Korea, but lately appointed special envoy from the Russian Emperor to the ceremonies that were to have taken place this month, was already far on his way to Korea when the news reached him that the celebration had been postponed. He continued his journey however and arrived in Seoul on the 16th inst, where he has been treated with distinguished honor by His Majesty, as his personal guest.

The viaduct across the main street inside the West Gate has been completed and another is about to be built across the street from the palace to the former German Consulate grounds.

Kim Hak-su, of ministerial rank, has been banished because of his strong opposition to the cutting of the soldiers' hair.

A prison school has been established and Yi Seung-man, one of the prisoners, who is well known to many foreigners in Seoul, is the teacher. The curriculum includes arithmetic, geography, history and ethics.

Cho Pyŕng-sik, was appointed Acting Minister of Foreign Affairs on the 16th inst.

It is reported that the Russian Minister of Finance, de Wette, who is taking an extended tour of Eastern Asia, will visit Korea.

The funeral ceremony of Conte Ugo Francisetti di Malgra, late Italian Consul in Seoul, was held at the Roman Catholic Cathedral on Monday [page 460] the 13th instant. An Italian man-of-war had just arrived in Chemulpo and the officers took charge of the Consulate and superintended the obsequies. The impressive funeral service was read by one of the French fathers. Many handsome wreaths and other floral decorations were sent in by friends of the deceased and the ceremony was attended by a large part of the foreign community including the diplomatic corps and many of the leading Korean officials. Music was rendered by a boy choir and the casket was flanked on both sides by a company of Italian men-of-wars men.

We are informed by the French authorities that the inauguration of the Hanoi Exhibition has been postponed from Nov. 3rd to Nov. 16th. The Messageries Maritimes S. S. Co. will establish a direct service between Hongkong and Haiphong, the port of Hanoi, at the special return rate of \$75.

We understand that the new Italian Consul, Mr. Monaco, is now on his way to Korea and will arrive sometime in November. Meanwhile the Consulate is charge of an officer from the Italian man-of-war which arrived at Chemulpo on or about the 12th inst.

The friends of Rev. Eugene Bell will be glad to learn that he is to return to Korea, starting from his home in Kentucky on the 30th inst.

We must apologize for an error in our last issue. Col. Buck, the U. S. Minister to Japan, came to Korea in company with Admit al Rodgers in a purely private capacity und not as U. S. Envoy to the celebration of the fortieth anniversary^ of the Emperor's accession.

FROM THE NATIVE PAPERS.

From the first of October the prevalence of cholera in Seoul caused a suspension of the visits of the Ministers of State to the palace. All government schools were closed for three weeks.

Two new regiments of 1000 men each are being selected as an addition to the Seoul garrison.

A new barracks is to be built immediately adjoining the Government Hospital (제중원).

Two hundred horses have been purchased in Japan as mounts for the new Korean Cavalry company. They arrived in

Chemulpo on the 10th inst.

Pak Che-sun, the newly appointed minister to China, arrived in Tientsin on the 29th of September.

Gen. Yi Hak-kyun and Col. Yi Heui-du were appointed by the government, at the invitation of the Japanese, to visit Japan and attend the great military review in Kiu-Shiu.

As the funds in hand at the Finance Department have not sufficed for the payment of the monthly salaries of the officials, the amount required has been paid out of the treasury of the Imperial Household.

A scheme is on foot to establish wireless telegraphy between Fusan and the islands of Tsushima.

Kil Yŭng-su has been appointed Manager of the Railway Bureau.

The celebration which was to have taken place this month in honor [page 461] of the fortieth anniversary of the present reign was postponed because of the prevalence of cholera, and March of 1903 is named as the time when it will occur.

The Emperor made donations amounting to \$5000 to the cholera relief fund.

The custom of saluting by discharge of cannon on royal birthdays and other national holidays has been introduced. This was first done on October 18th, the anniversary of the King's accession.

The price of the new Korean legation compound in Peking, Yen 100000, has been sent to that city and will be paid over by Prof. E. Martel who is acting as agent of the Korean government in these negotiations.

On the 19th instant His Majesty the Emperor received the congratulations of the officials for the first time in the new Audience Hall that has just been completed in the palace.

Foreigners have been finding great difficulty in securing from the Mayoralty office the proper deeds for property bought from Koreans but the vigorous action of certain foreign representatives has resulted in a statement from the Mayor that such business will hereafter receive prompt attention.

It is said that a Chinese publishing house on Nassau Street in New York City is getting in a font of Korean type in addition to Chinese and Japanese which they already have.

The French Minister, M. Collin de Plancy, has been decorated by the Korean government with an order of the first class, which is called the order of the *T'a-geuk*.

The custom of saluting with cannon was begun in Seoul on the 18th inst in honor of the fortieth anniversary of His Majesty's accession. Unfortunately a mistake of some kind was made and five men were severely injured, two of whom, it is said, have since died.

The people on Chin-do, an island off southwestern Korea, report the ravages of an immense tiger which they say is over twenty years old and whose paws are seven inches broad as judged from his spoor, and whose body is covered with mud and pitch to which leaves and grass adhere. Their guns are useless against him and they are wondering how they will rid themselves of his unwelcome proximity

Pang Tā-yŭng, of the Foreign Office, has been sent to China to secure a portrait of Emperor So-yul (**), one of the last Emperors of the Latter Han dynasty. It will be placed in a new shrine which, at the instance of Cho Pyŭng-sik, is to be built in honor of the "Elder Brother" of the God of War, whose temple is outside the South Gate.

The contract of Mrs. Joly, as English instructor to the Crown Prince, has been renewed for a period of three years.

A society has been formed with Yi Chā-gon at its head to agitate the matter of sanitary reform and the cleansing of the streets of Seoul.

The Minister of Agriculture, Commerce, etc, has called upon all the merchants who wish to exhibit at the Osaka exposition next year to send to the department a list of the goods they wish to exhibit.

[page 462] The *Whang-sung Sin-mun* says that in the United States there are five naturalized Koreans that in New York there are five Korean students, in San Francisco eight and in Ohio one, and ten others in various parts of the States. The one in Ohio is a woman.

The prefect of Mu-an has been at work reclaiming waste land by building dykes and digging irrigating ditches. The amount thus reclaimed is an area that will require 3000 bags of seed rice to plant.

The government has appointed a commission to determine the location and condition of all the water mills in Korea for the purpose of levying a tax upon the same. Those that are out of repair the government will rebuild for the use of the people. These mills are simple beams hung on a pivot and having a heavy head at one end to beat upon the rice and at the other a trough into which water falls and raises the hammer end. This releases the water in the trough and the beam falls.

The first of September the number of Japanese in the open ports of Korea was as follows; Fusan, 8198, Masanpo 288, Mokpo 974, Kunsan 484, Chemulpo 5181, Sŭngjin 69, Chinnampo 224, P'yŭng-yang 224, Seoul and Wonsan not reported.

The deaths from cholera among the well-known men of Seoul during the recent epidemic were as follows: Yi Heui-ha, the governor of North Ch'ung-ch'ung province; Sin Sang-hun's wife; Min Yong-jun's father: Chŏng Sewŭn, ex-president of the Board of Ceremonies.

IN MEMORY OF

The Late Count Ugo Francisseti di Malgra.

We have to mourn the loss of one of the most beloved members of our community, the Count Ugo Francisseti di Malgra, Lieutenant in the Italian Navy and Italian Consul in Seoul.

Count Francisseti was born in Rome, his parents representing two of the most noble Italian families. He was an only son and his father died soon after his birth. We can imagine how proud his mother and his uncle, Baron Sidney Sonnino, Minister of France, must have been since he seemed to unite in his own person all the virtues of his ancestors.

During his early studies and later in the Naval Academy he was *facile princeps* among his school fellows and soon became noted for brilliancy of mind and seriousness of character.

Speaking with admirable facility Italian, French, German and English, accomplished in mathematics, a thorough connoisseur in literature, he applied himself, after his appointment in the navy, to the study of politics, to which he was attracted both by long family tradition and natural inclination.

Arriving in the Far East soon after the capture of the Taku forts, he [page 463] was put in command of a detachment of Italian soldiers which was holding one of the forts at Tientsin and was soon after intrusted with several missions by the Italian Minister at Peking. In all these affairs he gave such satisfaction that when the question arose of establishing an Italian Consulate in Seoul he was selected and was nominated full Consul.

It took him but a short time to master the situation in Korea. In fact all his time was spent in study. No sport, no pleasure seemed to attract him outside his house, and yet this severity of life did not interfere with his being a most amiable and accomplished gentleman.

His idea was that he must render himself as useful to his government as possible and that all time not spent in acquiring a perfect knowledge of the country was thrown away.

It was just at the beginning of September, as he was about to start on a journey in the interior of Korea, that he was struck down by typhoid fever which snatched him from his work and his hope, and tied him down to inaction, pain and death.

It was at two o'clock on the morning of Sunday the 12th of October that he succumbed to the disease. In vain was the indefatigable attention of Dr. Wunsch who with loving insistence stayed at his side for days and nights; in vain the assistance of two experienced nurses, Miss Mills and Miss Wambold, from the English and American Missions respectively; in vain was all that science and nursing could do!

A few hours before his death, by an extraordinary coincidence, the Italian man-of-war *Lombardia* arrived at Chemulpo. It seemed as if the distant father land had sent to its faithful servant the highest tribute of honor!

The funeral which took place on Monday at the French Cathedral was very imposing, a real and hearty demonstration of sympathy.

The Korean Minister of Foreign Affairs, the Minister of the Imperial Household, a large detachment of Korean soldiers and police, the members of the Diplomatic Corps in full uniform, the captain and officers of the *Lombardia* and the captain and officers of the Russian gun boat *Otvajne* with their respective escorts followed the bier to the cemetery where two of the compatriots of the deceased spoke words as sad as tears over the open grave in which so many hopes were to be buried.

Count Francisseti had a brilliant future opening up before him. He was to have been relieved shortly and was to have travelled in Australia and America investigating the political administration of those lands. At the age of thirty he was to have entered upon his political career in the Italian House of Commons. His studious mind his tenacious will and his brilliant talents warranted the belief that a high destiny was in store for him.

In the unspeakable despair which must have overcome his mother in far-away Italy, may the testimonials of the universal esteem in which he was held be of some comfort to her, if it be that comfort can be found for such a grief.

D. Pegorini. Chemulpo, Korea, October, 1902.

Table of Meteorological Observations;

Seoul, Korea, September, 1902.

V. Pokrovsky, M.D., Observer.

[see image files]

[page 465] KOREAN HISTORY.
MODERN KOREA

But Sin replied, "I have enjoyed pleasures with you and now I prefer to suffer with you." So the two died together. The Japanese general in command was so impressed with the bravery of this prefect Song Sang-hyŭn that he had his body decently buried and erected a stone over his grave.

When Gen. Yi Kak, the cautious, and Gen. Pak Hong who was with him, heard of the fall of Tong-nǎ, they took to their heels and consequently their forces did likewise. And here it should be noted that cowardice evinced itself almost exclusively in the generals and other officers. We shall find that in almost every instance the soldiers stood by their officers to the last man.

As the forces of the Japanese moved northward the prefects fled to right and left. The governor of the province, Kim Su, hearing of the battle at Tong-nǎ, advanced toward that place with all the forces at his command, but his determination seems to have wavered, perhaps on account of the growing rumors of the prowess of the Japanese; for before he came in sight of the invading army he turned to the west and south, alarming all the prefects as he went; and so it is said that this whole portion of the province was practically depopulated.

When the Japanese arrived at Yŭng-san they found it empty. They swarmed over Chak-wŭn Pass like ants and filled the plain beyond. Pak Chin the prefect of Mi-ryang burned all the provisions and arms and fled to the mountains. Not so with Sŏ Yi-wŭn the prefect of Kim-hǎ. He stayed inside his fortress and defied the invaders. The latter could not effect an entrance until they went and cut down a large field of barley in the neighborhood, which they tied in bundles and heaped against the wall till they were able to scale it. Having done his best and failed the prefect made good his escape. U Pok-yong, prefect of Yong-gung, as in duty bound, called in his retainers and started to join the banner of his chief, Yi Kak, whose whereabouts at that time was [page 466] rather uncertain, as we have already seen. During a halt for dinner two hundred soldiers from the town of Ha-yang passed them on their way to join the forces of the governor. U Pok-yong seems to have had so large an opinion of himself that he was enraged because these soldiers did not dismount when they passed him. They were of course ignorant of his rank, but he had them all seized and executed and sent a note to the governor saying that he had destroyed a band of two hundred robbers. For this meritorious service he was elevated to the rank of district-general.

Meanwhile Gen. Yi Kak, the provincial general, was flying from place to place in momentary fear of encountering the enemy. His troops were disgusted at this, for they had made some rude guns that would throw pebbles and they thought if they could have a fair chance at the Japanese they could give them a whipping.

On the seventeenth, four days after the landing of the Japanese, the startling news reached Seoul. The city was thrown into a sort of panic. The ministers hastened to the palace to consult about ways and means for defense. Yi II was the highest actual field officer in the country. He was of the third military rank but the two above him were simply the minister and vice-minister of war and always stayed with the king. Gen Yi II may then be said to have been the General-in-chief of all the armies of Korea at the time.

There were three main roads leading up from the south to the capital, any one of which might be chosen by the Japanese. The most direct of these was the central one leading over the mountain chain at the celebrated Cho-ryŭng (Pass). Another to the east crossed the mountains at Chuk-uyŭng (Pass) and a third to the west led through the center of Ch'ung-ch'ŭng province. To guard these three approaches the king ordered Gen. Yi II to go south by the middle road and station a garrison at Cho-ryŭng, the most important strategic point in the Japanese line of march. Gen. Pyŭn Keui was to be stationed in charge of this garrison. The eastern road was to be guarded by Gen. Yu Keuk-nyang and Pyŭn Eungsŏng was made prefect of the important southern town of Kyong-ju. All these men were ordered to start for their respective posts immediately. At a late hour of that same day [page 467] came the news of the fall of Fusan, for someone from the summit of a neighboring hill had seen the red banners of the Japanese swarming over the walls into the doomed town.

These generals who had been ordered to start in such hot haste were practically without forces. When the military rolls were looked up it was found that the army was mostly on paper and that a large majority of the men were either "sick" or were "in mourning." So the whole force that Gen. Yi II could muster amounted to just three hundred men. Even these could not be mustered at an hour's notice, and so in order to obey the king's command, the unfortunate general had to start off alone, trusting that this pitiful handful of men would follow him. The sight of the General-in-chief of the armies of Korea starting out alone to meet the mighty army of invasion would be comical were it not so pathetic. Of course the intention was to gather troops as he went, and we shall see that he did succeed in getting together

at least the semblance of an army.

The Prime Minister Yu Sŭng-nyong was made Minister of War and charged with the duty of gathering a competent force to cope with the dreaded Japanese, Sil Yip was also appointed Vice-minister of War. He seems to have been specially trusted by the king for the latter gave him a splendid sword and sent him south with the injunction to kill anyone who should prove unfaithful, even though it be Gen. Yi II himself. Here we see another grievous mistake, in thus giving a man an independent command over the head of the General-in-chief. It well illustrates a defect that has brought disaster to many an army -namely the confusing of authority. As Sil Yip came out from this audience with the king he slipped on the stone steps and his court hat fell from his head. The attendants looked upon this with dismay for it was considered an omen of ill-success. The general went south only eighty *li* and stopped at Yong-in,

Kim Sŭng-il whom we will remember as the man who accompanied the cowardly envoy Whang Yun-gil to Japan and who had so severely censured him for his craven conduct, was now made commander of all the forces in the western part of Kyŭng-sang Province. He started for his post immediately and in a few days arrived at the important town of Chin-ju, [page 468] just as the Japanese were approaching. His escort had become somewhat scattered, but he was not going to take a backward step even to save his life. Dismounting he seated himself in the official chair having with him only a corporal and a dozen soldiers. It was a common custom for the Japanese to wear hideous masks for the purpose of terrifying the Koreans. On this occasion, when the van of the Japanese army entered the town it was led by a burly fellow wearing an extremely large and extremely ugly mask. The corporal strung his bow and let fly a shaft which pierced the mask and laid its wearer low. His followers beat a hasty retreat supposing that no one would be shooting arrows about like that unless there was a considerable force of soldiers in the immediate vicinity. We are not told as to the fate of the bold general. In this part of the province the prefects seem to have been made of better stuff than those further south, for they sent to each other urging the necessity of standing at their posts and offering whatever resistance they could to the advance of the enemy.

By this time Gen. Yi II had collected a considerable force, had crossed the great Cho-ryŭng (Pass) and was stationed at Sŭng-ju, in the very path of the invading army. It did not take long to measure his calibre, for no sooner did the rumor of the approach of the Japanese reach him than he turned and fled up the pass. This was bad enough, but his next act was little less than traitorous; he made no attempt to block the pass, even though a mere handful of men could have held it against thousands. It was his one great opportunity to distinguish himself and that he did not improve it speaks as poorly for his generalship as it does for his patriotism.

Meanwhile an equally reprehensible event was happening in the south. Governor Kim Su, who had turned aside from meeting the enemy had sent letters to all the prefects ordering them to have soldiers from all the districts rendezvous at Tā-gu and await in camp the arrival of generals from Seoul. The order was obeyed and a large force was congregated at the appointed place; but day after day passed and no generals came. The Japanese were sweeping northward and would soon be upon them. Under the circumstances it should cause little surprise that the camp broke up, [page 469] each man returning to his own district. This is but one of many cases which go to show that in almost every instance the blame rested not on the soldiers but on the generals and other officers. The soldiers were always willing to go where the generals would lead them.

When Gen. Yi II fled in panic over Cho-ryŭng and left it undefended his followers naturally objected to remaining under the command of a man who was not only no commander but was a coward to boot. So at last the doughty general found himself stranded in the town of Sang-ju without a soldier at his back. He had hoped to find some troops there under the command of the prefect, Kwŭn Chong-gi. When he found that there were none he flew into a rage and was about to decapitate the prefect, but let him off on condition that he find some troops immediately. This the poor fellow tried to do, but as the whole population was a farming one not a man could be found who had ever borne arms or who knew anything about fighting. Nevertheless, to save his head, he got together some nine hundred raw recruits. At this juncture a messenger came post haste from Ka-ryŭng saying that the Japanese were coming and were already near. Gen. Yi replied: "You lie, this is only a scheme to get me to leave, so that I will not levy any more troops here. Off with his head." So off it came. That very night the Japanese encamped at Chang-chŭl-li a few miles away, but Gen. Yi knew nothing about it, as he had no pickets out. The next morning Japanese scouts were seen on the opposite bank of the river reconnoitering. The Koreans saw these scouts but as one man had been beheaded for telling of the approach of the Japanese no one dared to tell the general, and it was not till he heard the firing of guns that he became aware of the proximity of the foe. Then he rushed out and formed up his little garrison as best he could behind the fortifications, Ere long his attention was called to several columns of smoke arising from the town. He sent some of his aides to discover the cause but they fell into the hands of the Japanese and were immediately cut down. When Gen. Yi learned of this he was genuinely alarmed, and his anxiety was added to by seeing two long files of Japanese deploying to right and left and rapidly inclosing him and his forces. There was only [page 470] one thing to do. Mounting his steed he fled by the only way that was not already blocked. Being hotly pursued he abandoned his horse and the greater part of his clothing and fled into the mountains where he managed to elude his pursuers. In a day or so he appeared at the town of Mun-gyŭng where he wrote a letter telling of his defeat and sent it to Seoul. Hearing that Gen. Sil Yip was at Ch'ung-ju he hastened to that point and joined him.

Gen. Sil Yip had some time since arrived at his post in Ch'ung-ju and had prosecuted his work of collecting soldiers with such zeal that he had mustered a force of some eight thousand men. It was his intention to push straight for Cho-ryŭng, the key to the whole situation, but when he heard of the flight and defeat of Gen. Yi II he fell back to his strong position in Ch'ung-ju. One of his lieutenants, Kim Yŭ-mul, expostulated with him and said, "We cannot cope with them except in such a place as Cho-ryŭng where the roughness of the land will be of material aid to us," but the

general replied, "No, they are infantry and we are cavalry. If we can once get them into the plain we can use our battle-flails on them with deadly effect." One of his captains told him that the Japanese had already crossed the Cho-ryŭng, and that night he left the camp secretly and went on a long tour of inspection in order to ascertain whether this was true. When he came back he ordered the instant execution of the captain. This midnight expedition speaks well for his courage and his loyalty.

A few days after the fugitive general, Yi II, joined the forces of Gen. Sil Yip, the Japanese forces approached. In order to carry out his pet scheme of fighting the Japanese in an open plain where his soldiers could make good use of their battle-flails. Gen. Sil selected a spot that seemed to him most suitable. It was a great amphitheater made by high mountains. Along the other side, like the chord of an arc, flowed the river T'an-geum da. The only approaches to this plain were two narrow passages at either end where the mountains came down to the river bank. In this death trap, then. Gen. Sil drew up his entire command and awaited the coming of the invaders. It is easy to imagine the glee with which the Japanese saw this arrangement, for it meant the extermination [page 471] of the only army that lay between them and Seoul. Strong detachments were sent to block the passages at the ends of the plain while the main body scaled the mountains and came down upon the doomed army as if from the sky. The spears and swords of the descending legions flashed like fire while the roar of the musketry made the very earth to tremble. The result was an almost instantaneous stampede. The Koreans made for the two narrow exits but found them heavily guarded by the Japanese. They were now literally between "the devil and the deep blue sea," for they had the appalling spectacle of the hideously masked Japanese on the one hand and the deep waters of the river on the other. The whole army was driven into the river or mercilessly cut down by the swords of the Japanese. Gen. Sil Yip himself made a brave stand and killed with his own hand seventeen of the enemy before he fell. Out of the whole army only a handful escaped, and among them we are almost sorry to say was the coward Yi II who managed to get across the river.

Chapter VI.

News of defeat reaches Seoul... panic... divided councils... lack of troops . . .general exodus . . .indescribable confusion . . .straw shoes at a premium... Princes sent away... the king leaves Seoul.... Yi Hang-bok attends the Queen . . .riotous citizens . . .slaves burn the deeds... palaces in flames. . . .royal party dwindles . . .drenching rain . . .the king goes without dinner . . .welcome relief . . .Japanese approach Seoul . . the race between Kato and Konishino resistance. . . the Han left undefended ... an empty victory Hideyi's quarters . . .the Japanese in Seoul. . . .the king orders the Im-jin River guarded. . . .the king enters P'yŭng-yang. . . .a coward ... the Im-jin guarded. . . .the Japanese impetus checked.

Meanwhile the city of Seoul was waiting breathless for news of a victory by Gen. Sil Yip. The terrors of the horde of half-savage soldiers from the islands of Japan had passed from mouth to mouth and all, from the king to the humblest coolie, knew that Gen. Sil Yip alone stood between them and that dreaded host. One morning a naked soldier was seen approaching the South Gate on a run. He bore the marks of [page 472] battle and as he passed under the great arch of the gate a hundred hands were stretched out to greet him and a hundred voices demanded news of the battle. He cried, "I am one of the followers of Sil Yip and I come to tell the city that yesterday he fell at the hand of the Japanese. I have escaped with my life and I am come to tell you that flight is your only hope." The people were fearfully agitated. The evil news spread from mouth to mouth and a great wailing arose from the multitude that thronged the streets.

It was the last day of the fourth moon and that night the king, not knowing at what moment the enemy might be thundering at his gates, took up his quarters in a secluded part of the palace, "The Old Palace" as it is now called, and gathered about him all his courtiers and officers and held a great council. The only question was, "Where shall we go?"

Yi San-ha the Minister of War said "The Court should remove to Pyŭng yang," but Yi Hang-bok, an official who was destined to figure prominently in the war, said, "It will not be enough to go to P'yŭng-yang. We must send and ask aid of China." On the other hand Kim Kwi-yŭng and a host of other officials said, "No, the king should stay right here and defend his capital." The king himself, after listening to all that had to be said, agreed with the majority that it would be best to stay and defend the city. He said, "The ancestral temple with all the tablets of my illustrious ancestors is here. How can I go and leave them? Let the Minister of War immediately detail troops to man the walls." But it was just here that difficulty arose and it showed clearly why the Minister of War had counselled flight. The city wall has thirty thousand battlements and each battlement has three embrasures, but in the whole city there were only seven thousand troops. This was not a tenth part the number that would be required to man the walls. This lack of soldiers was due to the fact that in the long centuries of peace it had become customary for the government to receive a money equivalent in place of military service. As a result only the very poorest of the poor were enrolled in the army, and the service consequently suffered. This bad custom, while it argues corrupt practices among the officials, does not prove the absence of courage or faithfulness among the people, and [page 473] we shall find that the people were as a rule true to their duty when they were properly led.

To add to the difficulty of the situation, on that very night there was an overwhelming exodus of the people. High and low, rich and poor, young and old, thronged out of the city by every gate and made for some place of fancied safety in the country. The very warders of the gates fled and left them wide open. The great bell at Chong-no remained silent that night for lack of someone to ring it. Very many took refuge in the palace enclosure and men and women, horses and cattle and goods of all kinds were mixed together in indescribable confusion. Wailing and shouting and crying on all sides added to the confusion. The king could do nothing to quiet the disturbance, so he sat down in his

private apartments attended by two eunuchs. Meanwhile the lawless element among the people was trying to make capital out of the confusion, and all night long the palace was being looted by these vicious characters, while palace women fled half naked and screaming with terror from room to room.

The king's relatives all gathered at his doors and begged with tears and imprecations that he would not go and leave them. An order went forth from the palace that all the straw shoes and sandals that could be found should be brought in. When the officials saw these they said to the king "This great pile of straw shoes looks as if flight was being prepared for. We had better take them and burn them all and then shut the city gates so that the people cannot escape and leave the place undefended." This advice was probably not followed, for by this time the king himself began to see that flight would be the only possible plan, and it was probably at his order that the shoes had been prepared.

Minister Yu Sŭng-nyŭng said, "Let us send the two Princes to the provinces where they will be safe and let the different governors be instructed to collect troops and send them on as fast as possible." This seemed sound advice and the king's oldest son, by a concubine, for the Queen had borne no sons, was sent to the province of Ham-gyŭng, and Prince Sun-wha went into Kang-wŭn Province.

[page 474] When night came the king, who saw that it was useless to attempt to hold the city, sent to the keeper of the Ancestral Temple and ordered him to send the ancestral tablets on toward P'yŭng-yang. All night long the preparations for departure were pushed and just at day-break the king called for his horse and, mounting, rode out the New Gate attended by his personal following, a host of the officials and a crowd of terrified citizens who well knew that his going meant perfect anarchy. The Queen was aided in making her escape by Yi Hang-bok who under cover of the darkness led her by the light of a torch to the palace gate. She asked his name and being told she said, "I have to thank you and I am sorry to have put you to this trouble." It is said that he had all along felt sure the Japanese would enter Seoul and that he had sat for days in his house refusing food and drink. At the end of that time he roused himself and called for food. Having eaten he prepared for a long journey and then went to the palace. One of his favorite concubines followed him and asked what they were to do at home, but he did not answer. She plucked him by the sleeve but he drew his sword and cut the sleeve off leaving it in her hands. He felt that his first duty was at the palace. We have seen that he did good work there in looking after the welfare of the Queen. He secured her a chair at the palace gate and they joined the royal cavalcade on its way northward.

As the king and his escort passed through "Peking Pass" day was breaking in the east and a last look at the city showed it to be on fire in many places. The populace had thrown off all restraint and had looted the treasure houses and the store houses. In one of the latter were kept all the deeds of the government slaves. Each slave was deeded property, the same as real estate, and the deeds of the government slaves were deposited in the Chang-yo-wŭn. At that time there was nominally no lower middle class at all. Society was composed of the upper class and their retainers. Almost every man in the lower stratum of society was nominally the slave of some nobleman though in many places it was a nominal serfdom only. At the same time the master had the right to sell them at will and they were in duty bound to assume mourning at his death. It was this class of people, then, that arose and burned [page 475] the store-house which contained the deeds and thereby secured liberty. Another building contained deeds of all private slaves. This too was made an objective point the moment the restraint of government was taken off. They also saw the royal granary in flames where the rice, cloth and money were stored. The king's private treasure house inside the palace grounds was also burning. The Kyŭng-bok Palace, the Chang-dŭk Palace and the Chang-gyŭng Palace were all in flames. It must have been a depressing sight to the king and his court, but there was no time to waste in mourning over the desolation in Seoul. No one knew at what moment the enemy might appear over the southern hills; and so the royal party pressed on toward the north. When they arrived at Sŭk-ta-ri in the district of Ko-yang it was raining furiously and by the time they arrived at Pyŭk-je-yŭk the entire party were dripping wet.

Up to this point the cavalcade had kept together very well but there were many among them who had not intended to keep on with the royal party and there were probably many more whose good intentions were so dampened by the elements that they gave it up. From this point on the royal escort was much reduced. The king here dismounted, entered a hostelry and sat down and began to beat upon the ground with his whip and to weep. As the Ministers gathered around him he said, "What shall we do in this terrible haste?" Yi Hang-bok answered, "When we get to Eui-ju, if we find it impossible to stop there we must push on into China and seek aid from the Emperor." The king was pleased with this and said, "That is just what I want to do." But Yu Sŭngnyŭng said, "Not so, for if the king leaves Korean soil the dynasty will be at an end and Korea will be lost. The soldiers of Ham-gyŭng Province are still to be heard from and those from Kang-wŭn Province as well; so there is no call for such talk as this about leaving Korean soil." He likewise administered a sharp reproof to Yi Hang-bok who confessed himself to have been too hasty.

After a short rest they took the road again, ever goaded on by the dread of pursuit, and as they passed He-eum-nyŭng the rain came down again in torrents. The palace women were riding horses that were small and weak and they could [page 476] go but slowly. The riders went along with their hands over their faces, weeping and wailing loudly. By the time they reached the Im-jin River it was dark, and a more wretched company can hardly be imagined. The horses were up to their knees in mud and were wellnigh exhausted. All were nearly famished. It was pitchy dark and the party had become scattered. The case looked about as hopeless as it well could; but Yi Hang-bok was a man of tremendous energy, and he realised the gravity of the situation. So halting the cavalcade he dismounted and managed after great exertions to collect the entire party once more. It was so dark that it was impossible to think of crossing the river by ferry, until someone thought of the happy plan of setting fire to some of the buildings on the bluff beside the stream. By this baleful light the sorry and bedraggled multitude somehow effected a crossing and from that point on the fear of pursuit was greatly lessened. By this time food and rest had become imperative both for man and beast. Those who had

been accustomed to no greater hardship than lolling on divans in palaces found a ride of thirty miles in the mud and rain, without rest or nourishment, a severe test. When the cavalcade came at midnight to the hostelry of Tong-pa-yŭk in the prefecture of P'a-ju they found that the prefect Hŭ-jin and the prefect of Chang-dan, Ku Hyo-yŭn, had provided an excellent supper for the king and the Ministers, but before these worthies could get settled in the apartments provided for them, the grooms and coolies and others, rendered desperate by hunger, rushed into the kitchen to find what had been provided for them, and finding that they had been forgotten they began to help themselves to the food that had been prepared for the royal table. An attempt was made to stop them but they were in no mood to be stopped. The result was that the king and his Ministers went hungry. His Majesty asked for a cup of wine but none could be found. He asked for a cup of tea but that too had disappeared. One of the servants of the party happened to have a cake of Chinese sugar tucked under his head-band. This he drew out and it was dissolved in some warm water and formed the repast of the king that night.

In the morning when it became time to resume the journey it was found to the dismay of all that the coolies had [page 377] decamped and left the royal party high and dry. But even while they were discussing this sorry plight the governor of Whang-hă province and the prefect of Sö-heung appeared on the scene with two hundred soldiers and fifty or sixty horses. They had come expressly to escort the king northward, and truly they came in the very nick of time. They had with them a few measures of barley and this was doled out to the hungry people. As soon as possible a start was made and at noon they arrived at Cho-hyŭn-ch'an forty li from Sŭng-do where they found plenty of food, as the governor had ordered it to be prepared. This was the second day of the fifth moon. That night they entered the welcome gates of Song-do, which, almost exactly two centuries before, had witnessed the overthrow of the Koryŭ dynasty. This was the first time the royal party could really breathe freely, for they could be easily warned of the approach of the enemy, now that soldiers were on the lookout. So it was decided that they should rest a day at this place.

The king came out and seated himself in the upper story of the South Gate and all the people gathered before him. He said to them "Now that this war is upon us. if there is anything that you would say, say on." Without hesitation they replied, "This war has been caused by Yi San-han (one of the Ministers), and by Kim Kong-yang," (the father of a favorite concubine). The people were very angry with them. They also said, "You should recall the Minister Chöng." This man had been banished because of factional rivalry. To the latter proposition the king readily assented, glad probably to find some way to please the populace.

It was on this day, the third of the fifth moon, that the Japanese entered Seoul.

It will be necessary for us to pause here and note the method of the Japanese approach to the capital. A glance at the map of Korea shows that there are three great highways leading up from Fusan to Seoul. One is the main or middle road leading by Yang-san, Mi-ryang, Ch'ŭng-do, Tă-gu and soon up the valley of the Nak-tong River, over the great Choryŭng (Pass). The division led by Konishi came up the peninsula at double-quick by this road. It was before this division that Gen. Yi II had fled. A second road is to the east of [page 478] this, proceeding by way of Choa-p'yŭng, Ul-san, Kyöng-ju, Yong-jin, Sil-yăng, Kun-wi, Pi-on and Mun-gyŭng. Kato led the division which took this road, but his forces joined those of Konishi below Cho-ryŭng and the two crossed it together. The forces of both Kato and Konishi were in the battle which witnessed the massacre of Sil Yip's forces in the *cul de sac* which we have described. After this battle the two rival leaders again separated and hastened toward Seoul by different routes. Konishi kept on by the main road by way of Chuk-san, Yong-in, crossing the Han River just below Han-gang and entering the city by the South Gate. Kato took a more easterly road and came via Yŭ-ju and Yanggeun crossing the Han seventy li above, at Yang-jin. But a third division under Kuroda and other generals had branched off to the west at the very start. They proceeded by way of Kim-hă and U-do and then, leaving Kyung-sang Province they crossed over to Chi-re and Kim-san in Chŭl-la Province. Then crossing the Ch'u-p'ung Pass they entered Ch'ungch'ŭng Province and then made for Seoul by way of Yongdong, Ch'ung-ju and so up by the main road.

The reason for the different divisions taking different routes may have been because of the necessity of obtaining forage, but it was also in part due to the jealousy which existed between Kato and Konishi, for each of these men was desirous of getting to Seoul before the other.

This great tripple army met with no real resistance on its way to Seoul. The country was utterly unprepared for war, the principal lack being in competent leaders rather than in number of troops. It was the first quick, sharp stroke on the part of the Japanese which seems to have paralysed the Koreans, The banners of the great host of the invaders spread out over a thousand li and at intervals of twenty or thirty li they built fortifications from which they signalled to each other at night. The only aggressive move on the part of the Koreans up to this time was the effort of Captain Wŭn Ho to prevent or at least delay the passage of the Han by Kato's forces, at Yang-jin, by destroying all the boats. But the Japanese were not delayed long by this, for the neighboring hill-sides furnished them with logs for rafts on which they soon crossed and hastened on to anticipate the troops of Konishi in the occupation of Seoul.

[page 479] It was on the fourth day of the fifth moon that the eager forces of Konishi swept down to the banks of the Han River opposite the town of Hangang. This river is a real barrier to an army unprepared with pontoon or other boats and the Japanese troops might have been held in check for some considerable time. But the whole make-up of the Japanese warrior was calculated to inspire terror, and no sooner did this countless horde show itself on the opposite shore than Gen. Kim Myŭng-wŭn, who had been put in charge of the river defenses, came to the conclusion that he would have more than a mere river between himself and that gruesome array. He therefore threw all his engines of defense into the Han and fled with all his following to the Im-jin river, the next natural barrier between the Japanese and the king. At first thought this flight of Gen. Kim would seem to be an act of pure cowardice, but when we remember that he had only a few hundred men under him while on the opposite bank a hundred thousand men were clamoring for

a passage across, we cannot wonder that he found it necessary to retreat. He did it in proper style by first destroying his military engines lest they should fall into the hands of the enemy.

The king before leaving Seoul placed Gen. Yi Yangwŭn in charge of the city and its defenses, but when he learned of the flight of Gen. Kim from the river he rightly judged that the city could not be held by any such force as was at his command; so he in turn beat a retreat and went north to the town of Yang-ju. The result was that when the Japanese succeeded in crossing the river and pushed on to the gates of Seoul they found only an undefended and half depopulated city of which to take inglorious possession. It is said that only a few hours elapsed after the entry of Konishi's forces before those of Kato hastened in from the east, disappointed and chagrined to find that they had been beaten in the race; but they were probably consoled by the fact that long before the goal had been reached the prize had taken wing.

Hideyi, the General-in-chief of the Japanese forces, took up his quarters in the Ancestral Temple from which the tablets of the royal line had been removed. This was looked upon by the Koreans as an act of sacrilege and queer tales are told of how during that first night, while the burning of the [page 480] city was going on, a Japanese soldier would drop dead every few minutes without visible cause. It is for this reason, as some say, that Hideyi removed to the Nam-pyul-gung, known as the place where Chinese embassies have been lodged, and now the site of the Imperial Altar.

Before many days had elapsed the people found out that the coming of the Japanese did not mean universal slaughter as they had supposed, and gradually they returned to their homes in the city. They reopened their shops and so long as they attended to their own affairs they were unmolested by the Japanese. Indeed they adapted themselves readily to the new order of things and drove a lucrative trade with the invaders. The latter were strict in the watch of the city and no one could go out or come in without showing a passport. When the Japanese had exhausted the supplies in Seoul they pushed out into the country and laid the surrounding villages under contribution. Koreans were even found who would tell them where they could go with the hope of finding booty, and acted as guides to them. Among the more loyal citizens a plot was gotten up to assassinate the guard, but it was betrayed to the enemy and the plotters were seized and burned to death after indescribable tortures. It is said so many perished in that holocaust that their collected bones made a huge mound.

When Gen. Kim Myŭng-wŭn fled from the defenses of the Han and came to the Im-jin he immediately sent a letter to the king at Song-do telling him of the arrival of the Japanese, his own retreat and the entry of the Japanese into Seoul. The king did not censure him, for retreat was the only way open to him; so a messenger was dispatched ordering him to make haste and get together as many soldiers of Kyŭng-geui and Whang-hŏ Provinces as possible and make a firm stand at the Im-jin River. Gen. Sin Kŭl was sent to aid in this work. No sooner were these orders given than the royal party resumed their journey northward in haste, and at night they reached the village of Keum-gyo in Keum-ch'ŭn district. Here the escort of the king bivouacked in the open air. It was discovered with dismay that the ancestral tablets had been overlooked in the haste attendant upon the departure from Song-do. So one of the king's relatives started back after them and succeeded in bringing the precious relics on.

Taxation in Korea.

The revenue of the Korean Government is derived from a dozen or more different sources. Among the most important are (1) land tax; (2) house tax; (3) salt tax; (4) customs; (5) ginseng monopoly; (6) gold mines; (7) fish tax; (8) fur tax; (9) tobacco tax; (10) gate tax; (11) forests; (12) guilds; (13) licenses (14) minting; (15) poll tax; (16) boat tax; (17) cowhide tax; (18) paper tax; (19) pawn tax. These include forms of taxation that are now obsolete as well as those actually in force, but a full discussion of the subject requires a mention of each kind.

The magistrate of each of the 360 districts in Korea is supposed to have in his office a map and a detailed account of every piece of arable land in the district, excepting kitchen gardens. This forms the basis of the land tax, which yields probably two thirds of the national revenue. Although there are no fences, the limits of the fields are clearly marked by earth banks or by the natural conformation of the land, and no farmer would dare to throw two fields together or divide a field into two without the cognizance and consent of the local magistrate, and even then the magistrate would have to obtain permission from the central government. This arable land is considered under two heads -rice-fields (*) *non*, or ordinary fields (*) *pat*. The owner of each field holds a deed for the same, stamped with the magistrate's seal or signed with the magistrate's name. In many instances where property has [page 482] been in the same family for a century or more these deeds have been lost or destroyed. But if they are sold new deeds must be issued. The magistrate's records as well as the deed of each field indicate the grade of the field. There are six grades of rice-fields and three of ordinary fields. These grades are determined by several factors; the natural fertility of the soil, the ability to irrigate easily, the mountainous or level character of the locality and the lay of the land, for if the field slopes toward the north it is considered much less valuable than one which slopes toward the south. Rice fields are more carefully graded than other fields because in the first place they are much more susceptible of gradation and secondly because they are of far greater importance than other fields.

But new fields are constantly being made, which for a few years are not shown on the magistrate's records and do not pay taxes to the government. For this cause the government periodically orders a remeasurement of arable land or rather a readjustment of the prefectural records so as to include the new fields that have been made since the last readjustment. There is no special and definite interval of time between these readjustments. Sometimes half a century passes without one and then again they may follow each other by an interval of only a few years. Korean history shows that with the beginning of a new reign or the inauguration of a new government policy or under stress of some national calamity which has emptied the treasury a readjustment of land values is likely to be ordered.

Let us suppose, then, that such a readjustment has been ordered and the agents of the magistrate go about the district to find what new fields have been made and arrange for the payment of annual taxes thereon. They come to a new rice-field and make a careful examination of the soil, the conditions of irrigation, the lay of the land, and they determine, for instance, that this particular field is of the second class and is a "thirty *kyul* field." They do not actually measure it but they call witnesses who declare how many days it takes to plow that particular field with a bullock and how many measures of seed grain it requires to plant it. These things, together with all the other conditions, help the judges to decide the grade of the field and the number of *kyul*. Now the question arises as to [page 483] what is meant by the word *kyul*. So far as we can ascertain a *kyul* is composed of one hundred man-loads, or *chim*, of unthreshed rice and each *chim* is composed of ten *mut*, or sheaves. In the case of the field cited above the appraisers estimated that it would produce an average of thirty *kyul* and this was made the basis of taxation. Ten per cent being the usual legal rate, a field of thirty *kyul* would render a tax of three *kyul*. This again must be reduced to threshed rice, in the bag, as that is the form in which the tax is paid. It would seem to be easier to estimate how many bags of clean threshed rice the field would produce and then levy on that, but the Koreans seem to cleave to the old system still and the *kyul* remains the basis of estimate. In actual practice it is found that it takes twelve and a half *chim*, or loads, to make one bag, or fifteen "rice pecks," of unhulled rice. The status of a field being once definitely settled, it is put down on the books as being liable to a certain definite amount of taxation each year. And this tax is due whether the year is a good or a bad one, whether the field is tilled or left fallow. It is only by a special dispensation of the central government that the tax on a piece of land can be remitted, whatever be the disabilities under which the owner or tenant may be laboring. In other words the government takes no chances. And yet it may be that, when we take into account the great infrequency of serious famines in Korea, this system is the best for the farmer, for were the regular government tax the only charge on the field there would be every incentive to cultivate the soil with care, to fertilize it heavily and to make it produce the very most that it was capable of. As a fact, however, the farmers are frequently subjected to further imposts which, though illegal, are unavoidable under a system which gives officials no opportunity to gain a competence except by indirection.

The description given above applies both to irrigated rice and to upland rice. As to other fields a different rule applies. They are divided into three grades only, according to the fertility of the soil, the number of days they require for plowing and the amount of seed used in planting. In deciding the amount of tax the appraisers take note of all the conditions and reckon the number of *kyul* in any particular field to be [page 484] *one fifth* as many as there would be were it a rice field. The reason is because rice is much dearer than the other grains and the magistrate must send only rice as tax. Rice then being the unit of measure, it takes five times as much land to raise the same money's worth (or the

same "riceworthy") of barley, beans, oats or other grain. It is the farmer who must sell his barley, millet, beans or sesame and buy rice to pay his taxes with. Such for centuries has been the law, but today all taxes are collected in money, which simplifies the matter greatly. The tax today is six Korean dollars per *kyul*.

Now such is the law in regard to the land tax of Korea but there are great discrepancies in the operation and administration of this law. The magistrate and all his underlings receive a nominal salary which is deducted from the tax rice or money which is to be sent up to the central government, but it is well known that this salary is quite insufficient and that it is supplemented by special taxation. As this is an actual charge upon the productive portion of the population it demands mention. Of course the amount of special taxation depends upon the personal character of the magistrate and his deputies, the *ajuns*; but it will be possible to indicate the general lines upon which it is levied. According to law each field must render a certain definite amount of tax, and this is determined by an appraisal of the probable or average product. Now if this average product is exceeded in any year of plenty or through exceptional thrift on the part of the farmer the overplus or increment is commonly appropriated by the *ajuns* who share it with their chief. But it all depends upon the status of the owner of the field. If he be a country gentleman who has influence at Seoul the *ajuns* may not dare to take even the legal rate of tax. In fact he may go tax free. If he have slightly less influence he may pay the legal tax on fairly good years but pay less in bad years. If he have no influence he may always pay the legal tax but nothing extra in case of overplus. It is the common farmer who has practically no rights in the case and must always pay the full tax and whatever proportion of the overplus *ajuns* may require or, even if there be no overplus, he may have to give up part of the nine tenths remaining after his tax is paid. One exception must be made. No fields within the walls of Seoul [page 485] are subject to the land tax. The approximate amount at present received by the government from the land-tax is 5,800,000 Korean dollars but with the enormous fluctuation in exchange this may mean anywhere from Yen 4,000,000 to Yen 3,000,000. Just at present it is nearer the latter figure, and consequently there is talk of raising the rate of taxation. In the country the nickel five cent pieces do not pass current and so many farmers find it difficult to pay their taxes in money. The result is that they turn over their rice or other produce to the *ajuns* who act as agents and dispose of it. Naturally, they do not do this for their health, and it forms one of their handsomest sources of income.

The next most important asset of the government is the house-tax. All the houses of Seoul are exempt from this tax and the houses of the suburbs as well, excepting outside the East Gate. On the south, the river is supposed to form the limit of the city and no house in any of the river towns from Han-gang to Yang-wha-jin is taxed. On the east however the taxable property begins immediately outside the Gate. With the exception of Seoul and her southern and western suburbs, every house in Korea is subject to a tax of fifteen hundred Seoul cash or three hundred of the *yup*, which means sixty cents in the new currency. The tax is imposed uniformly, irrespective of the size or quality of the house. The annual amount actually collected from this source is about 500,000 Korean dollars. At the rate of sixty cents a house, this would mean that there are something less than a million houses in the empire. Reckoning five people to a house, it would give a population of five millions. This of course is an absurdly small estimate and the conclusion is irresistible either that all the houses are not taxed or that there is serious leakage in transit. When a new house is built the magistrate gives a deed for the same to the owner and from that time the house is put on the tax list. When a house burns or is swept away by flood the tax is always remitted.

The salt tax is no mean item in the government revenue. Salt is all made by evaporating sea water or salt spring water and the "works" are so easily accessible and salt is such an indispensable commodity that this government, like most oriental governments, finds it a reliable and lucrative [page 486] source of revenue. The tax is levied on the actual amount produced, and hardly ever exceeds four per cent, *ad valorem*. This amount seems small compared with the ten per cent levied on cereals, but it must be remembered that in the case of the latter nature does by far the larger part of the work. The evaporation of salt is exceedingly laborious. The apparatus itself is costly considering the annual output. The cost of fuel is heavy and the goods are marketable only in spring and autumn. For these reasons a heavier tax than four per cent could not be levied without killing the business. The income from this tax amounts to above 90,000 Korean dollars annually. The best salt in Korea comes from salt springs in Hong-ju in South Ch'ung-ch'ung Province.

The ginseng tax is an important one but in this connection the word tax is hardly applicable, since ginseng is a government monopoly. At the same time it cannot be passed without notice. The monopoly is of two kinds. In the first the government gives licenses to certain men to grow ginseng with the understanding that the whole crop be turned over. Having received it, the government markets it in China and then pays the producer his proper proportion. In other words the government acts as middle-man between the producer and the market and receives a commission of perhaps twenty or twenty-five per cent. In the other case the government itself owns the farms and having marketed the crop simply pays the men, who worked the farms, a proper salary. Most of the farms near Songdo are of this character. The annual revenue from this source differs widely with different years. In 1901 it amounted to above 150,000 Korean dollars.

All minerals are supposed to belong to the government, and no man has a right to open a mine even on his own ground without special permission from the authorities. The local magistrate, even, has no right to grant such permission. It can be obtained only from the Bureau of Agriculture, Commerce and Public works at Seoul -formerly called *Kong-jo* yamen. If a man desires to mine for gold (and the vast majority of native gold-mining is of the *placer* variety) he applies to the office in Seoul and if he has influence enough succeeds in buying a license to open a placer mine in a certain specified [page 487] locality. For this license he pays a round sum, though this may not be within the purview of the law. After opening the mine he will be called upon to pay over to the agents of the government probably sixty percent of his gross earnings. Of course the rate differs in different places and under different conditions but at the lowest the rate is enormously high. The idea seems to be that as he is working government land he must divide the proceeds, just as when a farmer lets out his land on shares, the crops to be equally divided between him and the tenant.

The annual revenue from this source is of course a variable quantity. In some years it is as high as a quarter of a million and then again it may fall to a hundred thousand dollars.

Copper mining is a considerable industry in Korea but as the profits are relatively smaller than those of gold mining, considering the amount of labor involved, the government demands a tax of only three tenths, or thirty per cent. To be exact, the government receives five ounces out of every sixteen. It is impossible to get at the figures to show what revenue the government derives from this source. There are many iron mines in Korea but carried on in only a small way. From them the government receives a tax of about nine per cent on the gross product. There are said to be over fifty iron mines in Korea, most of them on the sea coast.

Korean fisheries annually render a neat sum to the national exchequer. The tax is levied not on the amount of fish caught, but upon the fishing-boats. There are about ten grades of boats, the grade being determined by the number of the crew and the size of the net. But when the tax is collected, cognizance is taken of the number and quality of the fish and the amount collected bears no special reference to the amount to be received by the central government. It has been said that the Korean government possesses no navy, but from time immemorial it has owned a large number of boats all along the coast which are supposed to be ready for use in case of war! But they are all let out to fishermen, and from them the revenue is, of course, much larger than from the native owned boats. Of late years very many of these "men-of-war" have been sold to the fishermen, but the proceeds are probably not sufficient to put the Korean navy on a modern footing.

[page 488] Furs have always been an important product of Korea. They have always figured in the annual tribute to China and in indemnities demanded by Chinese, Mongol or Manchu. Furs have always been considered a sort of government monopoly and many of the trappers have been specially sent out by the government. The entire catch is handed in to the government and is paid for. If others take furs, especially sea-otter, sables, tiger or leopard, the rule is to carry them to the nearest magistrate who will almost surely buy them in for the government at a nominal price. This method of procedure makes it quite impossible to estimate the amount annually received. It never comes out in the shape of dollars and cents. As for deer, fox, badger, squirrel and weasel skins there is no regular method of taxation, but the dealers in these simply pay what is called "mouth money," which is about the same thing as a commission. This is not paid to any government official but to someone who knows how to handle and dispose of the goods to advantage.

Besides the fish-tax there is a separate tax on boats. This is not levied on small boats operated with oars but on regular merchant craft. The basis of taxation is the number of bags of rice a boat can carry. About three cash per bag is collected at the port of entry. This is only a small fraction of one per cent. Before government taxes became payable in currency these boat taxes were often paid by bringing government rice up to Seoul. The amount received from this source hardly exceeds seven thousand dollars annually.

The forests of Korea are considered crown lands, and lumbering can be carried on only by government permit. The tax or license is paid in kind, a certain amount of lumber being handed over to the officials. The tax amounts to only about three per cent of the product.

Cow-hides being one of the principal products of the country they form a special source of revenue. They are graded into three classes according to their excellence. The first class ones are taxed twenty cents apiece, the second class sixteen cents and the third class twelve cents.

Seoul is a city of guilds. There are few towns where the different trades and industries are more thoroughly organized than in the capital of Korea. These do not extend out [page 489] into the country however. We have here the guilds of the silk merchant, the cotton merchant, the linen merchant, the waist-cord merchant, the paper merchant, the hat merchant, the head-band merchant, the optician, silversmith, cobbler, fruiterer, grocer, furrier, book merchant, cotton-batting merchant and scores of others. Some of these are housed in government buildings at Chong-no. These guilds do not pay a regular tax but they are frequently called upon to help out in any good work that the government may be engaged on. Sometimes they are instructed to repair a road over which a royal procession is to pass. In case of a royal funeral or wedding each guild is supposed to make a gorgeous banner to be carried in the procession and the members of the guilds are called upon to act as bearers of the catafalque of the dead and the other paraphernalia of the obsequies.

Up to the time of the China-Japan war every man was obliged to carry on his person a small piece of wood on which was written his name, together with the year of his birth and his rank. Any man who failed to carry one was considered an outlaw. This tag was called a *ho-p'a* or "name tag." Every two or three years, or to be more exact, every year in which a general national examination or *kwaga* was held, all these tags were changed or renewed. Each one of these bore the stamp of the Mayor of Seoul or of local country prefects and the application of this stamp cost each man the sum of five *yup* or country cash. This amounted to a poll-tax. Since the discontinuance of the *ho-p'a* the tax has of course been dropped.

There never has been in Korea a tax upon spirituous liquors nor any license required for their sale. In the country there is a slight tax on *nu-ruk*, the yeast or leaven used in making beer. This yeast is made from barley and comes in the form of cakes the size and shape of a small grind-stone. The tax on each cake is one cash.

Besides these different forms of taxation the government sells licenses for a large number of different forms of industry. These are not all worthy of mention but among them we find the pawn-shop license which amounts to two dollars a month in the case of large shops, while others pay a dollar and a half or a dollar a month according to their size. The government also sells licenses to cut firewood in government preserves.

[page 490] This practically ends the list of regular taxes, but it must not be imagined that these are the only sources of income. There is another long list of *chin-sang* (***) or donations to the king. These are not taxes, and yet

they are so fixed in Korean custom that they amount to the same thing, and their discontinuance would be the signal for instant and searching investigation. The principal objects of the *chin-sang* are fruits and vegetables. There are certain districts noted for the production of the best quality of certain particular kinds of fruit and vegetables. For instance the best pears are the Pong-san pears, the best persimmons are from P'ung-geui or Nam-yang, the best walnuts are from Ko-ryŭng or Sun-ch'ŭn, the best jujubes are from Ch'ŭng-san or Po-eun, the best tobacco is from Kwang-ju or Sŭng-ch'ŭn or Kim-sŭng, the best turnips are from Kŭ-chang. From each of these places the growers of these products send up through the local prefect the best selections, for use in the Imperial Household. The amount is not regulated by law but the prefect is sure to see to it that the quantity and quality of these gifts do not fall far below the limit established by custom. A failure to attend to this matter would soon get the prefect into trouble.

Besides fruits and vegetables, several of the sea products are also sent up, such as edible seaweed, bêche-de-mer, dried clams, pearls, cuttle-fish, cod, and other fish. Then among Korean industrial products many kinds are sent, such as linen, cotton cloth, fans, screens, mats, tables, inlaid cabinets, pipes, paper, human hair, silk, furs, horses, hats, head-bands, pens, ink, ink-stones, candles, grass-cloth, tiger and leopard skins, deer horns, mountain ginseng, game, honey, ginger, crockery and porcelain, medicines, embroidery, cranes, musical instruments and coral. These are the principal varieties. It will be noticed that some of these are in the regular tax list, such as paper, linen, silk, cotton and tobacco, but in addition to the regular tax, gifts are also sent.

We have made no mention of the Maritime Customs as they are familiar to everyone. It is the most reliable source of income for the government and the only asset which it can use for collateral.

[page 491] A Leaf from Korean Astrology.

In every Korean book-stall will be found a little volume printed entirely in the native character and selling by the thousands. It is called the *Yuk-kwă-ch'ăk* or "The Six Marks of Divination." It is also called the *Man-bo O-gil-pang* or "The Five Rules for Obtaining the Ten Thousand Blessings." It represents some of the grossest superstitions of the Korean people. The fact that it is written in the native character and has such an enormous sale, shows what a firm hold these superstitions still have upon the people. It is the common people who make constant use of this work but the women of the upper classes are almost equally sure to have a volume of it from which to cast the horoscope of their infant sons and daughters. The book is a curious mixture of Buddhism and the in-born fetichism of the Korean. It is probably the best sample of the manner in which Buddhism has adapted itself to and grafted itself upon the original and indigenous stock of Korean nature-worship. As such it is sure to be of interest to those who want to get an insight into the Korean nature. It is also a striking proof of the fact that, while Confucianism is the nominal religion of Korea, human nature as developed in this peninsula demands something more imaginative and idealistic to satisfy its religious tastes.

The first division of the book deals with what is called the *hăng-nyŭn* or "Procession of the years." It tells which star rules the life of a boy or girl from his or her tenth year until his or her sixty-fourth year. Each year is ruled by a different star or constellation. It also tells what the person must do to secure health, happiness and success. The reason why it begins with the tenth year is because up to that time the person is considered a mere child and the star influences do not work. No one ever marries before the tenth year nor does a boy ever shave the head and become a monk before that age.

The Tenth Year. For a boy, this year is under the influence of the *Che-yong chik-sŭng* or "Man Image Star." He [page 492] is also under the direction of that one of the twelve Buddhas who is called Mi-ryŭk Po-sal. The Mi-ryŭk is the name of the Buddha and the Po-sal is an honorific title applied only to Buddhas. In the third place he must light candles to this Buddha and in the fourth place his body during his tenth year will be like that of a rat thrown into the river.

For a girl the tenth year is under the influence of the *Mok-chik-sŭng*, "Wood Star," (Jupiter). She is also under the direction of the Mi-ryŭk Po-sal and must light candles to him. Her body also is like a rat thrown into the river.

The Eleventh Year. For a boy, this year is under the *To-chik sŭng* or "Earth Star" (Saturn). His patron is Yŭ-ră Po-sal. He must be careful of his body. His body is like a hawk in the ashes. For a girl the eleventh year is under *Che-yong Chik-sŭng* or "Man Image Star." Her patron is Kwan-eum Po-sal. Her duty is to show deference to the Spirits. Her body is like a deer in a deep gorge.

The Twelfth Year. For a boy, this year is under *Su-chiksŭng* "The Water Star," (Mercury). His patron is Ch'oé-jung Po-sal. His duty is simply to be happy. His body is like a wolf in a field.

For a girl, this year is under *To-chik-sŭng* "The Earth Star" (Saturn). Her patron is Ami Po-sal. Her duty is to worship the Spirits. Her body is like a pig in a bag.

The Thirteenth Year. For a male, this year is under *Keum-chik-sŭng* "The Metal Star," (Venus). His patron is Po-hyŭn Po sal. His duty is to wait on Po-hyŭn Po-sal. His body is like a tiger in the mountain.

For a female this year is under *Su chik-sŭng*, "Water Star" (Mercury). Her patron is Tă-se-ji Po-sal. Her duty is simply to pass the time well. Her body is like a pheasant in a mill.

The Fourteenth Year. For a male, this year is under *Ilchik-sŭng*, "Sun Star," (Sun). His patron is Yak-sa Po-sal. His

destiny is to enjoy a “great full year.” His body is like a lion in the grass.

For a female, this year is under *Keum-chik-sŭng*, “Metal Star” (Venus). Her patron is Ma-ri Po-sal. Her destiny is fairly good. Her body is like a lion in the garden.

[page 493] *The Fifteenth Year*. For a male this year is under *Whachik-sŭng*, “Fire Star” (Mars). His patron is Mun-su Po sal. His destiny’ is blessed above measure. His body is like a pheasant on the mountains.

For a female this year is under Il-chik-sŭng “Sun Star” (Sun). Her patron is Chŭn-dan Po-sal. Her destiny is lofty and brilliant. Her body is like a tiger in a blossom.

It would be tedious to give the whole list, but the above is enough to show the general style. Other stars mentioned are the “Fixed Star” and “The Moon Star” (Moon). So there are only nine stars in all which influence the fortunes of men and women between their tenth and sixty-fourth year. Of the *Po-sal* or Buddhas there are twelve, eleven of which we have named; the other being Chi-jang Po-sal. As for the destiny of each year we have given eleven. There are twelve kinds in all, the last one being “to bow to the Star T’æul in the west.” As for the kinds of bodies, there are many kinds, as for instance pig in hot water, deer in blossom, hawk in the mountain, rat in the garden, rat in the grass, hawk in the mill, wolf in the bag, pig in the field, tiger in the ravine, pheasant in the ashes, and lion in the river. It will be noticed that eight animals are named; the deer, hawk, pig, rat, tiger, wolf, pheasant, and lion. Twelve places are mentioned; the river, the garden, the ravine, the bag, the field, the ashes, the grass, the mountain, hot water, the blossom, the mill and the hill. Among the animals there is no distinction between the good and bad, but in certain positions the combination is unpropitious. For instance the rat in the river, the hawk in the ashes, the pig in the bag, the hawk in the mill, the deer in the ravine, etc., are all bad, while the deer in the mountain, the wolf in the field, the tiger in the mountain, the rat in the garden, etc., are all good.

The second division of the book is taken up in explaining the influence of the different stars.

The Sun Star Year (The Sun). Under the influence of this heavenly body one will have many blessings, a good salary, a chance to travel, and good words from everybody. But in the first, fifth and ninth moons he will be censured or lose money. In order to ward off these evils one must cut out a disc of red paper on the 15th of the first moon (in imitation [page 494] of the sun), fasten it to a piece of wild cherry wood, stick it up on the roof, and bow toward the four points of the compass. This will save him from all anxiety.

The Moon Star Year (The Moon). His body will be strong. He will get a good salary. He will be fortunate in everything he does, but if he travels far he will be ill and he will have a severe fall of some kind. If a woman, she will become pregnant. All danger will be averted by making three torches of wild cherry wood and burning them by moonlight on the 15th of the first moon, at the same time praying to the moon to ward off evil.

The Water Star Year (Mercury). All he does will succeed and he will attain fame. His official rank will be raised and he will secure the services of a good servant. If he travels he will gain wealth. But in the sixth and twelfth moons he must look out for danger. If he would avert it he must never bow to the dead or ask about anyone’s health. Fire may burn or flood may carry away his house. This can be prevented on the 15th of the first moon by making a bowl of millet porridge and throwing it into the river.

The Wood Star Year (Jupiter), This is a good year to marry in. All the household will be at peace. If one is connected with a government office all will go well. But one is likely to have some eye disease. If a woman, she will have frequent bleedings at the nose and mouth. In the sixth and twelfth moons one is likely to be censured or to lose property, or if wood, other than firewood, is brought into the house there will be trouble. So on the 15th of the first moon the man must take a full bath, sit down facing the east, bow thirty times. Thus he will become secure against evil.

The Fire Star Year (Mars). Everything will go wrong. One will be ill and, if a woman, will become pregnant. One will receive censure. In spring or summer one’s house is likely to burn down. In the third and ninth moons the man is almost sure to be ill. In the fifth and tenth months one of his sons or grandsons will lose money and must be on the lookout for robbers. He must not travel far, nor must he engage a new servant. And yet there is safety for him if on the 15th of the first moon he will tear off the collar of his coat and burn it toward the south.

[page 495] *The Earth Star Year* (Saturn)., This is also a very dangerous year. His house will be in an uproar all the time. He will be severely blamed and will be ill. He will go far away and be very homesick. He will receive a severe fall and in the first, fifth and ninth moons he will lose property. He must not enter a boat nor travel far nor ascend any high place nor repair his house. On the 15th of the first moon he must ascend some “good” mountain and scatter food on the ground. Only thus can he escape.

The Metal Star Year (Venus), Fortune will smile. If a long road is traveled success will follow. A good salary will be received. But in the ninth moon, only, property may be lost or sickness may come. In the third moon one may be blamed, so it is necessary to keep out of disputes. He may get into trouble through another’s fault. On the 15th of the

first moon he must face the west and bow four times toward Venus. Then all will go well.

The Man Image Star Year. Ten thousand evils will arise. In the third and ninth moons one is almost sure to be blamed for something and have the eye disease. If a woman, she will become pregnant. In autumn and winter his son or grandson will have trouble. One must not travel nor engage a servant. On the 15th of the first moon the man must make a manikin of straw and stuff cash into it at different points and throw it away. If a woman, she must draw the picture of a woman and wrap up money in it and throw it away.

The Fixed Star Year. This year is also a very bad one. In autumn and winter one will lose a son or daughter or horse or bullock. Travel will do no harm but if he stays at home trouble will arise. In spring or autumn he must not walk out at night. But if on the 15th of the first moon he makes a paper stocking and fixes it to the roof with a piece of wild cherry wood he need have no more fear.

The next division takes up the different forms of destiny appointed for the various years and tells what evils will befall if one tries to thwart the fates. There are twelve kinds of destinies governing the different years. The twelve destinies correspond to the twelve Buddhas.

[page 496] *The Candle Lighting Year.* One must be careful what he does or he will lose his property. One is likely to be defrauded. A son or relative is likely to die. But if he is careful to *light the candles* to the Mi-reuk Buddha, on the 13th of the first moon he will escape these evils.

The Taking-care-of-the-body Year. All sorts of evil spirits will enter the house and make trouble. Whatever one wants to do will fail. Goods will be lost. In the fifth and eleventh moons the dangerous crises will come. So he must be careful to light candles to the Yū-rā Buddha.

The Great Good Year. Whatever one does will prosper. A hundred fortunate things will happen. But there is one danger. One is apt to get into trouble through the wiles of a woman. The sixth and twelfth moons are the worst ones. Candles must be lighted to the Ch'óé-ung Buddha.

The Year of Grateful Help. A hundred things will prove fortunate, a great man will give the fortunate one increase of rank. Wealth will roll up. But sadness will intervene and the first and seventh moons will be dark ones. So candles must be lit to the Po-hyūn Buddha.

The Great Full Year. Fortune frowns. Fetters await. Sickness dogs the footsteps. Distant travel makes the heart sick. One must not take the road. Look out for the second and eighth moons. Burn candles to the Yak-sa Buddha.

The Thousand Blessing Year. Nothing to do! The height of bliss. Banish the thought of labor! But sickness lies in wait. Forbear to mend the house. Suppress the longing to travel. A son or nephew may die. Beware the ides of March --also of September. Burn your candles at the shrine of Mu-su Buddha.

The Evening; Star Year. Evils are multiplied. Censure is imminent. Death dogs the footsteps. Goblins swarm. The fourth and tenth months mark the crises of danger. Make obeisance to the Chi-jang Buddha.

The Year of Brilliant Fame. Fortune smiles again. A noble and wise man will be met. Wealth will accumulate. Law suits will turn out well. But do not mend the house. Lie low in the fifth and eleventh moons. Light candles to Chūn-dan Buddha.

[page 497] *The Year of Moderate luck.* The farm will prosper and the fruit of the loom will abound. But be careful in trading. Never ask about a friend's health. Beware the sixth and twelfth moons. Light candles to the Ma-ri Buddha.

The Year of Happy Outcome. Build no house. Official position or salaried post will prove a snare. Stay not at home but keep on the move. The first and seventh moons are pregnant with evil. Light candles to the Tă-se-ji Buddha.

The Spirit Following Year. Evil, only evil! Imps will cause catastrophes and wailing. Goods will be stolen. The ox or horse will be a prey to robbers. The second and eighth moons will see the culmination of disaster. Light candles to the A-mi Buddha.

The Demon Possessed Year. Only hard words I Sickness will come. If a woman, pregnancy will oppress. The third and ninth months will be hard to pass. Light candles to the Kwan-eum Buddha.

The fourth division of the book deals with the five elements, metal, wood, water, fire and earth, and their influence on the lives of men. This is a form of necromancy practiced on the fifteenth of the first moon in order to find out whether luck will be good or bad during the year. The man takes in his hand five round discs of wood. On one side of each piece

is written the name of one of the five elements. The other side is blank. While shaking these in his hand he says, for instance, "Beneath the bright heavens I stand and pray, I who live in Whang-hǎ Province, town of Hǎ-ju, ward of Puyong, by name Kim Yun-sŭk. To the bright heavens I pray that I may be truly shown what will befall the present year, or good or ill." He then throws down the five discs. They may all fall blank side up or all with the names up or there may be many combinations of two, three or four characters. Each combination means something different, as the following list will show.

(1) If all the written sides turn up, the sign is most propitious. The fabulous animal called Ki-rin and the phoenix bird will send good fortune to his house. The tortoise and the dragon will announce prosperity. Every catastrophe will be warded off. Blessings will be multiplied and a good position will be secured. The five stars will shine and the radiance [page 498] of heaven will be shed on him. His descendants will all be happy and glory will be undiminished.

(2) If the disc with the word "metal" alone turns up, fortune will be of medium quality, neither very bad nor very good. Former mistakes will be corrected and a better start made. The fish will enter the dragon's gate (indicating that there will be happy consummations), ailments will be cured. Any work begun must look toward the west, for therein lies success, as metal corresponds to west.

(3) If the word "wood" alone turns up, this also brings a medium fortune. As leaves are driven by the wind even so events will follow the impulse of his desire. Plans will succeed. He will not have to wait long for the fruition of his hopes. As a seemingly dead tree puts forth flowers in the spring so disease will be cast off.

(4) If the word "water" alone turns up the fortune is excellent. He is like a boatman finding a priceless pearl. And with it he will secure great advantage. It will dissipate all danger and bring blessings. To the north (which corresponds to water) the water is a wide expanse. So blessings and joys will abound and spread out like a sea.

(5) If the word "fire" alone turns up, the fortune will be fair or medium. As fire is of the south the flame will mount and cannot be extinguished. If the man go to law he will be worsted. Frequent calamities will overtake him. He will be unable to act promptly and there will be many errors to correct. There will be continual blame. Efforts will be in vain.

(6) If the word "earth" alone turns up, the fortune will again be medium. As earth is the middle element, at first it will be bad but afterward it will be good. He will be put in jail, though innocent, but will be released. Earth is merely dirt, but as from that dirt there grows the hope of man's sustenance, so out of evil shall come good.

(To be continued.)

Reviews.

Trade Reports of the Korean Imperial Maritime Customs for the year 1901. We have received a copy of this valuable [page 499] work which has been most thoroughly done, giving not only the returns for 1901 but comparative tables of returns for the past six years. It is a volume of 253 pp. small quarto, and the press work and general get-up of the book are worthy of great praise. In all the reports from the different ports special mention was made of the famine conditions which prevailed during the latter part of 1901, and it seems to have been the universal impression that the raising of the embargo on the export of rice had no effect on the export of that article, as the low price in Japan prevented the realization of any profit on rice exported from Korea. This is a gratifying fact even though it shows that our protest against the forced withdrawal of the embargo was without point. But it is something of a puzzle to understand why, since the Japanese authorities must have known that the relative prices in Korea and in Japan would prohibit export, they were so persistent in their demands that the embargo be removed. That eagerness to see the prohibition discontinued argued a belief that it was injuring the Japanese exporters.

But in spite of the untoward conditions in the peninsula we are told that the volume of trade was greater than in any previous year, the direct foreign trade exclusive of gold being \$2,778,000 more than in any other year, and the total trade, domestic and foreign, being \$3,900,000 greater than in any previous year. But this good showing was the result of a heavy trade during the early part of the year before the famine was announced. In one sense the year was less successful than the previous one, for in 1900 the balance of trade was \$2,132,457 in Korea's favor, while in 1901 it was \$1,241,170 against her. The tendency however is toward an equilibrium, which places Korean trade in a favorable light compared with Japan, where the balance of trade is always heavily against her. That the tendency is toward an equilibrium is shown by the fact that while between 1892 and 1896 exports were 40 per cent of the trade and imports 60 per cent, between 1896 and 1901 the exports were 48 per cent and the imports 52 per cent, approximately. Again, while imports have increased 100 per cent during the decade, exports have increased 175 per cent.

The total revenue of the Customs was \$1,325,414.11 [page 500] which is \$212,245.47 better than any previous year. To this increase Chemulpo contributed almost twice as much as any other port. It is somewhat of a surprise to learn that Wonsan contributed to this increase more than twice as much as Fusan. One important feature of the year under review is that the heavy imports, followed by a partial famine, resulted in leaving over heavy stocks of goods to

be disposed of during 1902 and the consequence is a temporary falling off in the importation of certain classes of goods. Of course cotton goods are the most important import and the Japanese have been making bold incursions into a field hitherto supplied almost wholly by English houses. How far the Japanese have succeeded may be gathered from the statement that "of the increase of some \$1,250,000 in the total importation of cotton goods during 1901, as compared with the average of the last seven years, two thirds has been gained by Japanese manufacturers." That Koreans know a good thing when they see it, or feel it on their backs, is proved by the rather sensational leap in the import of woolen goods which in 1901 outdid any previous year by two hundred per cent. Another evidence of financial prosperity, or at least of there being plenty of money in the hands of the higher class people, is the fact that the importation of silk piece goods was almost twice as large in 1901 as in 1900 or any previous year.

The Trade Report speaks encouragingly of the trade in hides, affirming that "Korea seems to be turning to account her fine breed of cattle, in which, with systematic selection and rearing, undoubtedly lies one of her best resources." There ought to be plenty of pasturage in Korea, considering the fact that with an area almost equal to that of Japan, Korea has less than one third the population.

As to the export of Gold, the following figures speak for themselves; beginning with 1892 the total export for the ten years has been as follows: \$852,751; 918,659; 934,075; 1,352,929; 1,390,412; 2,034,079; 2,375,725; 2,933,382; 3,633,050; 4,993,351. It will be seen from this that the increase between 1900 and 1901 was \$1,360,301. which is twice and a half as great as the increase between any other two years.

There is much of interest in each of the reports from the [page 501] different open ports, but Song-chin, the newest of the open ports is so little known even to most of the readers of the Review that we venture to make an extract from the report on that port by C. E. S. Wakefield, Esq., Commissioner of Customs at Wonsan.

"The Port of Song-chin, which lies on the 40th parallel, facing nearly northeast, midway between Wonsan and Vladivostock, has a very fair harbor, though quite unsheltered from the northeast. The prevailing wind, winter and summer, blows from the southwest, and it is only in times of atmospheric disturbance, an infrequent condition in these latitudes, that a northeast blow renders the anchorage unsafe and compels vessels to shift their moorings to the northeast end of the bay, where the Sarako headland gives them shelter. The holding-ground is good, and water to the depth of five fathoms obtains within 200 yards of the shore. The rise and fall of spring tide: is about two feet. No obstacles present themselves to the building of a landing-stage and boat harbor.

"When the port was opened a few huts represented the native town. Since then about 250 houses have been erected and more are being built, and at no distant date it is probable that Song-chin will displace the neighboring Im-myung as the market-place.

"The foreign community is represented by a Japanese* Consul and staff and police force, postal staff, schoolmaster, shipping agent and workmen, and a British doctor and his family, belonging to the Canadian Mission. The only foreign house erected within the settlement limits is that occupied by the Japanese Consul.

"The climate is almost all that can be desired, and owing to the sea wind it is said to be more temperate at all seasons than Wonsan. Fogs and winds in Spring are the only drawback. The crops most cultivated are beans, millet, barley, oats, buckwheat, hemp, potatoes and some rice. The best quality of millet is cultivated in water like rice, and attains about the same size of stalk as that plant. This would seem peculiar to this district."

On the whole, this annual report is extremely full and complete and its comparative tables are sure to be of immense value to anyone who wishes to study up the subject of Korea's growth in material prosperity.

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A Maker of the New Orient (Samuel Rollins Brown), by Rev. William Elliot Griffis. Heming H. Revell Company, Chicago, U. S. A. We have received a copy of the above book from the publisher and have examined it with much pleasure, as we do everything from the facile pen of Dr. Griffis. The book deals with the opening years of Japan's new era and the part that Dr. Brown played in helping on. this good work. It is a sympathetic and appreciative study and, while it is a fixed rule with us to review nothing that does not bear directly on Korea, yet we cannot forbear saying that such a work as this is most valuable in preserving a record of the life of a man who rendered such a service to Korea's nearest neighbor and most intimate friend -Japan.

Obituary Notice.

Miss Christine May Collbran,

For the second time within a month the foreign community of Seoul has been called upon to mourn the death of one of its number. First it was the highly esteemed and distinguished Italian Consul, Count di Malgra, and now it is a young lady, taken in the very flower of her youth when life, with all its opportunities and promises, was before her. Death is a sad guest at any age and in any condition of life but there seems something particularly touching in the loss of one who, having spent years in preparation for life's work and having formed noble plans for the future, is cut down on the very threshold of life. It makes us feel the futility of all earthly things and we are almost tempted to throw down the implements of earthly work and give up the fight; and were it not for that noblest of all merely human qualities, the sense of duty, who knows what havoc such bitter disappointments might not work even in the most strenuous life? But,

like soldiers in line of battle, when one falls his comrades, so far from throwing down their arms, close up the gap and fight the harder; not forgetting their dead comrade but spurred on to greater achievements by the memory of what that comrade was and of his loyalty to the cause.

[page 503] Miss Christine Collbran was born in Blackheath, England, on February the eighteenth, 1881. The following year her parents brought her to America and settled in Denver, Colorado. In that beautiful city of the plains she grew to girlhood and womanhood. When she was sixteen years old she graduated from Jarvis Hall, a ladies' seminary in Denver, and soon after left America to study French and music in Paris. After two years of assiduous study she returned to Denver but very soon decided to take a trip to the Far East, her father then being in Korea. It was in 1899 that she first came to the East, and after spending some time in Japan and just touching Korea for a few weeks at Chemulpo she continued on around the world by way of Suez. She happened to be travelling by the Steamship *China*, on the trip when she was wrecked on the island of Perim at the entrance to the Red Sea. Proceeding to Paris she once more plunged into study, perfecting herself in the use of the language and developing her musical talent. She remained there until April, 1902. Meanwhile, although as yet only nineteen years old, she had determined to write up her experiences in the Orient, and with characteristic American pluck she set to work. She had been a keen observer and was gifted with a large sense of humor, so that while her book "An American Girl's Trip to the Orient and Around the World" is quite serious in its intent, it abounds in humorous passages and shows a mind rarely endowed both with solid common sense and a lively appreciation of the absurdities and inconsistencies of human nature.

Early in 1902 she again started for Korea in company with her father and the other members of the family and since that time she has resided in Seoul.

Early in the month of October a gay party went out into the country on a camping expedition and it seems to have been at this time that Miss Collbran contracted the germs of typhoid fever, for shortly after her return she was taken ill, and in spite of medical skill and most careful nursing she succumbed to the disease on the 15th of November. Dr. Wunsch and Dr. Baldock were both unceasing in their attention to the sufferer and Miss Mills and Miss Wambold did everything that nurses could do, but without avail. The [page 504] world is the poorer by one sweet and generous life. She had planned to follow up her literary work by further books upon Japan and perhaps other portions of the world, and the work she had already done gave promise that she would add something of even greater value to the world's knowledge of the Far East. Her aspirations were noble, her ambition high. She aimed at the very best -and she found it sooner than she thought.

I wonder if ever a rose was found
And there might not be a fairer;
Or if ever a glittering gem was ground,
And we dreamed not of a rarer.

Ah, never on earth shall we find the best,
But it waits for us in the Land of Rest.
And a *perfect thing* we shall never behold
Till we pass the portals of Shining Gold .

Editorial Comment.

We were greatly pleased lately to note the promptness with which the Japanese authorities at the consulate took up the case of a common Korean who had been cheated by a Japanese dairyman, and forced the latter to make good the injury. It is such evidences of good will that go far toward building up a friendly spirit between the Koreans and the Japanese.

There is solid satisfaction in knowing that at last Seoul is to have a hospital worthy of the name. The Severance Memorial Hospital, the corner stone of which was laid on Thursday last, is so thoroughly planned, so finely situated and so well superintended that we believe it will leave little to be desired. Another foreign physician is coming from America to assist in the work and so with the present efficient Japanese [page 505] nurses and the trained Korean help, things will be put on a fine working basis. We wish it as many years of prosperity as there are bricks in its walls.

It is gratifying to see the manner in which the Japanese government officials are attempting to prevent the counterfeiting of Korean nickel coins. The numerous arrests at Kobe and the vicinity must convince the public that Japan is sincerely trying to do her duty in the case, which is perfectly plain. Of course it is to Japan's advantage, too to stop this illegal coinage, for the only ones who benefit by it are the rascals who do the counterfeiting, while the Korean public and the Japanese merchants are all equally victimized. It is reasonable to suppose that the Japanese are, if anything, more injured by it than the Koreans, for it has a very depressing influence upon foreign trade of all kinds; and while the nickel coinage is not enough to affect seriously more than a small fraction of the Korean people it works havoc with the Japanese trade.

News Calendar.

A Japanese merchant in Seoul bought goods in Japan and the creditor drew on the Dai Ichi Ginko for the money. The bill was presented here through the bank but payment was delayed. The bank sent one of its clerks around to the merchant's place to ask for payment and this the merchant took as an insult. He therefore published in the native papers a statement that he would hereafter have nothing to do with the new bank notes issued by the Dai Ichi Ginko. The matter was promptly taken up by the Japanese Consul and the merchant was compelled to make a public retraction of his threat, published every day for a week.

The Belgian Government has purchased a piece of land of 7000 metres in Chang Dong, near the Japanese Consulate, as a Consulate site. We understand that building will begin in the Spring.

During the last month Seoul and Chemelpo have been visited by a virulent form of typhoid. Among the foreigners in Seoul there have been four cases and in Chemelpo among the Japanese there have been a dozen cases. In each place one case has terminated fatally.

[page 506] We have received from W. F. Sands, Esq., Adviser to the Imperial Household, a report of *The Provisory Cholera Committee* on its work between September 20th and October 20th, 1902. It is as follows:

On the 20 September, 1902, the Imperial Government entrusted to the Chief of the Police Department of Seoul the sum of Yen 3000 for use in preventing the spread of the Cholera. The Chief of Police, Mr. Ye Pong Eui, requested the Adviser of the Imperial Household to carry out the necessary measures for preventing the spread of the disease, and entrusted the Court-physician, Dr. Wunsch, with the disbursement of the money, under his (the Chief of the Police) control, in the expectation that the permanent Medical Board then contemplated would be speedily formed. The provisory cholera committee was composed of Mr. Sands and three police officials.

Their first act was to organize an intelligence service by which all cases were reported to a Central Station.

For 5 days 20 policemen were sent every day from the central office to the Imperial Medical School where they were instructed by Drs. Kotake and Kim Ik Nam in the nature of the disease, and the handling of the necessary medicines and disinfectants. These 100 men were very useful later in the distribution of medicines and in disinfecting the affected districts.

Outside the West and the South-east Gates, cholera isolation camps were formed, where the teachers and students of the Medical School and the physicians of the Home Department undertook the treatment of the patients.

In the East Camp, about 100 patients were treated, (with 48 deaths) and in the West Camp 104 (54 deaths) .

A large number of pamphlets containing simple rules relating to cholera were freely distributed by the police. The boiling of all water used was especially recommended. Medicines also, and disinfectants, were distributed by the police to the sick, and a large number of persons not affected by the sickness were vaccinated, as a precautionary measure, with Dr. Kitazawa's cholera vaccine.

This vaccine was generously furnished by the Japanese Consul, Mr. Mimashi. All those whose duties called them to the cholera camps, as also the officials and messengers of the Communication Dept., were obliged by the Committee to undergo this precautionary measure. Of those thus vaccinated none took the sickness. A large number of the members of the Police Department were also vaccinated. These vaccinations were undertaken by physicians engaged by the Police Department.

The barracks were all visited by Dr. Baldock and Mr. Sands and their hygienic condition inspected. One of the principal sources of danger, the city prison, was also visited by Dr. Baldock and thoroughly disinfected. No deaths occurred in the prison subsequent to this disinfecting. One hundred and ninety-two of the inmates of the prison had been vaccinated, before the formation of the provisory Committee, by Dr. Ino.

[page 507] Five hundred of the 2000 bottles of Carbolic Acid Solution presented to the Imperial Household Department by Mr. Tanaka Zotaro, were sent to Chinnampo for use in disinfecting.

At the time of the formation of a Medical Board in August, measures had been taken to stop the progress of the epidemic at Pengyang and Chinnampo, and even after the breaking up of the Medical Board these places received all the support, from Seoul, that the limited means at the disposal of the Committee permitted them to offer.

In Pengyang Dr. Wells was placed in charge of the work, in Chinnampo Dr. Koto.

When the provisory Committee was formed on the 25th September the number of deaths reported had reached 317.

From the 26th to the 20th October 1606 further deaths were reported. From the 20th October no deaths were reported, and the epidemic may be considered as having ended about that date.

The sum of money placed at the disposal of the Committee was used as follows:

Salary for Dr. Baldock / Dr. Kim / Dr. Kotake Yen 685.00 Salary for Medical students 210.00 Medicines and disinfectants 325.62 Materials for Isolation Camps 147.00 Transportation, coolie hire 119.00 Printed matter, stationery, telegrams 83.70 [Total] 1570-32 For Chinnampo and Pyeng Yang 582 98 -----
-----Yen 2153.30 There remain, therefore, Yen 846.70 and a certain quantity of medicines, drugs and disinfectants which were not distributed.

Deacon Thing, the founder of the Ella Thing Memorial Mission, has turned over all his property in Korea to Pastor M. C. Fenwick of the Korean Itinerant Mission, to be used at his discretion in missionary work. The two missions have now become one and will be known in the future as the Gordon Mission, after the late A. J. Gordon, D.D., who fostered both missions in their infancy. We congratulate Pastor Fenwick on this new development in the work. We understand that it has been accompanied by handsome cash donations. It is evident that Deacon Thing's interest in the Korean work is not abating. By this move the two different Baptist movements in Korea are made one.

The Pacific Mail Steamship Company has sent out a notice informing the public that the Steamship *Korea* on her first eastward trip across the Pacific beat all previous records between Yokohama and San Francisco. We suppose this was found necessary to refute certain derogatory remarks in the *Kobe Chronicle* and elsewhere regarding the speed of that boat. The fact remains that there is no other boat on the Pacific that can touch her in the point of size, power, speed or appointments.

[page 508] Yi Hak-kyun memorialized the throne in favor of putting tobacco and wine, or beer, on the regular tax list, reviving the system of national examinations, or *Kwaga*, making boys resume the wearing of a hop'a, or name tag, raising the land tax to twenty dollars on each *Kyul*. The last of these suggestions was already under contemplation and will probably become an accomplished fact.

Japanese Buddhist monks have established a new monastery in Seoul. It is called Pon-wŭn Monastery or "Native Desire Monastery." Whether the name is apposite or not we have not inquired from the "Natives."

The Superintendent of Trade at Masanpo informs the government that some Russians are prospecting for gold in Hap-Ch'ŭln, near that port.

Chung Hā-yong has been made Chargé d' Affaires in the Korean Legation at Tokyo since the return of the Minister.

The postponed celebration of the fortieth anniversary of the accession of His Majesty the Emperor will be held in December, beginning with the third. This is the Korean part of the function. The one to which foreign guests are invited will take place in the Spring, as already announced.

The removal of the Queen's remains to the tomb in Keum-gok will take place on the fourteenth of December.

The place of the late Count di Malgra in the Italian Consulate is being filled by Lieut. Carlo Rossetti of the Italian navy, pending the arrival of the newly appointed Italian Minister.

Lady Om has been raised one step, her rank now being *Kwi-pi* instead of *Pi* as heretofore.

The Minister of Education has recommended the issuing of an order commanding all boys of eight years old and upward to go to school, excepting those engaged in commerce, agriculture or manual trades; also to forbid boys to smoke cigarettes, play pitch-penny or fly kites.

Cho Chŭng-pil has been appointed Governor of North Ch'ung Chŭng Province.

U Yong Sŭn and Kim Kwi-hyŭn, who were imprisoned in 1900 because of their connection with the Independent Club, have been liberated.

It is said that before the celebration next Spring a large sum of money will be spent in repairing the drains and sewers of the city and in cleaning up generally.

A man who dared to memorialize the throne against the cutting of hair got a hundred blows with the paddle and banishment for three years.

Yi Kun-t'äk has been appointed acting Minister of War.

Pak Che-sun, the Korean Minister to China, presented his credentials to the Emperor on the 31st of October.

Cho Pyüing-sik has been made full Minister of Foreign Affairs.

The Educational Department has sent \$4666 to Prince Eui-Wha in America to defray his education expenses.

The Korean Minister to, England, Min Yung-don, will shortly return to Korea on account of illness.

[page 509] Over three hundred houses were burned in Fusan on the 4th. Over twelve hundred people were rendered homeless and many received severe injuries. Report says that some thirty people were killed.

At last reports are to hand of the terrible storm in Kyüing Sang Province last September A great monastery near Tägu was buried under an avalanche or landslide caused by the rain and 420 *kan* were destroyed. In various places a total of 1310 houses were destroyed and 108 lives lost in this storm.

The police in Kobe on the 6th inst. arrested two Koreans who were seeking an opportunity to assassinate Yi Chun-yong, the grand-son of the late Regent.

Kim Chu-hyün has been appointed Minister of Home Department in place of Yi Kön-ha, resigned.

A branch of the Dai Ichi Ginko has been established at Mokpo.

Because of complaints lodged by the English and Japanese representatives the Mayor has withdrawn the prohibition of the use or sale of foreign washing soda.

It is rumored that Yi Yong-ik is trying to secure a loan of \$5,000,000, offering as security the ginseng crops for the next five years.

Yi Yong-ik has received a decoration of the second order because of meritorious service.

Ki Kön-täk has been appointed acting Chief of Police in place of Yi Pong-ei, resigned.

Of the three military officers who went to Japan to witness the manoeuvres, Yi Hak-kyun has been given a Japanese decoration of the third degree, Yi Heui-du of the fourth degree and No Päk-in of the fifth degree.

As the Government has failed to pay the mortgage on the Electric Railway the creditors have announced that the road will be offered for sale to some other nationality, but the Foreign Office says that this will not be necessary as the Government will pay.

The shrine in honor of the Chinese General O Chang-gyung who died in Seoul in 1882 is to be repaired by the Chinese aided by a Korean grant. The shrine is near the Hun-yün-wun, inside the East Gate.

Yun Ung-yül has been appointed acting Judge of the Supreme Court in place of Yi Yong-ik, resigned.

Japanese counterfeiters of Korean nickels are being sharply handled by the authorities in Kobe and elsewhere. Several have been arrested *in flagrante delicto*, and committed to the peaceful quietude of the jail for periods of from two to four months.

The 26th instant saw 5000 bags of rice exported to Osaka.

The Imperial household has made a gift of a solid gold cup to each of seventeen Buddhist monasteries in the vicinity of Seoul.

Kwün Chong-sük and Yi Chong-jik have been arrested on suspicion of having conspired to assassinate Yi Yong-ik.

Gen Yi Hak-kyun and Col. Yi Heui-du, who have just returned from Japan, have been arrested on suspicion of having had converse with certain disaffected parties in foreign parts.

[page 510] The Seoul Fusan Railway line has been laid as far as Su-wün and it is hoped that trains will soon be running over this section of the road.

Many pirates are said to be carrying on their nefarious work along the coast of Whang-hǎ Province.

Thanksgiving Day, by proclamation of President Roosevelt, was observed in Seoul on Thursday the 27th. inst. The regular Thanksgiving Service was held, at which Rev. Mr. Hounshell delivered a most appropriate address. A solo was sung by Mrs. Morris, which gave great pleasure to the audience.

It is said that game is very plentiful this year, especially pheasants. One of our local nimrods flushed six birds and secured four within sight of the Yong-tong-po Station, and only a few minutes' walk away,

Seoul is fortunate in having access to such fine stocks of Christmas novelties as are to be found at the office of Mr. J. W. Hodge, at Mr. Rondon's store and at On Cheong's store. Heretofore we have had to be content with a very small assortment, and much credit is due these firms for their enterprise in supplying the market here, which at best can be little better than precarious, owing to the smallness of our numbers.

The many friends of Mr. and Mrs. English were very sorry to learn that the latter had contracted the smallpox. The disease developed about the twenty-third inst. Mrs. English had been vaccinated only a few months previous but it had not taken. It is not necessary to say that all her friends wish her a speedy and happy recovery.

The ceremony of the laying of the corner-stone of the new Severance Memorial Hospital took place at three o'clock in the afternoon of Nov. 27th in the presence of a large number of guests, among whom were most of the Foreign Representatives and a goodly showing of Korean officials. The site is a commanding one on the east of the main road outside the South Gate.

The exercises were opened by Dr. O. R. Avison who invited Rev. H. G. Underwood, D. D., to occupy the Chair. Dr. Underwood made a short speech in accepting the position. Prayer was then offered by Rev. Geo. Heber Jones, Ph. D., and this was followed by a prayer in Korean by one of the native church members. The scriptures were then read by Rev. J. R. Moose and also by one of the native brothers. Dr. Underwood then, in a few graceful words, introduced the speaker of the day, Hon. H. N. Allen, the United States Minister. In introducing him Dr. Underwood referred to the fact that it was Dr. Allen who inaugurated the medical work in Seoul, and that it was largely owing to his pioneer work that the present happy consummation had been reached.

Dr. Allen began a most appropriate speech by referring to the beginnings of hospital work in Seoul in 1884, and mentioning by name and in chronological order his successors in the government hospital. Special mention was made of the arduous labors of Dr. O. R. Avison, the present Physician in Charge. A tribute was also offered to the generous friend in America, Mr. Severance, who, though he had never seen Korea, had put down the money for this fine building. The speaker closed by a [page 511] reference to the fact that this institution is a hand of greeting extended by the young west to the old east and he hoped that it would prove of great benefit to the Korean people.

After Dr. Allen finished, his speech was translated into Korean by Rev. J. S. Gale, and then Dr. Allen took in his hand the silver trowel, which had been made of Korean metal and by a Korean, and superintended the placing of the corner-stone, under which was deposited a box containing copies of the Scriptures, hymn books, Christian papers, the daily papers, coins, and several other objects. He then declared the stone laid and the work formally begun. Dr. Avison made a few remarks expressing his gratification at the completion of the work and giving some of the events which led up to the formation of the plan and the raising of the money. After prayer by Rev. W. D. Reynolds the meeting was dismissed with the benediction by the chairman.

It seems that there has been a combined effort on the part of a very powerful body of Korean officials to secure the down-fall of Yi Yong-ik who has been having his own way so long in Korean affairs. As we go to press the report is that Mr. Yi is in hiding, which would indicate that the combined effort has been at least partially successful. In this, Korean history is but repeating itself, for it has been demonstrated time and again that no man can continue to hold power for any length of time without having a strong personal backing.

A letter from Tǎ-ku announces that on a recent country trip Rev. Mr. Adams shot a wild boar weighing 300 pounds. He is preserving the head. It will be our endeavor to secure a detailed account of this interesting event. This is the first wild boar shot by a foreigner in Korea as far we as have heard.

Table of Meteorological Observations

Seoul, Korea, October, 1902

V. Pokrovsky, M. D., Observer.

[see image files]

[page 513] KOREAN HISTORY.

MODERN KOREA.

On the seventh of the moon the royal party crossed the Tă-dong River and entered the gates of P'yŭng-yang.

Two days later a messenger was seen approaching at a rapid pace. He was swiftly ferried across the river and hurried into the king's presence where he said, "Yi Yang-wŭn, the defender of Seoul has fled, and the city is in the possession of the enemy." The king exclaimed, "This is bad news indeed, we must appoint someone whose work it shall be to continually attempt to retake the capital." He thereupon appointed Gen. Yu Hong to that arduous and dangerous position. He was to go with three thousand men and do what he could to stop the progress of the Japanese and if possible regain control of the capital. Gen. Yu received the appointment with the worst possible grace. After the headlong flight with all its hardships and privations, to be told that he must go back with three thousand men and meet what he supposed was a blood-thirsty horde of savages was too much for his patriotism; so he stayed in his rooms and sulked. Two days passed and still he did not start. The king called him up and said, "How is it that you let the time slip by like this when you ought to be on the way to Seoul with troops?" The mighty warrior replied, "I fear Your Majesty will have to excuse me from this duty as I am suffering from a boil on my leg." One of the courtiers, Yi Han-guk took him to task saying, "How is it that after receiving such favors at the hand of the king you shrink from this duty? You are a coward and are afraid to go. You are like a sulky dancing-girl who refuses either to dance or sing. You are not only not brave but you are not even clever. Do you suppose you can impose on His Majesty with any such story as this about a boil on your leg?" The king was immensely pleased with this well merited rebuke and laughed long and loud at the discomfited general, but finally said, "Well, then, since our doughty Gen. Yu cannot go let Gen. Han Eung-in go instead." The next day Gen. Han started south with 5000 troops picked from [page 514] the northern border guard, and in good time he arrived at the banks of the Im-jin. River, midway between Song-do and Seoul. This was the great strategic position that must be held at any cost. It was the key to the north, the gateway to Whang-hă Province and to P'yŭng-an Province beyond .

Now that the king and the court were in comparative safety, an attempt was made to bring together the loose ends of things and make some sort of headway against the Japanese. Gen. Yi Hang-bok who had so gallantly escorted the Queen from the palace, the night of the exodus from Seoul was made Minister of War. A council was called to discuss the demands made by the people of Song-do in reference to the punishment of certain officials whom they had accused. The result was that Yi San-ha was banished to P'yŭng-ha but the king refused to punish the father of his favorite concubine.

We notice that the military prowess of the Japanese, their thorough equipment and their martial spirit took Korea by surprise. It caused a universal panic, and for the first few weeks it was impossible to get the soldiers to stand up and fight the enemy, to say nothing of the generals. The troops and the generals were mutually suspicious of each other and neither seemed to have any faith in the courage or loyalty of the other. But now the time had come when the impetuous sweep of the Japanese was stopped, for the time being, by their occupation of Seoul. The fall of the capital was looked upon by the king and the people as a great calamity, but in reality it was the very thing that saved the king from the necessity of crossing the border and perhaps it saved Peking itself. If the Japanese had kept up that impetuous, overwhelming rush with which they came up from Fusan to Seoul, and, instead of stopping at the capital, had pushed straight for the Yalu River they would have swept everything before them and would have been knocking at the gates of Nanking before the sleepy celestials knew that Hideyoshi dreamed of paying back in kind the haughty summons of Kublai Khan four hundred years before. The stop at Seoul gave the Korean forces a breathing space and an opportunity to get into shape to do better work than they had done. The people came to see that [page 515] instead of painted devils, as they had at first appeared, the Japanese were flesh and blood like themselves and the terror which their fierce aspect at first inspired gradually wore off and in-so-far lessened the discrepancy between the two combatants. On the side of the Japanese there was only one favorable factor, their tremendous fighting power in battle. There they had it all their own way. But on the other hand they were in a thickly populated and hostile country, practically cut off from their base of supplies and dependent entirely upon forage for their sustenance. Under these circumstances their position was sure to become worse rather than better and the real strength of the Koreans was sure to show itself. If a Korean regiment was swept off in battle there were millions from which to recruit, while every Japanese who fell caused just so much irreparable injury to the invading army. We shall see that it was the abandonment of the "double quick" that eventually drove the Japanese back across the straits.

Chapter VII.

Mutual jealousies... first Korean victorysuccessful general executed ...people disgusted ...another general executed ..operations in the south ...troops mass in Kong-ju... unfortunate engagementtroops scattered ...naval engagement in the south under Admiral Yi Sun-sin. . . .a great Japanese defeat. . . .Japanese army cut off from reinforcements . . .the tortoise boat... another naval victoryand another naval campaign closes.... Admiral Yi is decorated. . . the fall of Yŭng-wun Fortress. . . .Japanese checked at the Im-jin River... they seemingly prepare to

retreat.... jealousies among the Koreans ...divided counsels. . .Koreans cross and attack . . .defeated . . .Korean army retreats... the Japanese crossJapanese jealousies.... they separate. ..the news of defeat reaches the king... a trifling Korean victory... a great council the king decides to go to Ham-heung.

The wretched party strife among the Koreans was the cause of their weakness. No sooner did a capable man arise than he became the target for the hatred and jealousy of a hundred rivals, and no trickery or subterfuge was left untried whereby to have him degraded and disgraced. A particular [page 516] incident will illustrate this. Gen. Sin Kak had been associated with Gen. Kim Myŭng-wŭn in the defenses of the Han River, but when Gen. Kim fled after throwing into the river the engines of defense, there was nothing to do but fall back. Gen. Sin retreated to a place of safety but immediately began collecting troops from Kyŭng-geui Province, and he was also joined by a contingent from Ham-gyŭng Province. While the Japanese held Seoul, large bands of them scoured the surrounding country for booty. One of these bands was trying to make its way across the hills to Ka-p'yŭng and Ch'unch'un, and had gotten as far as the Kye Pass in the town of Yang-ju when they found themselves face to face with the troops of Gen. Sin Kak. A fierce fight took place, in which the Japanese, who were probably largely outnumbered, were severely defeated, leaving sixty heads in the hands of the Koreans. This promised to be the beginning of a series of such little engagements in which the Japanese army would be gradually weakened without being able to draw the Koreans into a large general engagement; the more so because the Japanese were dependent upon forage for their supplies.

But note the sequel. While all Kyŭng-geui was ringing with the praises of the successful general and the people were beginning to see that all was not yet lost, a swift messenger was on his way southward from P'yŭng-yang bearing a sword and a letter ordering the instant execution of the traitor Sin Kak. The alleged reason for this was as follows: When Gen. Kim fled from the defenses of the Han, in order to cover his infamy, he wrote a letter to the king accusing Gen. Sin Kak of having deserted him in his hour of need. Gen. Yu Hong also recognised Gen. Sin as a powerful rival and so added his prayers to those of Gen. Kim that the traitor Sin be killed. The king knew no better than to comply with this request, preferred as it was by two of his leading generals, and the message of death was sent. But before the day was done came the news of the defeat of the Japanese by the forces under this same Sin Kak. The condemned "traitor" had stood up before a Japanese force and had taken sixty beads. The king was filled with remorse and a swift messenger was sent to stay the hand of the executioner. He took the road an hour after the death messenger and arrived at the camp of Gen. Sin [page 517] Kak an hour after that loyal man had bowed his head to the axe of his royal master. Who knows but the feet of the second messenger had been made heavy by the gold of Sin Kak's rivals? History is silent as to this but the suspicion is inevitable. This wanton act was looked upon by the people with horror and detestation, who saw their first successful champion cut down in the very hour of his success.

But another sword, this time of pure justice, was also prepared for Gen. Yi Kak who had fled from before the Japanese at Tong-nā. He made his appearance at the Im-jin River, doubtless thinking himself safe from criticism, but in this he was mistaken, for as he was the one who first set the example of cowardice, he was arrested and put to death. And now as the Japanese are revelling in Seoul and the king is resting in P'yŭng-yang and the Korean generals are busy massing troops at the Im-jin to dispute the passage of the Japanese, let us turn southward and witness some of the events that are transpiring there, for we must not think that the provinces of Chŭl-la and Ch'ung-ch'ŭng are at peace all this time.

When the Japanese army separated .soon after leaving Tong-nā one army division under Kuroda swept like a whirlwind westward across the north-western corner of Chŭl-la Province and through the entire length of Ch'ung-chŭng Province on its way to Seoul. Yi Kwang the governor of Chŭl-la got together some 8000 men and hastened north to Kong-ju the capital of Ch'ung-chŭng Province. Finding there that the king had fled from Seoul, he gave up all hope of effecting anything and, turning about, made for the south again. But on the way he was met by Pāk Kwang-ŏn who upbraided him severely, urging that if the king had fled northward all the more need of keeping on and offering him whatever support was possible. The governor humbly confessed that he had been hasty in his action, and turned about and went back to Kong-ju where he joined the forces of the governors of C'ung-ch'ŭng and Kyŭng-sang Provinces who had arrived at that place. There were also Gen. Yi Ok, the military governor of Ch'ung-ch'ŭng, and Gen. Kwak Yŭng, the military governor of Chŭl-la. Each of the provinces had both a civil and a military governor. These three civil and [page 518] two military governors met, then, in Kong-ju and joined forces. It is commonly reported that they had between them 100,000 men, but probably about half that figure would be nearer the truth. They formed a gallant array with their flaunting banners, and the people of the adjoining districts caught up arms and came and joined what seemed to them an invincible host. A Japanese force was found to be entrenched on Puk-du-mun Mountain and Governor Yi Kwang was for making an immediate attack, but one of his aides said, "We are now so near Seoul there is no use in turning aside to attack so small a force. We had better push on to the defense of the Im-jin River." Pāk Kwang-on who had upbraided the governor for retiring also said, "The road is very narrow which leads up to this position of the Japanese and the woods are very dense. We had better be cautious." Being opposed thus the second time was more than his temper could endure, so the governor ordered Pāk bound and whipped. The latter thinking that it was an imputation on his bravery, after receiving a severe beating, seized his weapons and rushed headlong up the slope and attacked the Japanese. Many followed and the engagement became general. From morning till noon it continued but the Japanese could not be driven out of their strong position in the woods. The Koreans began to lose in the battle and finally the Japanese, creeping down toward the Koreans in the underbrush and grass, suddenly rushed out upon them and cut them down by scores. Pāk and several other notable men fell in the fight, but the main body of the Korean troops under Governor Yi Kwang moved on to Kwang-gyo Mountain near the town of Su-wŭn, only eighty li from Seoul. Expecting

that the day would be a busy one, Governor Yi had his soldiers fed very early in the morning and when day broke, sure enough, there was the Japanese force ready to engage him, and every few moments one or other of the Japanese braves would rush out from the lines, brandish his weapons and challenge the Koreans to come out and fight. So Gen. Sin Ik of the province of Ch'ung-ch'ung advanced with his force and engaged the enemy. In a few moments the superiority of the Japanese arms became evident. The panic-stricken Koreans fled before them like sheep before wolves. After an hour's time [page 519] this considerable army which was to have succored the king was thoroughly scattered, but it is probable that many of the soldiers figured later in the defense of the Im-jin River.

At the same time events were happening further south which were far more creditable to the Korean arms and which were the forerunner of the final expulsion of the Japanese from the peninsula.

A fleet of Japanese boats, bringing as is supposed the reserve of 60,000 men, arrived off the island of Ka-dok on the coast of Kyung-sang Province. At that time Admiral Wun Kyun had charge of all matters along the coast of that province. When he saw this vast fleet of ships his heart sank and without more ado he prepared to scuttle his ships and flee by land, but fortunately there was good advice at hand, for one of his staff said, "Do not abandon all hope at once but send and ask Yi Sun-sin the Admiral of Chul-la to come and aid you." A swift messenger was sent and the missive was placed in the hands of Admiral Yi. One of his staff said "No, let him guard his own coast and we will look after ours. Why should we go and help him?" But Admiral Yi said, "Is not Kyung-sang Province as much the country of our king as Chul-la? How can we refuse to go to his aid?" So eighty boats were gotten ready in haste and sailed away to the island of Han-san where the two admirals met and joined forces. The whole fleet sailed out of harbor together and made for the island of Ok-po where the hostile fleet was moored. As soon as the enemy hove in sight Admiral Yi Sun-sin made directly for them and soon was grappling them. The Koreans had the advantage of the wind at their backs for they shot fire arrows among the boats of the Japanese and soon had twenty-six of them in flames. It is said the sea was covered with the wreckage and with struggling human forms. So the remaining ships of the enemy turned about and crowded on all sail in flight, but Admiral Yi gave chase and cut down many more and scattered the rest so that the expedition was an entire failure. This was the first of this great admiral's successes and it illustrates the fact that the Korean warrior was not a coward when well led. The Japanese armies in Korea were thus cut off from their source of supply and reinforcement and thus a tremendous blow was dealt them. This [page 520] victory may be said to have been the decisive point in the war.

It is probable that the soldiers in the Japanese array had been accustomed to short though sanguinary campaigns and had spent the intervals of leisure at home. But now this vast army was quite cut off from their home and were among strange scenes. It cannot be wondered at therefore that after a time discontent arose in spite of all successes, a discontent which, combined with other causes, finally drove them back to Japan.

Tradition says that about this time Admiral Yi had a dream in which a robed man appeared and cried, "The Japanese are coming." He arose, assembled his fleet and sailed forth as far as the town of No-ryang where he found a large fleet of the enemy. He used the same tactics as before, burning twelve of them and chasing the rest away. The main reason for his unparalleled successes on the sea was the possession of a peculiar war vessel of his own invention and construction. It was called the Kwi-sun or "Tortoise Boat," from its resemblance to that animal. There is no doubt that the tortoise furnished the model for the boat. Its greatest peculiarity was a curved deck of iron plates like the back of a tortoise, which completely sheltered the fighters and rowers beneath. In front was a hideous crested head, erect, with wide open mouth through which arrows and other missiles could be discharged. There was another opening in the rear and six on either side for the same purpose. On top of the curved deck there was a narrow walk from stem to stern and another across the middle from side to side, but every other part of the back bristled with iron pikes so that an enemy who should endeavor to board her would find himself immediately impaled upon a score of spear-heads. This deck being of iron, rendered the ship impervious to fire arrows and so the occupants could go into action with as much security as one of our modern battle ships could go into engagement with the wooden war vessels of a century ago. In addition to this, she was built for speed and could easily overtake anything afloat. This made her doubly formidable, for even flight could not avail the enemy. She usually did more execution after the flight commenced than before, for she could overtake and ram them one by one, probably better [page 521] than she could handle them when drawn up in line of battle. It is said that the ribs of this remarkable ship lie in the sand today in the village of Ko-sung on the coast of Kyungsang Province, They are believed to have been seen there by Lieut. Geo. C. Foulk, U. S. N., in 1884. The people of the town have an annual festival, when they launch a fleet of boats and sail about the harbor in honor of the great Yi Sun-sin and his "Tortoise Boat."

In the engagement last described the Japanese in their flight were so terrified by this craft, which pursued them and sank them one by one, that they stamped their feet and cried out that it was more than of human workmanship. And indeed it was almost more than the human of that century, for it anticipated by nearly three hundred years the iron-clad war ship. In this battle Admiral Yi was wounded in the shoulder but made no sign. He urged on his men to the very last and finally when they drew off, weary of slaughter, he bared his shoulder and ordered the bullet to be cut out.

Having thus brilliantly begun, and perhaps fearing lest, if he should delay, some jealous rival might induce the king to take off his head, he pushed straight on to Tang-hang Harbor where he encountered another fleet, among which was an immense three-decked ship on which sat the admiral of the fleet, clad in silk and wearing a golden head-piece. The intrepid Yi made straight for this craft with his tortoise boat and when near it called to one of his best marksmen to let fly a shaft at the man in silks. The arrow flew straight to its mark and pierced the man's throat. Seeing the fall of their chief, the whole fleet showed their rudders and made off as fast as they could go, but with the usual result. The next day saw Admiral Yi in Pyuk-hang Harbor where he lay at anchor while he sent out ships to reconnoitre and find

out the position of the enemy. If anything was seen of the foe, guns were to be fired as a signal. Ere long the signal shot was heard far out at sea. The fleet put out in two long divergent lines "like a fish-trap," as the Koreans say, and soon on the horizon twenty-six hulls appeared rising and sinking on the swell. As they neared they entered the two lines of the Korean fleet and were surrounded. As the [page 522] result of this fight every one of the Japanese boats was burned and two hundred heads were taken as trophies. This remarkable naval campaign closed with the destruction of a few remaining Japanese boats that were overtaken near Yong-deung Harbor.

The reputation of Admiral Yi Sun-sin spread over the whole south and his praises were one very lip. His followers would go anywhere with him and scarcely seemed to know what fear was. Soon the report of these splendid victories came to the ears of the king, and though Admiral Yi was not without detractors at court the king conferred upon him a lofty title.

In the fifth moon the Japanese resumed active operations in the north and east. A powerful force were sent to the province of Kang-wŭn which was straightway overrun. The governor, Kim Che-gap, hastily collected all the soldiers that could be found, together with arms and ammunition, and went to the almost impregnable fortress of Yŭng-wŭn. The natural defenses of this place were unexcelled by any in Korea. On three sides the approach was almost precipitous and a handful of men could hold an army at bay. Here the governor collected provisions in abundance and dug a well. Stones were piled on the top of the wall to be thrown down upon anyone who should attempt to scale the height. The Japanese recognised the strength of the position and tried to get the governor to surrender without a struggle. A letter was sent up the steep slope and handed over the wall. It said "You are doomed. Even if you hold out for two months you will then be taken. You must come out and surrender at once." The only answer was the headless trunk of the Japanese messenger, rolled down the precipice before the eyes of the invading army. The next day the assault began. The besiegers swarmed up the sides of the slope, so that, to use the Korean figure, the mountain -side was clothed with them. The garrison though only 5000 strong found no difficulty in driving them back. That night the Koreans, wearied by the labors of the day and deeming it impossible that the Japanese should try to attack at night up those steep slopes, failed to set a guard; and in the early morning, before light, a little band of the enemy worked its way up the face [page 523] of the precipice until they reached the base of the wall. A few stones were displaced until a small aperture was made and the little band effected an entrance. They rushed into the camp with a terrific yell cutting down the half-awakened and wholly terrified garrison. The gates were thrown open and in an hour the victory was complete. Gov. Kim Che-gap refused to do obeisance and was cut down.

And now all eyes were turned toward the Im-jin River where the king and the people fondly hoped to be able to stop the invading host. Troops had been coming continually and massing on the northern bank of the stream at the point where the main road from Seoul to P'yŭng-yang crosses it by ferry. Its great strategic importance was due to the fact that it was the only good place for a large force to cross. The troops massed here were nominally under the command of Gen. Kim Myŭng-wŭn who had so promptly deserted the defenses of the Han, upon the arrival of the Japanese. The Koreans had everything in their favor. The southern bank where the Japanese must embark is a high bluff pierced only by a narrow gully which would allow of only a few hundred approaching the immediate brink of the water at once and consequently the army would have to cross little by little. The opposite bank, on the other hand, is a long flat stretch of sand, an ideal place for drawing up a defensive force, and every boat-load of the enemy would be the mark for a thousand arrows.

The Korean forces were numerous enough, they were brave enough and their leaders were individually capable enough; but note the sequel. All the boats had been brought over to the Korean side and so, when the Japanese arrived on the southern bank and looked down the high bluff upon the assembled hosts of the Koreans and marked the difficulty of embarkation, the swiftness of the current and the utter absence of boats or craft of any kind, they found themselves for the first time completely checked. An hour's resistance was all they had ever met before, but here was evidently a serious obstacle.

For ten long days these great armies sat facing each other across the waters of the Im-jin. They were ten days of exultation for the Koreans and every day that passed [page 524] raised the courage, or rather the self-confidence, of the Koreans, who forgot that it was nature and not they who held the foe in check. They did not dream for an instant that the Japanese were about to make them the instruments of their own destruction. When the eleventh morning broke something was seen to be going on among the Japanese, a great running about and the carrying of bundles from place to place. In a short time the reason became apparent. The Japanese had given up further advance and were preparing to retreat toward Seoul. Smoke and flame showed that they were burning their camp and soon the whole force was seen to be on the move back toward the south. To imagine the revulsion of feeling in the minds of the Koreans we should have to realize the deep humiliation to which they had been subjected, the heaps of slain they had seen, the losses in property, in homes, in relatives, in friends which they had sustained at the hands of the ruthless invaders. Instead of being pursued they were to pursue. They would dog the footsteps of the retreating army, cut off the stragglers, worry the life out of the "dwarfs," as they called the Japanese, and finally give them a farewell kick as they left the port of Fusan on their ignominious homeward flight. Such must have been the common thought and purpose of the Koreans, and the thirst for revenge was simply unbearable. And here again comes to the front the fatal weakness of the Koreans. We have before remarked that the rise of the political parties lay at the bottom of the failure of the Korean arms against the Japanese. It has already been illustrated in the case of Gen. Sin Kak who was executed through jealousy on the very day of his great victory. Here again it is to become apparent. While Gen. Kim Myŭng-sŭn was nominally in charge of the defenses of the Im-jin he was far from being in full command of the troops massed there. A number of other generals were there and each held his own troops in hand and each wished to distinguish himself and so step over the heads of the rest into

the good graces of the king. This would mean preferment and wealth. There was absolutely no supreme command, there was no common plan, there was nothing but mutual jealousy and suspicion. A young general, Sin Kil-i, who knew nothing of war, was sure that the [page 525] enemy had decamped, and he wanted to cross immediately in pursuit. But this was so manifestly absurd that even the common soldiers cried out, "You had better examine carefully and see whether the enemy has actually gone." For answer the young general had a few heads struck off, which shows he was something of a disciplinarian if nothing more. Then Gen. Yu Keuk-yang expostulated with the young man, warning him that it was surely a trick to lure them across, but the young fellow drew his sword and made a lunge at the old general and charged him with cowardice. This no one could endure, so the aged general said, "Coward, am I? Well I speak only for the good of my king; but I will be the first to cross and fall into this trap, and when you see me fall you will know that my advice was sound." So calling his soldiers he ordered them into the boats and, throwing all caution to the winds and forgetting the best interests of his king for a petty vindication of his own bravery, he dashed across the river and up the heights. The young Sin Kil-i could do no less than follow, and when he had gained the heights beyond he found the words of the aged general true. A short distance away a half dozen naked Japanese were dancing on the border of a wood, but when the Koreans rushed at them a countless multitude of Japanese who had lain concealed in the wood poured out, and in an instant the Koreans were surrounded. The aged general having thus proved his claim to bravery, or rather foolhardiness, sat down and said, "Now has come the time for me to die." And die he did. It was only of himself that he thought, and it was this all-pervading selfishness, bred of party strife, that neutralised every good quality in the Korean army. It was not because they were not brave nor because luxury had sapped the vitality of the noble classes but it was because no one would work with anyone else. It was because they saw in war nothing but the chance of personal advancement. And so each one deplored the successes and rejoiced in the failures of every other.

When the old general fell, the Koreans found themselves again, as in the battle in which Gen. Sin Yip fell, between the Japanese and the river. Back they rushed only to find that some of the boats had drifted away and others, being overcrowded, had sunk. Hundreds were driven into the [page 526] water while others, preferring a soldier's death, presented their necks to the swords of the Japanese.

But even yet all was not lost. A little wisdom and care might still have left the day unwon by the Japanese. They had a few boats, to be sure, but not enough to be of any use in the face of the still large Korean force on the opposite bank. But here occurred the greatest mistake of all. The generals on the northern bank, witnessing the terrible slaughter of their confreres, and not stopping to reckon the chances still remaining of successful defense, mounted their horses and gave themselves to flight. This was not only cowardice. It was thoughtlessness, carelessness in large part, and if there had been one man in command of the whole defensive force who could witness the loss of a large fraction of his force without losing his head, the Japanese would still have been as far from the northern bank as ever. The moment the soldiers saw the flight of their generals they raised a derisive shout, "The generals are running away," and forthwith they followed the example, as they had a perfect right to do.

The Japanese leaders seeing the defenses of the river broken up by their successful strategem, immediately crossed with their entire force which Korean accounts reckon at about a quarter of a million. The Korean accounts tell us but little about the rivalry of the two Japanese leaders, Kato and Konishi, but among the Japanese it was notorious. It was impossible for them to march together for any length of time. It was this rivalry which had made them take different roads to Seoul and it was now necessary for them to part again. This jealousy was another of the potent causes of the final failure of the Japanese. Had these two men worked together they could have marched straight on to the walls of Nanking without meeting an enemy worthy of their steel. As it was they separated and scattered over the country, dissipating their power and thus frustrating the design of Hideyoshi -the conquest of China. They cast lots as to their routes and fortune favored the younger man, Konishi, who drew as his lot the straight path north where glory lay if anywhere. Kato had to be content with a dash into the province of Ham-gyŭng in the northeast. Another general, [page 527] Kuroda, led a force into the western part of Whang-hă Province. All this took place in the fifth moon.

The king was resting secure in P'yŭng-yang, trusting in the defense of the Im-jin River, when a messenger rushed in breathless, announcing that the Im-jin had been deserted and that the invaders were coming north by leaps and bounds. The town was thrown into a panic of fright and, as the Koreans truly put it, "No man had any color in his face." Gen. Yi II came hurrying in from the seat of war disguised as a coolie and wearing rough straw shoes. The king put him in command of the forces guarding the fords of the Ta-dong River which flows by the walls of P'yŭng-yang.

We must note in passing a trifling success on the part of Captain Wŭn-ho who had been in charge of the ferry across the Han at Yo-ju. He had been called away into Kang-wŭn Province but returned just in time to form an ambush at Yoju and spring out upon a company of Japanese whom he routed, securing some fifty heads. The Koreans say that from that time the Japanese avoided the Yo-ju ferry.

Chapter VIII.

A great council... the king decides to move to Ham-heung. . . .the news in China ...the king finds difficulty in leaving P'yŭng-yang ... a parley in the channel of the Ta-dong... the king leaves the citythe Koreans reveal the position of the ford. . . .the Japanese enter P'yŭng-yang. . . .the Crown Prince goes to Kang-wŭn Province ... the king pushes north... Koreans in despair... the indefatigable Yu Sung-nyong. . . .Song Ta-ŭp brings the queen to the king. . . . Kato pushes into Hani-gyŭng Province... fight at the granaries... Korean reverses . . .a Korean betrays the two Princes. . . .a traitor punished . . .brave defenders of Yŭn-an... the king goes to Eui-juconclave in the south... "General of the Red Robe"... his prowess. .he retires ...disaster at Kŏm-san. . . .a long chase. . . . Japanese defeated at Keum-nyŭng.

On the second day of the sixth moon the king called a great council to discuss the advisability of his staying longer in P'yŭng-yang or of moving further north. One said, "If someone is left to guard this city it will be well for the king [page 528] to move north," but another said, "Pyŭng-yang is a natural fortress. We have 10,000 soldiers and plenty of provisions. If the king goes a step from here it will mean the destruction of the dynasty." Another voice urged a different course; "We have now lost half the kingdom. Only this province and that of Ham-gyŭng remain to us. In the latter there are soldiers and provisions in abundance and the king had better find there a retreat." All applauded this advice excepting Yun Tu-su who said, "No, this will not do. The Japanese will surely visit that province too. Ham-heung is not nearly so easy of defense as P'yŭng-yang. If the king is to leave this place there are just three courses open to him. First, he can retire to Yung-byŭn in this province and call about him the border guard. If he cannot hold that place he can go to Eui-ju on the border and ask speedy help from China. If necessary he can go up the Yalu to Kang-gye, still on Korean soil. And if worse comes to worst he can cross into Chinese territory and find asylum at Kwan-jun-bo although it is sure that he could hold out for a few months at Kanggye before this would be necessary. I know all about Hamheung. Its walls are of great extent but they are not high and it is open to attack from every side. Besides if he retreats northward from that place he will find nothing but savage tribes. Here he must stay." But all cried out as with one voice that the king must go to Ham-heung. Gen. Yi Hang-bok insisted upon the necessity of going north to the Yalu and imploring aid from China even if it became necessary for the king to find asylum on Chinese soil. But in spite of all this advice the king on the sixth of the month sent the queen on toward Ham-heung and gave orders to Yun To-su to hold P'yŭng-yang against the Japanese. His Majesty came out and seated himself in the Ta-dong summerhouse and addressed the people saying, "I am about to start for Ham-heung but I shall leave the Crown Prince here and you must all aid him loyally." At this the people raised a great outcry. It looked as if they would all follow the king from the city. They did not want the Prince to stay, they wanted the king.

By this time the rumors of these things had gone ahead into Liao-tung. .

THE KOREA REVIEW

DECEMBER 1903.

From Fusan to Wonsan by Pack-pony.

Two American Kerosene cases, filled with tinned foods, cooking utensils and other odds and ends of travellers' necessities, slung on either side of a hardy Korean pony, bedding and blankets spread on top of these and, on top of all, your humble servant, sitting cross-legged like a Turk, or with his feet dangling in proximity to the horse's ears. In front my friend R. similarly accoutered, and behind, on foot, my cook very down in the mouth because I had not given him a mount too. Such was the cavalcade that might have been seen shaking off the dust of Fusan from its shoes early on the morning of the 18th of October 1902. Our way led along the bay parallel with the new railway embankment, then by the town at the head of the bay and thirteen miles over a fairly level road to Ku-p'o or Ku Harbor on the east bank of the Naktong River. This is the third largest river in Korea if the Yalu is left out of account, and its entire course is southerly, cutting Kyŭng-sang province into practically equal parts. We had struck it not far from its mouth, where a delta has been formed, the water of the river passing by three mouths to the sea. The railroad embankment had been finished only to this point, and five miles of track had been laid, but at the time of the present writing it has been pushed much further north. Our way led across the river, an old fashioned ferry being the means of transport. Crossing the first branch we found ourselves on a low, flat island covered partly with grain fields but mostly with reeds, which are much used for making mats and screens. The flatness of the land was relieved by [page 530] curious rocky bluffs that rose steeply from the level of the ground to a height of some seventy feet. The other two mouths of the river were crossed by ferry. They were smaller than the eastern branch. We were interested in watching the farmers plowing with two cows, *tandem*. This seems to be their usual method, though we have seen it nowhere else in Korea. The beasts used for work were invariably cows. We saw very few, if any, bullocks under the yoke. This also is something of a contrast to the vicinity of Seoul. After crossing the Nak-tong, a ride of only ten *li*, three miles, brought us to the important town of Kim-hã. We approached it from the south and found that the suburbs were more considerable than the town itself. Cholera was raging at the time and we came across a number of dead bodies lying beside the road. The stench was most offensive and we hurried on toward the city wall, which is about twelve feet high and in fairly good repair. We entered the city by a neat arched gate and made our way to the compound of the Presbyterian Mission where we were to put up. It was still comparatively early, and about dusk we took a stroll about town, in the course of which we met a crowd of people marching through the streets with an enormous straw rope, carried on the shoulders of men and boys. Hundreds of lanterns and banners were flashing and swaying in the air and a continuous shout, a cross between a song and a groan, went up from the multitude. Inquiring whether this was the usual method of spending the evening, with the Kim-haites, we were told that this demonstration was for the special purpose of driving out the cholera imps which were working such havoc in the community. It was rather pathetic to see these people exerting themselves so strongly, but so vainly, to curb the epidemic. They did not sit still and say "what will be will be," but, according to the best light they had, they went to work to fight the plague.

The following day was Sunday and in the little six *kan* thatched chapel we saw an interesting gathering of about forty people of either sex. This is an important center for missionary enterprise, and the church here is in a most promising condition, despite the fact that the fewness of the foreign workers leaves much of the work in the hands of helpers, who are, of course, as yet but partially qualified. [page 531] In the afternoon we took a walk out to the hills to the east of the town where lies a small but ancient monastery. It is situated high on a mountain side, and from it we obtained a glorious view over the broad sweep of rice-land just yellowing to the harvest, the gleaming waters of the Nak-tong and the shimmer of the sea, far to the south.

I determined that I would make the town of Taiku, the capital of Kyŭng-sang Province, in two days, although the distance was a full 210 *li*. In this I reckoned without my cook who even after a seventy *li* walk showed signs of failure. Now the Koreans are among the best walkers in the world, and make their thirty-five or forty miles a day without trouble. So his reluctance to take the road argued something beside physical disability. Nothing is worse than a grumbling servant on the road, and as I did not wish to be held back, I told him that I would cook for myself. Monday morning, then, saw me on the road at a very early hour, bent on reaching Taiku in two days. My friend R. remained in Kim-hã and I was all alone except for my two horsemen. At first our road struck northward among rough country and I climbed a succession of passes. In the valleys every possible level stretch was utilized for rice and the population was fairly heavy for such mountainous country. The contrast between the dark pine growth and the autumnal colors of the scrub oak and other deciduous trees was very beautiful. I had chosen an ideal season for travelling in Korea. I saw no tiled houses excepting in the prefectural towns and even then they were only the government buildings. I was following two lines of telegraph which ran parallel from Fusan to Seoul, one the Japanese and the other the Korean. We frequently met single Japanese cavalry-men on the road and we soon learned that a mounted Japanese guard passes each day along the whole line of the telegraph, in relays. Last year these mounted guards were much exercised over the fact that directly within their beat foreigners were held up on the road and robbed by a gang of Korean highwaymen.

Forty *li* out from Kim-hã I touched the river again at Sam-dong and crossed by boat, after which the way led due north over a level and luxurious rice plain in which a very little cotton was already beginning to show its snowy bolls. Passing [page 532] the important town of Mi-ryang a little on the east we reached Yu-ch'ün at night. We had

made 100 out of the 210 *li* and were confident of coming in on the home stretch the next day. It was six o'clock, and already growing dark as we made our way through the streets to a very neat little inn where I secured a clean room to myself, which was better hick than usual. My horsemen were made to understand that we must make an early start the next morning. Koreans may like to lie about and sleep at noon but they have the compensating virtue of being early risers. Although I went to bed at eight o'clock it seemed as if I had slept but a few minutes when I heard that warning note "Ta-in, Ta-in; it's time to get up." I mentally rebelled but struck a match and consulted my watch, which said two o'clock. This was surely overdoing it but as I had given such stringent orders I did not dare to disobey the summons. I turned out and after a breakfast to the music of the early cock-crow we took the road at four o'clock. It would still be two hours before light and I saw my horsemen looking up at the sky and, with that peculiar inhalation through the teeth that means perplexity and is as expressive as a French shrug, I heard them say, "Well, what time of day is it, anyway?" My stringent orders had gotten them up two hours ahead of time. But as there was brilliant moonlight and the road was a good one I did not admit that the joke was on myself.

At noon we reached a high pass which is ascended by a steep winding path. A full hour was consumed in crossing it. This pass is the only considerable one between Fusan and Taiku. Descending the other side we reached Sam-san-dong from which place the road to Taiku is across a level plain where the roads ought to be good but are not, because they are filled with round water-worn stones, as if the road were the bed of a former stream. It would be almost impossible for a bicycle.

Taiku lies thirty *li* east of the Nak-tong River. I had not caught a glimpse of the river since crossing it, except from the top of the pass. Unlike most large towns in Korea, Taiku has no mountain at its back and thus violates the first principle of town location in the peninsula. The wall is in fair condition. A large amount of money was squeezed from the people by the late governor for the ostensible purpose of [page 533] repairing this wall but most of the money found other avenues of usefulness (?) and very little was spent on the wall. The result was that the first rain broke down all that had been done. This governor became quite impossible and was practically driven out. On a hill to the south of the city is the Presbyterian Mission property. It was here that we found a welcome and created some surprise when we affirmed that we had made 110 *li* before three o'clock in the afternoon.

The most conspicuous object in or about the city is the new Roman Catholic Cathedral which has been erected through the untiring efforts of Father Robert. With its two handsome spires it forms a most conspicuous land-mark. Just inside the South Gate is the Presbyterian Dispensary in charge of Dr. Woodbridge Johnson, and the mission chapel, a modest tiled structure where they have a regular attendance of some forty or fifty people. From my observation it appeared to be a very live church.

In the vicinity of Taiku there are a number of graves called Koryū-chang which means "Koryū burial." They are graves in which people were buried alive. Such was the tender regard in which old folks were held in the days of Medieval Korea that if they passed their eightieth year and were in poor health they were gently reminded of the necessity of making room for their successors by being buried in a subterranean vault with some food and drink and left to starve to death. These vaults are occasionally opened, and within them are found the bones of the deceased and the dishes in which the food was placed. This pottery has a dull brown glaze and the shapes are various, such as that of bowls or ewers or cups. Spoons and other utensils are sometimes found as well.

In one of the hills near the city there is found an opening about five feet broad and six feet high. Entering, you find yourself in an underground apartment forty feet long, sixteen feet wide and about ten feet high. It is covered with a stone roof of heavy slabs, like a pointed arch, and above the whole there are three or four feet of earth. This is called an ice house and some say that ice was stored here to keep the hill cool, as it is a "fire hill" and might otherwise make trouble. Others say that it is a veritable ice-house and was used [page 534] as such in the usual way. It must have been very very many years ago, and it doubtless antedates the present dynasty.

On the south-west of the city, at a distance of something like half a mile, is a curious fort-like structure roughly circular in shape. The walls have fallen but there remain steep earthen banks whose grassy slopes are difficult to climb. This fort is entered through what appears to be a break in the wall or rampart, but investigation shows the base-stones, with the round sockets, in which gate-posts once turned. This place was the house of a once famous family who grew so powerful in the days of Koryū that they had to be dislodged. They were given as a residence the hill on which the Presbyterian Missionaries have erected their homes. The descendants of that same family still retain jealous possession of the crown of the hill although none of them live there now.

H. O. T. BURKWALL.

Note: -This fortress is the celebrated Tal-sūng (**) or "Moon Fortress" which dates from the days of Ancient Silla. The name is derived from the tradition that the wall arose in a single night, all by itself, when the moon was full. It is interesting to notice that the pure Korean word tal, "moon," is retained and is merely transliterated by the Chinese *, where we would have expected the Chinese *. The inference is that the origin of the name, or at least the first part of it, antedated the importation of Chinese words in great numbers. In the days of the Koryū dynasty this stronghold was occupied by the Sū family. It is the native place of one branch of that important name. The family attained such renown for literary attainments as well as martial skill that the government at Song-do began to get restive under it, fearing that the strength of the place might arouse too independent a spirit. It was believed that the marvelous success of the Sū family lay in the fact that this *Tal-sung* was a sort of enchanted ground, or at least specially blessed by the spirits. In order to nip in the bud any possible difficulty, the Sū family were pointedly asked to vacate the premises; but another

site was given them to build upon, namely the hill mentioned in the above account, on which the Presbyterians have since built. For many years no one dared even to set [page 535] foot inside the place, but more recently it has been used as a sort of park, yet no one would dare to build there. If you meet a man by the name of Sŭ and ask him to what Sŭ family he belongs he may say "I am a Tal-sung Sŭ" as that is the usual way of speaking of the family. He would not say that he was a Taiku Sŭ.

A little to the north of Taiku is a famous battle-field. The battle was fought at O-dong Forest and it was between Koryŭ forces and those of the free-lance, Kyŭn-whŭn. The Koryŭ kingdom had been founded for some nine years but Silla had not yet fallen. Kyŭn-whŭn was an adventurer who hung on Silla's flanks like wolves beside the deer. Silla appealed to Koryŭ for help, but it came a day too late. Kyŭn-whŭn took Kyŏng-ju and looted it, he forced the King to drink poison and divided up the palace women among his half-savage horde. Then he put on the throne a relative of the King and started home with the booty. He was met at O-dong Forest near Taiku by Koryŭ forces and, though he succeeded in staving off the evil day, the time soon came when he was hounded to his death by the determined arms of Wanggon the king of Koryŭ.

The Yŭ-ji Seung-nam says that Taiku has no wall, but this book was published in 1478, which leaves plenty of time for it to have been built since then. We find no notice of the building of the wall of Taiku, although it can doubtless be found in the separate history of each town which is preserved in the archives of the Home Department in Seoul. *Ed. K.R.*

A Leaf from Korean Astrology.
Second Paper.

We were describing last month the method of telling one's fortune by throwing five discs with the characters for Metal, Wood, Water, Fire and Earth written on them.

If the pieces with the words "metal" and "wood" alone turn up in the throw it means bad luck. It is like a meteor [page 536] in the day time and means war and trouble. The man will be injured by those whom he has helped, and his relatives will all turn against him. As metal cuts wood, this combination means constant trouble, and friends will be estranged. Kindness will be repaid by ingratitude.

If "metal" and "water" alone turn up it means the very best of luck. His virtue will be polished bright. Heaven will help him and a hundred blessings will ensue. A powerful will man help him and his salary will be raised. When metal and water join they help each other, (the Korean belief being that if gold is put in water its bulk will be increased. Perhaps this is because of the slightly magnifying quality of water, a physical property that is well known). So he will join with someone who will be of great help to him.

If "metal" and "fire" only turn up the combination is good. When metal and fire meet great prosperity will come from the west, since gold corresponds to west. Whether at home or abroad there will be many causes for happiness. When metal and fire meet it means that a good utensil will be made; even so the man will find good and profitable uses for himself.

If "metal" and "earth" alone turn up the fortune is likewise good. The man will go far away and secure a good position. Like a firefly, he will carry his own light to show his way to fortune. No plan will miscarry and every anxiety will fade away.

The combination "wood" and "water" is good because water helps wood to float, and because water revives the trees in spring. The combination "wood" and "fire" is extremely bad, for fire consumes wood. But as wood is both the parent and the victim of fire so the man will be injured by one who should be his best friend. As smoke and ashes are blown away by the wind so his money will be scattered and lost. "Wood" and "earth" together are a bad sign. Like a jewel dropped in deep water, even so he will be lost to his friends, and they to him. But if he is extremely careful he will get them back.

"Water" and "fire," strange to say, are a propitious combination. Wood appears to die in winter but the warmth and moisture of Spring again make it put forth leaves. Fire and water have nothing in common and do not interfere with [page 537] each other so the man's plans will not be interfered with.

"Water" and "earth" are bad. On land frost and snow come and the wind blows. There will be indecision and doubt.

"Fire" combines well with "earth." The sun shines and the earth rejoices. Good rank will be attained. When heat and soil meet there is production. Disaster will be averted and the mind will be at peace.

"Metal," "wood" and "water." This is the first of the triple combinations. It is propitious. All distressful signs will cease. Glad events will happen. Dark roads will be lighted. Joy will reign supreme.

"Metal," "wood" and "fire" predict a medium fortune. If he takes medicine it will help him. A law-suit will be hard to win but if he be wise and patient he will succeed. Don't be in a hurry. Be wise and strong: and all will go well.

"Metal," "wood" and "earth" form a most unwelcome combination, a clouded mind, property lost, relatives unfriendly -such is his fate. Friends far removed cannot help against the machinations of enemies. Insults will be "eaten," with no power to resent them.

"Metal," "water" and "fire." will bring good luck. The land will be at peace and festivities will abound. An opportunity will be given to prove his loyalty to his king. Gentle winds and showers will render a hundred-fold of

increase.

“Metal,” “water” and “earth” are also fortunate. The fish out of water gets back to his native element. The bird escapes from the fowler’s net. So evils will all be averted. In a dry day, showers fall. A good friend will be met after long separation. Chronic disease will be cured. The prisoner will be released.

“Metal,” “fire” and “earth.” Lucky is the man who throws this combination. The waning moon again begins to wax. So things that go wrong will be righted. Marriage will prove happy -letters long delayed will arrive.

“Wood,” “water” and “fire.” Good again. High rank awaits you. Happiness is your lot. The plaudits of the people will elate the mind. You will meet a great helper and riches will be amassed.

“Wood,” “water” and “earth.” This means trouble for you. Like a country-man coming to Seoul you will go hungry [page 538] and your mail will be delayed, causing you no end of bother. Your plans will all go wrong. Your enemies will be wise and your friends foolish.

“Wood,” “fire” and “earth.” If you see this combination you may count yourself fortunate. Three stars will help you and you will obtain heaven’s blessings. Calamities will be averted and all will go well. Do not fear to carry out all your plans. You will be as happy as the heavenly dragon looking into the face of God.

“Water,” “fire” and “earth.” Neither good nor bad. You will go to a far place and on returning find every-thing in good shape. Then you will laugh and play. You will gain friends and lose enemies.

“Metal,” “water” and “fire.” This also is a medium fortune. You will be like a man who catches a yellow carp and throws it back into the water (The carp is red but if it lives a thousand years it turns yellow and will soon be transformed into a dragon and ascend to heaven). Though trouble is upon you, you will escape it all. Out of evil will come good. The skies will clear. All because of the yellow carp.

“Metal,” “wood,” “water,” and “earth.” Bad luck again. A far road will be travelled, rocky, steep and tiresome. The heart’s hope will be extinguished. In the dark you will miss the road. All your endeavors will come to naught.

“Metal,” “wood,” “fire” and “earth” form the clearest sign of good. The general will go to a far country, conquer every enemy and return, to the beating of drums. He will show his seals of office and make the beholders glad. High rank will be his, a dukedom or marquise. Blessings as wide as the sea.

“Metal,” “water,” “fire,” “earth.” A medium fortune. Like a jewel hidden in a box or jade within a rock so his fortune while seemingly dark will turn out well.

“Wood,” “water,” “fire.” “earth.” This again is medium luck. On thin ice; beside deep water; over a high bridge. All these are dangerous, but through every danger .you will come safe; poverty will turn to wealth.

If all the five signs turn down and only blanks appear you are in the clutches of an evil fate. A dust covered mirror, [page 539] jade covered with mud, a destitute gentleman -what are any of them worth? Folly will take hold upon you and an evil imp will haunt you. All your friends will fall away and only flatterers will surround you.

The next division of the book deals with the *yut* which is a method of fortune-telling by means of four small pieces of wood, flat on one side and round on the other, as if half an inch of lead-pencil were split in two. These same pieces of wood are used in the game so commonly played by Korean coolies, who scratch a ring on the ground with cross marks and each time they throw the pieces of wood, slap the thigh. According as they throw, they move little pieces of broken pottery or shell around the ring. In divination these pieces of wood, called *yut*, are thrown in the same way, and from them a forecast is made as to the future luck of the thrower. Nothing is written on these pieces of wood, but all depends upon whether the round or the flat side turns up. The combination of round and flat sides, turned up, determines the fate of the victim. This division of the book is an index of what the different combinations mean. [*As to the derivation of this word *yut* it would seem to be from the fact that each piece of wood has a flat side and a round side “like a man.” They think a man is flat in front and round behind. And when a man falls on his back a provincial expression describes his fall as *yu-t’o* in which *t’o* means “to fall” and the *yu* means “over.” The *yu* may be from the Chinese * but the *t’o* is pure Korean and appears in such words as *t’o-jin-ta* and *t’ok-ch’in-da*. So *yut* seems to be derived from the combination *yu-t’o*. This *t’o* has the meaning of “end,” as we also say “it fell out thus or so,” meaning it *ended* so.] Of course it is harder to make the flat sides turn up than the round sides. If one out of the four pieces falls with the flat side up the combination is called *t’o* meaning “end.” If two flat sides turn up it is called *ka*, the meaning of which is not known. If three round sides turn up it is called *kul*, (also unknown); if four flat sides turn up it is called *yut*. If no flat sides turn up it is called *mo* meaning “all” as seen in the word *mo-do* and other combinations.

Three throws are necessary to tell the fortune, and we will indicate the three throws, as is done in this book, by [page 540] figures, 1 meaning that only one flat side turned up, 2 that two turned up, and so forth -except that by the figure 4 is meant either that all flat sides or all round sides turned up.

1 – 1 – 1. (meaning that in each of the three throws only one flat side turned up). He is like a rat in a granary, lean in spring and summer, and fat in autumn and winter.

1 – 1 – 2. Like a fish that finds the water. His body will be well and a son will be born to him,

1—1 – 3. Like finding a candle at night. He will have food and clothes enough. Whatever he tries will prosper.

1 – 1 – 4. Like flowers meeting the spring-time. In spring and summer everything will be pleasant and autumn and winter will pass smoothly.

1 – 2 – 1. Like a king without a realm. All kinds of troubles, poverty and shame.

1 – 2 – 2. Like a successful defense against a criminal charge. In spring and summer it will be rough going, but autumn and winter will pass smoothly.

1 – 2 – 3. Like a moth flying over a lamp. Summer and autumn will bring disease.

1 – 2 – 4. Like an ox meeting fire. He will become a mourner. He must pray to the Pleiades.

1 – 3 – 1. Like a stork that has lost its home. He will leave home. He must not go southward.

1 – 3 – 2. Like a hungry man who finds food. His body will be very strong.

1 – 3 – 3. Like a tortoise in a box. He will be punished. It will be hard to escape.

1 – 3 – 4. Like a dragon in the sea. He will have a most fortunate lot. He should light candles to Buddha.

1 – 4 – 1. Like a tree without roots. He will be grossly deceived and will suffer banishment.

1 – 4 – 2. Like finding warm clothes in the winter. He will meet a good friend and will have food and clothes enough .

1 – 4 – 3. Like a dead man, come to life. He will enjoy unexpected good fortune.

1 – 4 – 4. Like a beggar who finds a treasure. All the four seasons will pass happily.

2 – 1 – 1. Like the sun gone behind a cloud. The spring and summer will be extremely fine,

[page 541] Such are some of the combinations. There are many more, but we must not spare space for them all. The similes however are interesting and run as follows: Sunshine in the rainy season: an arrow without a head: a house without a gate: a heavily loaded horse: a stork rising to the sky: a butterfly on a flower: a cart without wheels: a boy to whom a brother is born: a sick man who secures medicine: a frog meeting a snake: a bow without an arrow: a tiger in the mountain; a rat fallen into the river: a pine tree covered with frost; a man who catches his boat: a king who gains a good official: finding a fan in hot weather: a hawk without claws: a jewel hidden in the sea: a dragon growing a horn: a bird escaping the net: rain in drought: a cat with a rat: a fish becoming a dragon; a bird without wings: a flower turning to fruit: a monk returning to the world: a house without tile: hard work without result: a horse, but no whip: a gentleman obtaining a slave: a man getting a son: getting into trouble: a dragon gaining a cloud chariot: a blind man recovering his sight: a low man becoming a gentleman: a farmer without an ox: a drunken fool: a homeless man: a deaf man recovering his hearing: a troubled man meeting good luck: a man recovering a lost slave: a traveller finding a horse: walking on thin ice: a fish that has swallowed a hook: a widower marrying again: a general victorious.

It will not be difficult to guess which of these are good and which are bad. That this is mainly Buddhistic can be seen from the fact that the combination 3 – 3 – 4, whose simile is “a monk returning to the world” is not a good one.

(To be continued).

The Ancient Kingdom of Karak.

In connection with the interesting article on travel in Southern Korea which appears elsewhere in this issue, some details of the history and traditions of the town of Kim-hã will not be out of place.

It may not be generally known that at the very southern [page 542] tip of the Korean peninsula between the mouth of the Naktong River and a point about fifty miles to the west, there existed an independent kingdom of no mean name or position. Its traditions go back to 140 B. C. and it fell into the hands of Silla in 533 A. D., so we see that it covered a lapse of some 673 years, at least in tradition. Of its fall in 533 we are historically assured, but of some of the marvelous events that marked its origin and development we cannot be so sure. The capital of this kingdom was on the site of the present town of Kim-hã a few miles to the east of the Nak-tong river and perhaps twenty miles from the sea-shore.

Tradition tells us that in 140 B. C. the Kingdom was known as Ka-ya which is transliterated by the Chinese **, but otherwise known, also as Ka-ra **. The *ra* or * is the same as the final syllable of the national names Silla, T'am-na, Im-na and many others and is, without much doubt, the root of the native Korean word Na-ra, “Kingdom,” the Chinese * being merely the transliteration of the sound without any attempt to convey the meaning. All we are told about the Kingdom at that early date is that Ha-ji (**) was its king and that he opened up communication with the Emperor of the Han Dynasty in China and received from him the title Po-guk Chang-gun Pon-guk-wang (*****). We will remember that the Kingdom of Mahan to the west had already been in existence about fifty years, and it is just possible that Ha-ji,

through intercourse with Mahan, may have had enterprise enough to attempt to put himself on a solid footing with the Chinese Emperor, but we must confess to more or less skepticism about it.

We hear nothing more about this little Kingdom until the year 42 A. D. and the information at that point does not give us cause to believe in the historical accuracy of anything at that date; for it goes on to say that in the third moon of this year when the people went down to attend the "Seabathing Festival" at the beach, they saw a very queer cloud hanging over Kwan-ji Peak and they very naturally went to investigate. They there found a golden bowl tied with a purple cord. They broke it and disclosed six golden eggs lying in the bowl. The next day the six eggs opened and as many handsome babies appeared. They grew with marvelous [page 543] rapidity and before long attained the gigantic height of nine feet, which seems to be the special number reserved for the stature of all of Korea's giants. As they came from a golden egg in a golden bowl the name Keum * became attached to the family at a later date, and this is the origin of the great Kim family that numbers its millions in Korea. The first of them became King Su-ro (***) or "The King who first appeared." He became the ruler of the land and his five brothers became the hereditary dukes of the other five divisions of the country, namely Tã Kaya now Ko-ryŭng, So Kaya now Ko-sŭng, Pyŭk-chin Kaya now Sŭng-ju, Ara Kaya now Ham-an and Ko-ryŭng Kaya now Ham-ch'ang.

This was the eighteenth year of King Yu-ri of Silla, a Kingdom which was just celebrating its first centennial. Somehow or other the Silla people called Kaya (or Kara) Ka-rak (***) though how they came to do it no one seems to know.

In 48 A.D. a marvel occurred. The watchers on the coast saw a flag appear above the waves on the southern horizon. Then a hull appeared, and they knew that someone was coming from the south to visit Karak. King Su-ro was told and he hurried to the sea just in time to hand to the shore a sort of Korean Queen of Sheba who had come all the way from the land of A-yu-t'a (***) in Sŭ-yŭk or India. As ballast for her boat she brought a sort of pagoda. As late as 1424 this pagoda stood in Kim-ha and bore the name P'a-sa (***) This character *p'a* * is that of the Chinese word *p'ara-mun* (***) which is the transliteration of the word "Brahmin," and this *p'a-sa* means "Brahmin Woman."

This Queen's name was Hŭ (*) and as soon as she landed she mounted a hill, took off her outer silk "bloomers" and presented them to the mountain spirit. Then she went to the palace and became the Queen of Karak. Since that time the harbor where she landed has been called Chup'o or Lord's Bay in honor of her coming. The place where she donated her "bloomers" is called Neung-hyŭn or Silk Pass and the place from which her flag was first seen has been called Keui-ch'ul-pyŭn or "Place where the Flag Appeared."

The Queen said of herself "I am daughter of Nam-ch'ŭnch'ŭk, 'South Heaven Bamboo' [a common name for India, [page 544] according to Williams.]" Her family name was Hŭ, *, but she was also called Whang-ok or 'Yellow Jade.' She is also known by the title Po-ju Tã-hu, ****, or "The Great Queen of Po-ju," Po-ju being another name for Kim-ha

While no one would think of classing such statements as history it is curious to find India mentioned so explicitly in connection with such an early tradition, long before Korea could have learned anything about India from China. We lean to the opinion that those ancient people of southern Korea preserved the traditions of their southern origin and that we have one of them here; and that while the details are fanciful the main fact, as to a southern origin, is true.

From the time of King Su-ro to the end of the Karak dynasty was 491 years and there were nine kings in all, named respectively Su-ro, Ku-deung, Ma-pŭm, Ku-jil-mi, Yi Sip'um, Chwa-ji, Ch'wi-hi, Chil-ji, Kam-ji and Ku-hã. The dynasty ended in 533 A. D. Its fall was on this wise: Silla had attained the zenith of her power and was rapidly assimilating all the native states of Southern Korea. Karak was perhaps the most powerful of these, but the great Silla general Yi Sa-bu had recourse to a successful stratagem. Dressed as a merchant he crossed the border and entered the capital of Karak. He was followed at intervals by bands of his own soldiers similarly disguised. At length, when about two thousand of his men had rendezvoused at the Karak capital, he gave the signal and in an hour the king and the country were in his hands.

Three *li* from Kim-hã is shown the spot where the palace of ancient Kaya stood. Three hundred paces west of the present town is the tomb of King Su-ro. A little beyond the site of the ancient palace, to the east of Kwi-ji Mountain is the site of the first queen's tomb. Three times a year. January, May and August, the people sacrifice at both the king's and the queen's tomb.

Kim-hã figures conspicuously' in the Japanese invasion of 1592. From very early times the people of this town have been celebrated as expert stone-throwers, sharing in this respect the enviable reputation of the people of P'yŭng-yang. When a band of Japanese approached Kim-hã the people are said to have offered such a stubborn resistance with brickbats [page 545] that the small force of the invaders was driven back. Kim-hã suffered all the worse for this when the Japanese arrived in force, for they proceeded to desecrate the tomb King Su-ro, sacred to all Kim-haites. The story goes that in the grave they found an enormous skull that would have well fitted the reputed nine feet of King Su-ro's stature. On each side of the royal remains was found the body of a young woman, so tradition says; and these bodies were found in an almost perfect state of preservation, but when exposed to the sun and air they rapidly resolved into their constituent elements and faded from human sight.

Connected with the King's tomb was a great field requiring a bullock a full month to plow. This plot of ground was sacred to the King's spirit and its produce was always expended in sacrifice to him. About four centuries after Karak became a dependency of Silla and the latter was waning to her fall, a man ventured to cut off a portion of this field and appropriate it to himself, but an unknown being appeared and after chiding the man for his presumption struck him dead. The King of Silla, fearing further disaster, had a portrait made of the ancient King Su-ro and placed it in a

shrine near his grave but when it was found that blood was exuding from the picture it was taken down and burned.

At another time eight robbers came and dug into the grave for treasure, but an armed man sprang forth and killed them all. A few days later nine more robbers, the remnant of the gang, came to find out what had become of their comrades, but a serpent thirty feet long came out and showed them how Laocoon and his sons fared at the siege of Troy. On the side of Myŭng-wŭl Mountain, forty *li* south-west of Kim-hǎ, is shown a hole five feet wide and bottomless, into which this avenging serpent disappeared.

Off the coast opposite Kim-hǎ is Mǎng-san Island or "Mount of Expectation," so called in honor of the fact that it was here that the flag of the approaching Queen Hŭ was first seen.

Not far from this is Myŭng-gi Island, seventeen *li* in circumference. In the days of Karak this island is said to have acted as a meteorological index. If there was to be a great flood, or famine, or typhoon, a loud sound like that of [page 546] thunder, or the beating of a drum or a bell, would come from it. And the singular thing about it was that the nearer one went to the island the smaller the sound and the farther away one was the louder the sound.

The great geographical gazetteer of Korea says that the wall of Kim-hǎ is 4680 yards long and fifteen feet high, that through it flow twenty-eight streams one of which, the Tiger Stream, is perennial. This of course means that the other twenty-seven are mere sewers.

Kim-hǎ is the site of one of the "Twenty-one Capitals" which have flourished from time to time in Korea. Its traditions are all southern, and if it is ever definitely determined that Southern Korea was settled from the south, this place will play an important part in the solution.

Odds and Ends.

A Korean Jonah

He was on his way to China on a junk, from the harbor of P'ŭng-dŭk, in company with a considerable company of merchants. All went well until they neared the vicinity of certain islands in the Yellow Sea. At this point the water became horribly agitated and a most violent storm lay upon them. At last they came to the conclusion that the spirits were angry at one of their number, so they cast lots, and the lot fell upon our friend Cho, who, so far as he remembered, had no quarrel with the spirits. They were about to throw him into the sea when one of their number, more compassionate than the rest, suggested that they try to land him on an island which they could see through the driving spray. They managed to find a sheltered nook in which they took refuge from the storm and as soon as they were able they landed Cho, together with sundry bags of grain. The moment he set foot on dry ground the storm ceased as if by magic, and the merchants went on their way rejoicing. Our friend Cho was now, perforce, turned from a [page 547] Jonah into a Robinson Crusoe. He built himself a hut in a crevice of the rocks and kept a sharp lookout for boats sailing Koreaward, but none appeared. He noticed that every four days the sea would become terribly agitated for a few hours and then suddenly stop. One day as he sat on a point of rocks, watching the distant horizon for a sail, he learned the cause of the periodical disturbances; for a gigantic sea-serpent lifted its head from the waves and came rolling toward the shore. Its coming was accompanied by a howling gale and the sea was lashed into a fury. Gaining the shore the serpent crawled into a hole in the rocks. Cho having played Jonah and Robinson Crusoe now began to play St. George for he seemed to know in some occult way that his own salvation depended on his killing the dragon. He studied the habits of the reptile and found that it never stirred out of its hole for two days and that it always slid down a certain grooved path into the sea. He bound a sharp knife to the end of a stake and planted it in the middle of the serpent's path with the keen edge pointing toward the hole. He then lay down behind a rock and watched from afar. The serpent came out and glided down its accustomed path; the knife pierced its throat. According to snake nature the reptile would not retreat but thought to gain the sea and so be safe. It therefore passed over the knife so that its entire body was slit open from end to end. Its contortions were so terrible that Cho fled in dismay and dared not return until a horrible stench apprised of the fact that the serpent was surely dead. Then he came and found that the ground all about the body was covered ankle deep with gems, with which, as every-body knows, a dragon's insides are always lined. Cho thereupon shifted the scene again from St. George to Sinbad the Sailor and filled his now empty' rice bags with priceless gems.

Not long after he saw the returning sails of his friends, who were on their way back to Korea and who stopped to pick him up. When they saw his bags and asked what they contained he gave an idiotic grin and said they were full of nice go-bang stones which he had been making during his leisure hours. They thought that solitude had driven him mad, so they took him and his heavy bags back to Korea where he became the wealthiest man in all the realm.

[page 548] A Cure for Blindness

Doctor Yi Sŭng-gak was a celebrated physician in Seoul about a century ago. One day a high official, having eaten some fish for dinner, suddenly went stone blind. A messenger was sent to summon Dr. Yi in haste, but after asking what the symptoms were and what the official had had for dinner, he laughed and said he would not go. He said the official was a blank fool. When the messenger told his master this there was an uproar in that house. The official raged and tore his hair. "What? Shall a miserable doctor defy me to my face and send me such an insulting answer? By the shades of Yi Sun-sin, I'll see to him. Go and tell him that if he does not come *instantly* I'll have him flayed alive." This grewsome summons only sent the doctor into another fit of laughter and he shouted "Get out of my house! Do you think

I'll go to the help of such a dog-progeny as that man?" When this answer reached the official he was speechless with rage; he was on the verge of apoplexy; when suddenly his sight came back to him and he was as well as ever. He forgot his anger in the joy of his recovery and when, a few hours later, the doctor came leisurely' along the official was only eager to know why he had acted so queerly.

"Well, you see," said the doctor "If I had come at that time you never would have recovered your sight. When I learned that you had eaten fish for dinner I immediately surmised that you had swallowed a fish-scale and that it had lodged in your vitals at the very point where the optic duct leads into the bowels. Thus blocked up, the orifice became useless and blindness naturally followed. In such a case the only way to dislodge the fish-scale is to become exceedingly angry. This will violently cramp and wrench the vital organs and the scale will be dislodged. This is why I laughed at and insulted you even at the risk of my life."

A Burglar's Implement

It is called *Homch'imson*, or "The Sneakthief Hand." It consists of the amputated hand of a pock-marked boy fixed on the end of a stick! Koreans say that if a burglar has one of these he can enter any house, however securely fastened. All he has to do is to insert this hand into any crack or crevice in the door or into the dog-hole and it will open the door or window [page 549] all by itself. The hand after amputation is laid out in the dew for a single night or else it will lose all its power. Then it is varnished with the black varnish used on Korean hats and dried thoroughly. A story is told of a brave woman who, as she sat one night on her *maru* or "verandah" saw one of these black hands being pushed through a crack in the door. Instead of being terrified and losing all presence of mind she rushed forward and seized it and broke it off the end of the stick to which it was fastened. Now be it known that a Hom-ch'im-son or "Sneak-thief Hand" is so rare a treasure that only one is owned by a whole gang of robbers and it is lent to one or another of the band as he may have occasion to use it. He is required to give a strict account of it and if he should lose it his life would pay the forfeit. So when this robber lost his "Sneak-thief Hand" he was in a very bad predicament. He got right down on his knees outside the gate and begged the woman to give it back to him or he would be killed. He solemnly promised never to steal again, and so she gave it back. He went to his gang and gave back the hand, took his portion of the booty that had been accumulated, divided it with the woman who had befriended him, and from that time on lived a decent life.

A Recipe for Getting Rich

A young Korean came to an old miser and asked him to divulge the secret of this wealth. and show him how to become a rich man.

The old miser replied, "Come with me and I will show you." They ascended the hill and found a tall pine tree. "Can you climb it?" Asked the miser. "Yes, I think so," and up the young man went to the very top. "Now can you go out to the end of that limb and hang with both hands?" This the young man soon did. *'Now can you leave go with one hand and hang by the other alone?" The young fellow took a good grip with one hand and let go the other. "That's enough, now come down," said the old shylock.

When the young man reached the ground he said, "Well what has that to do with my getting rich?" but the old man answered never a word. The young fellow was disgusted and went and told his father about it, but the latter cried out, "Good, good, you could not have been told plainer. To amass wealth is hard work like climbing a tall tree, and then, when [page 550] you get the money, *hang on to it for dear life* even if you nearly starve." The boy took it to heart and became a very wealthy man.

An Intelligent Plant

The long flag poles used in carrying the imperial banners in processions are obtained from the island of Ul-leung or Matsushiwa (Dagelet) of the eastern coast. These poles are very long and light but are not bamboo. They are a sort of reed, or at least belong to the same family of plants as the Korean *kal'tā*. Now wherever a boat is sent across from the mainland to secure a good pole, the messenger never has to search for one. He always finds a long and handsome one lying on the shore at the point where he lands. It is not cut by mortal hands but comes of its own accord and lies where it can be readily found. This curious belief is similar to that of the Chinese who say that when a piece of sulphur is required and a man goes to get it from the sulphur go-down he always finds just the piece he wants lying on the floor just inside the door.

Editorial Comment.

With this number we close the second year of the *Korea Review*. In some respects it has been an eminently successful year and in other respects it has been disappointing. The circulation of the magazine has steadily increased and there has been practically no withdrawal of names from our mailing list. Nearly all the comments that have been made to us regarding the magazine have been commendatory and the rest we will discuss presently. It has always been the aim of the Review to give its readers as much information about the history, customs, superstitions, traditions and social conditions of Korea as could be gotten within the 576 pages that constitute a year's issue. We always have said and still

say, that this Review is in no sense a news-paper. The circulation and the price of the magazine preclude the possibility of carrying a force of reporters sufficient for such a purpose. At the same time, in giving a monthly *resume* of [page 551] the events that have happened, there is no adequate excuse for inaccuracy; and what slips have been made we sincerely deplore. It would be much to the benefit of all the readers of the Review if its friends would see fit to send in items of news with which it is impossible for us to be otherwise acquainted.

The greatest drawback of the year has been the extreme paucity of material furnished by outside parties. The index for the year will show less than half a dozen signed articles. The reason for this is not because such articles have not been repeatedly solicited nor is it because the Review is lacking in friends; but everyone seems to be too busy to take the time to write articles of a nature not directly connected with their personal work. We have been told that the Review is criticized for this, but we would respectfully submit the question to our readers whether the trouble is not with them rather than with the management of this magazine. To anyone who says "Why do not you have more signed articles?" we reply "Will you be one to help in supplying this need?" We are willing and glad to receive such help from anyone who has anything to say about Korea: and, as we have said before, we stand ready to pay, in a modest way, for such material. We do not say this because there is any dearth of "copy." There are rich mines of it all about us as yet untouched. There are a hundred interesting subjects connected with Korea about which pen has never been but to paper. It would be well if this material could be worked up by a large number of different individuals, but if these individuals decline to do it no stigma should attach to the one or two who may be trying. It may be that there is a personal equation with which we have not reckoned. If so we hereby offer to turn over the whole plant of the Review, quill, scissors, waste basket, goat, good-will and mailing list, to any individual or group of individuals who can give proof that they could enlist the active *literary support* of a dozen residents of Korea in furnishing material for the pages of the magazine. If this challenge is not accepted we propose to keep on; for, although it involves an enormous amount of labor whose pecuniary compensation is ridiculously small, yet the fact that there is hardly a foreigner in Korea who does not patronize the magazine, [page 552] while the subscribers in other lands are twice as many more, warrants us in believing that there is a certain demand for it even under the present regime. We take it that to buy a thing and pay for it is better praise than anything else could be, and so as long as the subscription list maintains its upward tendency we shall take it as a command from the public to continue.

During the coming year we propose to introduce illustrations into the magazine itself. It will therefore be necessary for us to put out two editions, one illustrated and the other without illustration, since the price of the illustrated edition will be six yen instead of four, as at present. The edition without illustrations will be four yen a year as heretofore. Subscribers who have purchased sets of pictures during November and December will note that instead of thirty pictures, as advertised, thirty-nine were sent. These extra nine are among those that will appear in the illustrated edition. There will be thirty-six full-page illustrations during the year, besides smaller ones from time to time. We need hardly say that we recommend the illustrated edition. It will be our aim to secure pictures specially typical of Korean life. It will be necessary for all our subscribers to indicate promptly whether they wish the illustrated edition or the ordinary one. If nothing is said we shall continue to send the un-illustrated edition as heretofore. To those who are having their 1902 Review bound in book form we would suggest the insertion of the thirty photogravures that have already been published. We have a number of sets still on hand. Here, too, we need the aid of our subscribers. If they will send us interesting photographs from the out ports or any part of Korea, showing the natural beauties of the scenery, works of antiquity, customs or industries or any phase of Korean life, we will pay a good price for them and publish them in the pages of the Review for the benefit of all.

In concluding these remarks, which contain neither an apology nor a complaint, we would again insist that the true *metier* of this magazine is that of a medium for the exchange of ideas on Korea, and we again invite the public to use its pages for this purpose.

[page 553] It is with great satisfaction that we learn of the return of Dr. Chas. Irvin to his field of labor in Fusan. There is no call for us to pass upon the merits of the question involved, but we cannot refrain from restating a law of human society which should never be allowed to drop out of sight on a mission field; and that law is, that in any society or organization the attempt to secure harmony by a *process of elimination*, if carried to its logical issue, must result either in the dissolution of the organization or in the autocratic sway of the strongest will.

During the past month Seoul has witnessed another of her periodical upheavals. Opinion is much divided in regard to the merits of the man who was at the center of this latest political cyclone. No one doubts that Yi Yong-ik is a man of great sagacity and a good judge of human nature. No man without these qualities could have retained such a commanding position for such a length of time especially when a large personal following was lacking. It was done by sheer personal force. An examination of the methods which he used and the instruments he employed in managing the finances of the country would probably show the reasons for his inevitable fall. The fact that he leaves the treasury empty, the monetary system a chaos and commerce hampered at every point cannot but create the impression that a powerful personality is not the only qualification necessary for a successful financier or administrator. That he may come back to Korea is quite true but it will be only under a heavy guard and with the certainty of trouble ahead.

The past month has witnessed something of an upheaval in official circles owing to the strenuous attempt on the part of many high officials to depose Yi Yong-ik from the high eminence to which he had attained. So far as we can learn the genesis of the affair was as follows: As we might expect, the almost absolute power attained by Yi Yong-ik made him an object of hatred to a very large faction of the active officials in Seoul [page 554] and they were ready to take advantage of any slip which he might make. One day, while in conversation with Lady Om, Yi Yong-ik compared her to Yang Kwi-bi a concubine of the last Emperor of the Tang dynasty in China. He intended this as a compliment but as he has but a limited education he was not aware that he could have said nothing more insulting, since Yang Kwi-bi by her meretricious arts is believed to have brought about the destruction of the Tang Dynasty. At the time Lady Om herself was unaware that anything offensive had been said. Lady Om's nephew was present and heard the conversation but not understanding the reference to Yang Kwi-bi he went to some of his friends and asked about it. When he learned how his aunt had been insulted he held his peace for a time, but when, shortly after this, a dispute arose between Yi Yong-ik and Kwūn' Chong-sūk and the matter was to be brought before the Supreme Court, the Prime Minister YunYong-sūn and the Foreign Minister Cho Pyung-sik heard a rumor that something insulting had been said to Lady Om. They called in her nephew and he told them the facts. Therefore on the 27th of November fourteen of the highest ministers memorialized the Throne declaring that Yi Yong-ik was a traitor and must be condemned at once. His Majesty suggested a little delay but on the evening of the same day these same fourteen ministers again presented a memorial couched in still stronger terms, and followed it up with a third on the morning of the 29th. To their urgent advice was added that of Lady Om and many of the officials. A crowd of officials knelt at the palace gate to await the decision of His Majesty. The latter reluctantly complied with these demands but first ordered Yi Yong-ik to be deprived of all his honors, and ordered all his accounts to be rendered. These included the accounts of the Finance Department and of the Government Mint. After these had been examined the Emperor declared that it would be impossible to carry the sentence into effect immediately, because the accounts required to be explained and no one could do this but Yi Yong-ik. It now became evident that His Majesty desired to deal leniently with the culprit and after consultation with some of the friends of Yi Yong-ik it was determined that the latter must find asylum at the Russian Legation. On the night of the 29th an audience was arranged for the Russian Representative. Fifteen Russian soldiers were stationed outside the palace gate on the west and when the Russian representative came out he was accompanied by Yi Yong-ik who went to the Russian Legation. Another batch of verbal memorials was presented to His Majesty on Dec. 1st and he replied that he would consider the case and that meanwhile the officials should disperse. As the 2nd was the anniversary of the 4th year of the reign the officials desisted but informed His Majesty that they would press their claims at a later date. So on the 8th inst. they again presented a memorial of the same tenor. As this was unsuccessful five of the ministers of departments handed in their portfolios and resigned. They were the ministers of Finance, Law, Education, Household and Interior, and three other officials of equal rank. On the 11th they repeated the memorial and declined to enter the palace when summoned. Three of-

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officials then memorialized the Emperor to the effect that the Prime Minister had done wrong. This was listened to and Yun Yong-sūn was deprived of his official rank. But on the 14th all the ministers including Yi Yong-ik were restored to their former honors. To Yi Yong-ik was also given the post of Commissioner to purchase Annam Rice and on the 17th he left for Port Arthur on a Russian man-of-war -to purchase Annam rice.

Dr. Johnson of Taiku writes us as follows: "The Japanese are pushing the railroad between here and Fusan. They are working at a point about twenty *li* beyond Mi-ryang which is half way between Taiku and Fusan. From that point to Fusan the work is being pushed, and will be all winter, I am told. The Colonel in charge of Japanese troops here tells me that the road will be put through to Taiku within a year. I presume that means that they will be working it to this point. I am told that work will begin this winter at a point thirty *li* from here. All along the line Japanese houses of a substantial character have been built. They are apparently intended only for men at work on the road but it remains to be seen whether they will be removed when the road is finished. The church (R. C.) built here by Rev. M. Robert is finished. It is a handsome structure of red and gray brick with two tall spires -a great work for one man to have accomplished alone. We have had a pretty fair rice crop here this year. I doubt whether there will be any suffering from scarcity of food, though the price of rice is still high."

Rev. Addison Parker and wife, of Richmond, Indiana, have been spending some weeks in Taiku at the home of their daughter, Mrs. Johnson.

Mrs. Ella Scarlett Syngé writes from Bloemfontein about her work in South Africa: "My husband and I are thinking of settling in this country where there is so much to do. He is at present surveying for one of the new lines of railroad in the Transvaal. I am thinking of starting private practice in Bloemfontein but nothing is settled as yet."

A general meeting of the Korea Branch of the Royal Asiatic Society was held in Seoul on the 17th. inst. at which Rev. Geo. H. Jones, Ph. D. read a most interesting and instructive paper on Ch'oi Chi-wan the great scholar of Silla and the

man who did perhaps as much as anyone to introduce Chinese literature and civilization into Korea. He was a sort of literary Columbus for while he discovered a new literary continent he was treated as shabbily as was Columbus, in the end. He was so far ahead of his times that he was quite out of sight of them and the people failed to recognize his surpassing merits. Posterity however has made it up to him. The subject was handled very skillfully by Dr. Jones and we shall await with impatience the appearance of his paper in print.

We note with pleasure the return to Korea of Rev. A. B. Turner of the English Church Mission.

A daughter was born to Rev. and Mrs., W. D. Reynolds on the 11th inst.

[page 556] Early in the month Seoul was visited by Rev. Dr. Rankin, the Editorial Secretary of the Presbyterian Mission (South) of America. He occupied the pulpit of the Union Church on the 7th. Later he went to P'yeng-yang to investigate mission work there and while at that place was prostrated by pneumonia. He had not yet entirely recovered from the effects of a severe attack of cholera which he went through on a Yangtze steamer.

W. H. Wilkinson, Esq., formerly British Representative in Seoul, has been transferred from the Consulship at Ningpo to the Consul-Generalship of Yunnan and Kuei-chow.

A son was born to Rev. and Mrs. Cyril Ross on the 7th. of October.

Santa Claus visited Seoul as usual this year being only one day behind European time. He arrived promptly as scheduled, on Friday P. M. at 3.30 at the Seoul Union rooms, where youth and beauty were met to welcome him. As he had to come so far, several kind friends helped him out by giving liberal donations, for which, besides the thanks of the children, they have doubtless received a good mark on Santa Claus' books. In spite of his long white beard Santa Claus seemed so young and frisky that we should not be surprised if on some future trip he should bring Clausina with him. That Seoul is growing in foreign population is plain, for it was found that our old, young friend had to provide for forty-three children.

A friend kindly supplies us with an account of a striking case of honesty in a Korean of the lower class. On the 26th inst. a valuable brooch was lost at the Seoul Union Reading Room, and the coolie in charge, finding it, made haste to look up the owner. We venture to say that there are very many other Koreans who would have acted likewise but unfortunately a stricter record is kept of those who act in the opposite manner, so foreigners get the impression that peculation is the rule rather than the exception.

The Countess Francesetti di Malgra, accompanied by her daughter Donna Hilda Francesetti and Miss Alice Perodi, arrived in Seoul on the 20th inst. and left on the 23rd. They came from Shanghai on the Italian cruiser "Ivombardia." The remains of the late Count were put on board the Cruiser for transportation to Italy but the Countess and the other ladies will proceed from Shanghai on a regular line steamer.

G. Hayashi, Esq., the Japanese Minister in Seoul, left for Japan about the middle of December. It is said that he will be accompanied, on his return, by Mrs. Hayashi.

Christmas Sunday the 28th inst. was observed in a special manner by the Union Church. The address by Rev. Mr. Clark was a highly appropriate one and special music was rendered by the children, by Mrs. Morris and by a quintet. From this time on we are promised an anthem each Sunday by a mixed quartet, which we believe will add to the attractiveness of the service.

Later news from P'yŭng-yang announces the sad fact of the death of Rev. Dr. Rankin. He had gone to that station to examine the mission work, and he attended a bible class of 600 Koreans. He is reported to [page 557] have said before he left Seoul that P'yŭng-yang would be a good place to go to Heaven from, little thinking of course that his words were prophetic.

We understand that the Japanese authorities have lodged a strong protest against the return to official power of Yi Yong-ik, but that the Russian authorities have made a counter proposition urging that he is the only man capable of handling the finances of the country. If the present financial condition of the country and the monetary system in vogue are taken as the criterion of his financial ability, they are their own best commentary.

FROM THE NATIVE PAPERS.

The shrine to Gen. O Chang-gyun of China, who aided the Government in 1882, at the time of the military riot, is to be repaired with funds provided by the Korean and Chinese Governments jointly. The shrine is in Seoul, near the East Gate.

The Korean Military Band which is under the direction of Prof. Franz Eckert has been given quarters at Pagoda Park.

Reports from Kang-gye, in the far north, state that during the late cholera epidemic 1426 men, 601 women and 378 children died of that disease in that one district.

The epidemic among cattle this Autumn was most severe in Su-wŭn, Si-heung and Yong-deung-p'o, probably one third of all the cattle being swept off.

The season has been so warm that many fruit trees blossomed and the fruit set. Some half developed crab-apples were brought to the palace and exhibited. This has always been considered an omen of evil but this year the seers have been able to extract a favorable augury from the event.

On the 6th inst Prof. Martel and Adviser W. F. Sands started for Peking on Government business.

Some Koreans went to China and stole a copper Buddha from a Monastery near Peking and brought it to Korea on the 10th inst. They were arrested at the instance of the authorities and taken to Chemulpo for trial, as they are natives of that place. [It is evident that this image was one that was looted from the monastery at the time of the late disturbance, for it is inconceivable that Koreans could have taken it from the monastery itself].

A professor in the School of Mines took some of the pupils to Sŏ-san to give them some practical lessons in gold mining. On the way back they were fired at by robbers in the town of Ye-san but escaped injury. The French representative has requested the Government to take steps to put down the robbers in that district.

During the 13th and 14th of December work was suspended in six of the ministerial bureaus, the ministers having all resigned in a body because their memorial re Yi Yong-ik had not been favorably received.

The Japanese authorities acted promptly in the case of two Japanese soldiers, one of whom attacked and severely injured a Korean policeman [page 558] inside the Water Gate and the other fell upon a Korean gendarme in Chin-ko-gă and wounded him in the face and elsewhere. One of them was sentenced to six months imprisonment and the other to four months.

About Dec. 15th the Japanese Minister sent a communication to the Foreign office in regard to three separate items. (1) The excessive likin dues levied at Mi-ryang on the Nak-tong River and which is a serious impediment to Japanese trade. (2) The hesitancy about using the Dai Ichi Ginko five yen bills, which is evinced by the Koreans on account of Government opposition, and (3) The necessity of sending a Korean Minister to Tokyo promptly to fill that important post which is now in the hands of an acting minister.

The Foreign Office has consulted the Home Office about sending a delegate to the medical congress to be held in Brussels in 1903.

It had been decided to remove the Queen's Tomb on the 16th inst but owing to a number of causes it has been postponed for one year.

Kim Ka-jin, well known in foreign circles, has been made a vice-councillor.

In view of the recent disturbances Yun Yong-sŭn, the prime minister has gone to No-dol to await a decision in regard to his case. Cho Pyŭngse has gone to his home in Ka-p'ŭng and Sim Sun-t'ak will go to An-san as soon as possible. This is a form of self-banishment, because their ideas about the administration of the government are not carried out.

The river boatmen have asked permission to form an association for the protection of water-borne goods against pirates; 150 men who are good swimmers and boatmen are to be trained and armed, and several of them will accompany each boat-load of goods. Each bag of rice will be taxed six cents and each bag of barley four cents to cover this expense.

The Korean civil and military students in Japan have fallen into arrears with the Japanese government to the extent of \$18,120, and the Acting Korean Minister in Tokyo asks that the bill be settled by the Finance Department in Seoul.

The Foreign Office has instructed the Home Department to send a notice to all the prefectures saying that it is not according to treaty for foreigners to reside in the interior and that while tacit consent has been given for the residence of missionaries in the country the settlement of merchants, etc., in the interior must be stopped. In Songdo there are twenty-two Japanese houses and many Koreans have mortgaged their houses to these Japanese. The government says these foreigners' houses must be removed and that any Korean in the interior who mortgages a house to a foreigner will be severely handled.

A Japanese Consulate is to be built at Chinnampo at a reputed cost of Yen 70000.

Out of 800 former prefects who failed to give a strict account of moneys received, 300 have been arrested and are now awaiting trial at the house of detention connected with the Supreme Court. Many of these alleged offenses date back seven or eight years.

[page 559] One of the native papers states that the cholera continued at Mokpo and was causing many deaths up to the 23rd. of December, and a government physician was sent to that port to investigate.

Chinese vagabond soldiers in Ma-san, in the extreme north, have been committing such depredations that 300 tiger hunters have been enlisted and armed by the Government to hunt them down.

A custom's revenue steamer and light-house tender is to be built in Kobe by the Imperial Korean Customs for use on the Korean coast. The reputed cost is 500,000 yen .

A Korean soldier entered a wine shop near the Japanese quarter and after drinking came up behind a gendarme and drawing out the latter's sword plunged it into his own throat and died on the spot. No cause for the suicide is known.

Exchange, which stood at about 196 per cent at the end of November rose to 170 per cent early in December but again dropped and at the present reading stands at about 180 per cent.

The *Japan Gazette* quotes from the *New York Herald* that Countess Cassini has announced the engagement of Mdle. Irene Desplanques, her guest at Washington, to M. Paul Pavloff, the Russian Minister to Korea. The marriage, it is stated, will take place at the Embassy in February after which M. Pavloff will take his bride to Korea. Mdle Desplanques is the daughter of M. Gabrielle Desplanques of the Russo-Chinese Bank and was formerly a resident of Kobe.

Table of Meteorological Observations.

Seoul, Korea, November 1902.

V. Pokrovsky, M.D., Observer.

[see image files]

[page 561] KOREAN HISTORY.

MODERN KOREA.

The form which the news assumed across the border was that the king had fled north to P'yŭng-yang, but that it was only a blind, as the Japanese and Koreans had formed an agreement to invade China together and the king had made a pretense of flight so as to keep the Chinese unsuspecting until the Japanese should reach the Yalu. This report caused a great deal of anxiety in the Chinese capital and the Emperor sent Gen. In Se-dŭk, who was stationed in Liao-tung, to investigate. He immediately set out for P'yŭngyang, and on his arrival sought an audience with the king. It was granted, and the general, having learned the exact state of affairs, started post haste back toward Nanking to report to the Emperor.

On the eighth day of the sixth moon the van of the Japanese army arrived on the southern bank of the Ta-dong River opposite P'yŭng-yang, but there were no boats and no way of crossing; so they went into camp to await the arrival of the main body of the army. No Chik was ordered by the king to take the Ancestral tablets and start north. The people were enraged at this, for they thought it would mean the immediate pillage of the city by the Japanese, and consequent hardships and dangers for themselves. So the crowd armed itself with clubs and stones and as the tablets were being carried out of the gate they struck the bearers down and loudly insulted No Chik, who was in charge. Meanwhile the old people and children besieged the palace with their prayers, saying, "We are all here to protect the city, and if the king leaves it will be the same as handing us over to slaughter." In the eagerness of their importunity they even pressed into the outer court yard and were stopped only by the statement that the king was not about to leave. Yu Sŭng-nyong came out and sat before the crowd and addressing an old man said, "You say that you desire to protect the city and the king's person [page 562] and you say well, but how is it that you so far forget your duty as to come in this bold manner into the king's apartments and raise this disturbance?" The people, partly because it seemed evident the king was not about to leave, returned to their homes.

That night the Japanese caught a Korean and sent him across the river with a letter to the king, in which they said "We wish to meet Yi Tŭk-hyŭng and have a parley with him." This seemed to be a proper thing to do, so Yi

entered a small boat and was sculled out to the middle of the river where he met Konishi. Without wasting any words in mere formalities the latter said, "The cause of all this trouble is that Korea would not give a safe conduct to our envoys to Nanking, but if you will now give us an open road into China all the trouble for you will be at an end." To this Yi replied, "If you will send this army back to Japan we can confer about the matter, but we will listen to nothing so long as you are on Korean soil." Konishi continued, "We have no desire to harm you. We have wished such a conference as this before, but have not had a single opportunity until today." But the only answer the Korean made was, "Turn about and take your troops back to Japan." The Japanese general thereupon lost his temper and cried, "Our soldiers always go ahead, and they know nothing about going backwards." And so the conference was broken up, each returning to his own side of the stream.

The next day the king succeeded in getting away from the city and made his way towards Yŭng-byŭn, generals Yun Tu-su, Kim Myŭng-wŭn and Yi Wŭn-ik being left to guard the city and oppose the passage of the enemy. The Japanese camped beside the Ta-dong and waited, as they had waited beside the Im-jin, "for something to turn up." They did not have to wait as long as they did beside the Im-jin. The Korean generals, Kim Myŭng-wŭn and Yun Tu-su were not without courage and skill, and they conceived the scheme of crossing the river at night at the fords of Neung-na-do a little above the city and falling upon the enemy with a picked body of troops. It would be difficult to disprove that in the face of such odds and such a vast disparity in equipment this plan showed the highest courage not only in the generals but [page 563] in the common soldiers. The fact that the attempt failed and failed disastrously may reflect upon the judgment of the leaders but it can never impeach their bravery. The fording of the river, always a difficult and slow operation at night, consumed more time than had been anticipated and by the time the devoted men reached the Japanese outposts it was already dawn. They were now in a desperate situation. There was nothing to do but to retreat, but the retreat was itself a cause of disaster, for it revealed to the foe the position of the fords; and thus it happened that a miscalculation as to time made the Koreans the instrument of their own destruction, even as they had been at the Im-jin.

The Japanese now knew that they had everything their own way. After a hearty breakfast they shouldered their arms and made for the ford. They swarmed across in such crowds that the defenders were driven back before they had shot a dozen arrows. The two Korean generals, making a virtue of necessity, opened the Ta-dong Gate on the river side of the town and told the people to escape for their lives. The soldiers threw all their heavier arms into the pond called P'ung-wŭl-su and fled by way of the Po-dong Gate. The Japanese did not pursue, but took quiet possession of the town and settled down. Here again they made a grand mistake. Their only hope lay in pushing on at full speed into China, for even now the force that was to crush them was being collected, and every day of delay was lessening their chances of success.

The king was at Pak-ch'ŭn when the news of the fall of P'yŭng-yang reached him, and he was in feverish haste to get on to Eui-ju, saying that if worst came to worst he would cross into Chinese territory. But he added, "As I am told that by leaving Korean soil I shall abdicate my royal right I wish the Crown Prince, in care of Gen. Ch'oe Heung-wŭn, to go to Yi-ch'ŭn in Kang-wŭn Province and there gather about him an army and hold the fortress as long as he can." This order was immediately carried out and the Prince started for Kang-wŭn Province, while the king pushed on northward to Ka-san. He arrived at that place in the middle of the night. It was pitchy dark and there were no lights and the rain was falling in torrents. The royal escort had dwindled [page 564] to less than twenty men. Here the report was received that a Chinese force was to cross the Ya-lu, and so the king stopped at Ka-san waiting their approach. Yu Sŭng-nyong was hurrying from town to town trying to get together provisions for the Chinese army that was coming to Korea's aid, but as fast as he got them together the people rose in revolt and stole them all. Some days passed and still the expected army did not appear, so Yi Tŭk-hyŭng was despatched as envoy to China to solicit aid from the Emperor, and His Majesty called together his little court and said, "If necessary I shall cross the Ya-lu and find asylum on Chinese soil. If so, which of you will go with me?" For some moments there was a dead silence and then Yi Hang bok, the same who had aided the Queen in her flight from the palace, spoke up and said, "I will go with you." The truth of the matter is that when the king left P'yŭng-yang the courtiers all gave up the kingdom for lost and were ready to desert the king the moment there was a more favorable opening.

With tremendous toil Yu Sŭng-nyong succeeded in getting some provisions together and transported them all to Chŏng-ju, but when he arrived at that place he found a crowd of people assembled in front of the royal granary armed with clubs. He charged the mob and scattered it, caught eight of the leaders and beheaded them on the spot. He then went to Kwak-san and secured further supplies, and also at Kwi sŭng, and held them in readiness for the Chinese army when it should appear.

We will remember that the king had fully determined to go across into Ham-gyŭng Province, but at the last moment he had been dissuaded because of the difficulties that might arise if he were compelled to retreat further still. Being now urged to go on to Eui-ju he replied, "Yes, I must do so, but what about the queen whom I sent forward into Hamgyŭng Province?" The brave Prefect of Un-san made answer, "I will go and bring her to Your Majesty." So he set out across the country to find the queen, and all the records tell us is that he brought her faithfully to him at Pakch'ŭn. This short mention does this brave man scant justice, for even in these days a journey across the northern part of the peninsula is an arduous undertaking especially in summer. [page 565] But not only so; he was to find a queen, beset perhaps by enemies, and bring her safely across that wilderness to the king, who by that time might be far across the Chinese border, while the country behind him swarmed with a half-savage enemy. This prefect, whose name is Song Ta-ŭp, must have been a brave, energetic, tactful man whose will was as strong as his patriotism was deep.

The Japanese were now settled in P'yŭng-yang and as they were destined to remain there some time it may be

well for us to leave them there and follow the fortunes of Kato, who, as we will remember, had branched off eastward into Ham-gyŏng Province after casting lots. He pushed on rapidly across the country toward Wŭn-san, but as he was not on one of the main thoroughfares of the country he found it difficult to keep to the road; so he captured a Korean and forced him to act as guide. Arriving at the town of Kok-san in the eastern part of Whang-ŏ Province they crossed the mountains by the No-ri-hyŏn Pass and pushed on until they struck the Seoul-Wŭnsan road not far from the latter place.

Gen. Han Keuk-sŏng was in charge of the government forces in Ham-gyŏng Province. He advanced immediately to engage the Japanese, and a fierce fight took place at the government storehouses at Ha-jong. At first the Japanese had decidedly the worst of it but at last they retired to the shelter of the granaries and barricaded themselves behind bags of rice from which position they poured a destructive fire upon the Korean troops who were drawn up four deep, and who therefore suffered the more severely. Not being able to dislodge the enemy the Koreans decided to withdraw and fortify the passes both in front and behind the Japanese, supposing that in this way they would be entrapped. The Japanese learned of this and when night came they knew they must make a bold strike for liberty. So they scaled the mountains in the darkness and succeeded incompletely surrounding the defenders of one of the passes. When morning came there was a heavy fog and the Koreans were utterly unsuspecting of danger. Suddenly the surrounding party of Japanese opened fire on them and it took but a few moments to have them on the run. It came on to rain and the roads were heavy with mud.

[page 566] The Koreans who were entirely unused to such a prolonged strain, fell exhausted along the way and were butchered by the pursuing enemy. Gen. Han made his escape to Kyŏngsŏng but was there captured by the Japanese. The governor of the province, to the disgust of the people, fled and hid among the hills, but the populace arose and dragged him out and forced him to resume his duties. Gen. Yi Hon also fled northward toward Kap-san, and the people consequently seized him and took off his head. It was hard work for generals in that province, for they had the Japanese on the one hand and the people on the other. The people of the north are made of sterner stuff than those of the south and the punishment they meted out to these cravens is a good indication of their quality.

While these events were happening the two princes who had taken refuge in this province fled northward and stopped not till they reached the border town of Whe-ryŏng on the Tu-man River. As it proved, this was the worst thing they could have done, for the *ajun* or constable of that district was either in the pay of the Japanese or was so terrified by their approach that he was willing to go to any extreme to gain their favor. So he seized the two young princes and carried them to the Japanese camp. The latter received them gladly, unbound them, placed them in their midst and carried them wherever they went. They were a prize worth watching. To the traitor, Kuk Kyŏng-in, who had betrayed the two princes, they gave a position equivalent to the governorship of the province, and he was formally installed in that office. But justice soon overtook him. A loyal general, Chŏng Munbu, in the northern part of the province, arranged a plan to effect the capture of the traitor. But in some way the news got out and the pseudo-governor sent and seized Gen. Chŏng, intending to take his head off the next morning; but during the night another loyal man named Sin Se-jun, gathered a band of men, armed them as best he could and addressed them thus: "Our district has become disloyal through the treachery of this villain. If we do not hasten to make it right we will all have to suffer for it in the end. If you do not agree with me, take your swords and strike me down." They answered as one man, "We will listen to you and obey you." They [page 567] immediately sallied out, broke into the governor's house and beat him to death. The Japanese knew that it was Gen. Chŏng who had originated the plot and they searched for him everywhere, but he hid in private houses in different places and so they failed to apprehend him,

Chi Tal-wŭn of Kyŏng-sang gathered a band of men and tried to make head against the Japanese but not being a soldier he could make but little impression; so Gen. Chŏng was hunted up and put in command. There were only two hundred soldiers in all, but soon they were joined by the prefects of Chŏng-sŏng and Kyŏng-wŭn and their contingents, and the little army made its headquarters at Kyŏngsŏng.

As the Japanese were overrunning the country, many events of interest happened, many episodes that history will probably never record, scenes of cruelty and rapine that are perhaps better left undiscovered; but a few of the more important of these events are necessary to a correct understanding of the way in which the Koreans met their fate at the hands of the invaders.

When the Koreans fled from Seoul a high official by the name of Yi Chong-ŭm fled to the walled town on Yŏn-an in Whang-hŏ Province. Its prefect had fled, and when a Japanese force of 3000 men under Nagamasa approached, the people besought this Yi to take charge of the defense of the town. He consented and made proclamation, "The Japanese are all about us and we are in jeopardy of our lives. All that wish to live must now run away and the rest of us will remain and die together." To this they replied with one voice, "How can we let our leader die alone?" The next day the Japanese arrived and invested the town, but on attempting to storm it they were met by buckets of boiling water thrown down on their heads. They drew off, but renewed the attack at night. This time they were met by piles of burning straw which again drove them back. Again they came on, this time with broad planks over their heads to protect them from the novel weapons of the Koreans, but these were not proof against the huge stones which the defenders threw down upon them. The fight lasted three days and finally the Japanese withdrew after burning their dead.

[page 568] In the seventh moon the king moved northward to Eui-ju. But we must turn again to the south to witness another loyal attempt to stem the tide of invasion. In the province of Chŏl-la there were, men who longed to take up arms in defense of their homes, but all the regular troops had been drafted away northward and nothing could be done on regular lines. So Ko Kyŏng-myŏng and Kim Ch'ŏn-il of that province and Kwak Cha-u and Chŏng In-hong of Kyŏng-sang Province held a conference to devise ways and means for prosecuting a geurilla campaign. These men had all been connected with the army at some previous time and were not utterly lacking in knowledge of military affairs.

Kwak Chă-u was in the prime of life and was appointed leader. Gathering the people of the countryside to a great conclave, he addressed them thus, "The whole country is being overrun by the Japanese and soon we will become their prey. Among our young men there must be many hundreds who are able to bear arms. If we take our stand at Chong-jin on the river we shall be able to prevent the Japanese from crossing and they will thus be held in check." This brave leader then turned his whole patrimony into ready money and spent it in equipping his little army, which amounted to 5000 men.

A Japanese general attempted to enter this portion of the province but was met all along the line of the river by a determined soldiery, and was not able to affect a crossing. The Korean leader Kwak has become famous in Korean story for his valiant deeds. He is said to have worn a fiery red cloak and he was dubbed Houg-eui Tă-jang or "General of the Red Robe." His particular skill lay in rapid changes of base and he appeared now at one point and now at another with such bewildering rapidity that he earned the reputation of being able to transport himself by magic to incredible distances in a moment of time. These reports he did not contradict. The Japanese came to dread his approach and the report that he was near, or a glimpse of the flaring red robe was enough to send them scurrying off. From his central camp he sent out spies in all directions who kept him informed of every move of the enemy, and whenever the Japanese encamped the Koreans gathered on the surrounding hills at night, each carrying a framework that supported five [page 569] torches, and so the Japanese supposed they were surrounded by great numbers of Koreans, and anxiety kept them always awake. The best of the Korean soldiers were detailed to watch mountain passes and look for opportunities to cut off small bodies of the enemy's forces. Traps of various kinds were set, into which they occasionally fell, and they were so harassed and worried that at last they were compelled to withdraw entirely from the three districts of Eui-ryŭng, Sam-ga and Hyŭp-chŭn, and quiet was restored.

But this useful man's career was cut short in a manner similar to that in which Gen. Yi Kak's had been. We will remember, after the Japanese had taken Tong-nă and were sweeping northward, that Kim Su, the governor of Kyŭngsang Province, not daring to meet them, turned to the west and fled from their path. It was just about this time that the "General of the Red Robe" was having his victories over the Japanese that had pressed westward after the fall of Tong-nă. When this successful leader heard of the craven flight of Gov. Kim Su he was filled with scorn and with righteous indignation. He considered the cowardly governor to be worse than the Japanese themselves. He sent the governor a message naming seven valid reasons why he deserved execution. Kim Su replied, "As for you, you are a robber yourself." and he also sent a letter to the king charging Gen. Kwak with disloyalty. At the same time Gen. Kwak sent a letter to the king saying, "Gov. Kim ran away from his post of duty, and when I upbraided him for it he called me a robber. I have killed many of the 'rats' but as I have been called a robber I herewith lay down my arms and retire." Despatching this letter to the king, Gen. Kwak dismissed all his followers and retired to a hermitage of Pi-p'a Mountain in Kyŭng-sang Province and "lived upon pine leaves for food." So the records say. Thereafter, though offered the governorship of Ham-gyŭng or Chŭl-la province he refused to come out of his retreat. He changed his name to Mang U-dang or, "House of Lost Passions," and he thus acquired great sanctity. Here is another instance in which the king lost an able leader through mere wanton caprice. Wounded pride made the famous leader forget country, king, kindred, honor – all.

[page 570] Another attempt was made by Ko Kyŭng-myŭng, a native of Chang-heung in Chŭl-la Province. Hearing that the king had fled to P'yŭng-yang he, together with Yu P'ang-no. gathered a large force at Tam-yang. Sending letters all over the province he succeeded in getting together 6000 men, and made the central camp at Yŭn-san. The king, being informed of this, sent a gracious letter giving his sanction and urging the faithful men to do all in their power for the people and the country. Gen. Kwak Nyŭng was also sent from the north to cooperate with this army in their loyal attempts.

Hearing that the Japanese had arrived at Kŏm-san, the Korean forces advanced against them, but, for some reason not stated, when they appeared before the town their number had dwindled to eight hundred. Whether the rest had run away or whether a small detachment was deemed sufficient is not known, but at any rate a blunder had been committed, and when the Japanese saw the smallness of the attacking party they sallied out and soon scattered the Korean forces under Gen. Kwak Nyŭng. The other troops, seeing this, also took to their heels, but Gen. Ko would not run away, though urged to do so by his lieutenants. He told them to make good their escape, but that he would remain and meet his fate. So they all stood and fought it out to the bitter end and fell side by side. Gen. Ko's son, learning of his father's death burned for revenge and so he collected a band of soldiers in the south, which he named "The Band that Seeks Revenge."

A more successful attempt was made by Chŏng In-hong of Hyŭn-p'ung in Kyŭng-sang Province. He was joined by Kim Myŏn, Pak Song, Kwak Chun, Kwak II and Son In-gap. These men organized a force and drove the Japanese out of Mu-gye and burned their supplies. Hearing that the enemy had fled toward Cho-gye and knowing that a river intervened, they gave chase. The Japanese came to the river but could find no boats to cross. They spent so much time looking for a ford that when at last they found one and were starting to cross, the pursuers came up. The ford was a bad one, the bottom being composed of soft sand, something like quick-sand. Soon the horses and men were floundering [page 571] about in mid-stream, Chŏng and his men, who knew the ford, rushed in upon them, while so entangled, and cut them down by hundreds. Those that escaped fled towards Songju, but one of Chong's lieutenants took a thousand men and gave chase. Pressed beyond endurance the Japanese turned and came on to fight. One huge fellow on a magnificent charger came dashing out ahead of the rest, brandishing his sword and yelling at the top of his voice. A hideous gilt mask added to the picturesqueness of his appearance, but it did not frighten the pursuers. Their leader aimed at the horse's legs and soon he came crashing to the ground, where he was speedily despatched. The other

Japanese thereupon turned and resumed their flight. Japanese troops who were in force in Song-ju and Ko-ryŭng came out to intercept the pursuers, but Chōng and his men formed an ambush and springing suddenly upon the Japanese threw them into confusion and chased them as far as Pyŭl Pass. In this flight the Japanese threw away their baggage, weapons and all superfluous clothing. Chōng and his men chased them six miles and then turned back.

The last adventure of this nature which we shall mention is that of Kim Ch'ŭn-il a man of Na-ju in Chŭl-la Province. Hearing of the king's flight he sat down and wept, but suddenly springing up he exclaimed, "I might far better be trying to aid my sovereign than sit here bewailing his misfortune." In company with his friends Song Che-min and Yang San -do, he got together a goodly band of men whose avowed purpose was the succor of the king. Before commencing operations the leader slaughtered horses and oxen and made each man taste the blood and take an oath of allegiance to the cause in which they were embarked. Kim addressed them in these words, "Of course this means death to us all. We cannot expect to come out of it alive. We can only go forward. There must be no retreat. If any one of you desires life more than the accomplishment of the work in which we are engaged let him turn back now." They fortified Toksan in Ch'ung-ch'ŭng Province. Koreans who had sold themselves to the Japanese as spies came to this camp to gain information, but were apprehended and put to death. The Japanese camp was at Keum-nyŭng not far away. One [page 572] moonless night Kim, by a forced march came and surrounded this camp, and at a given signal his forces descended like an avalanche upon the unsuspecting enemy. Those that escaped the edge of the sword found safety in flight. In the seventh moon this force, consisting of several thousand men, crossed the Han River below Yang-wha-do intending to go and join the king, but instead of doing so they entered the island of Kangwha and fortified it. When the king heard of these deeds of Kim Ch'ŭn-il, he was highly pleased and gave him the title of "Defender against Invaders."

These incidents of Korean success against the Japanese cannot be taken as typical cases for, as a rule, the Japanese went where they wished and did what they wished, but they are inserted here rather to show that it was no craven submission on the part of the Koreans; that there were strong, brave and faithful men who were willing to cast their fortunes and lives into the scales and strike as hard blows as they knew how for their homes and for their king. It was of course a geurilla warfare and it was only small detachments of the main army of the Japanese that they could successfully withstand, but the utter pusillanimity of the Koreans, as sometimes depicted, is not a true picture of them. Their worst fault was that they were unprepared for war. This together with the strife of parties was the reason why the Japanese for a time worked their will upon the peninsula.

Chapter IX.

Attempts to secure aid from China... divided counsels in Nanking... an army sent. . . a desperate envoy, . . . Gen. Suk Sŭn's love for Korea... the Emperor gives orders for the king's entertainment . . . great Korean victory in the south. . . Japanese army of reinforcement defeated and destroyed by Admiral Yi Sun-sin... Gen. Yi honored the back of the invasion broken..., a vainglorious Chinese general. . . severely beaten. . . the monks begin a Holy War. . . a sharp answer. . . various Korean forces. . . a night adventure... Japanese reverses in the south. . . China awakens. . . a grand conference... a truce... the time expires. . . a celebrated soldier tracked down... attempt to retake Seoul . . . brave defense of ChinJu [page 573] . . . the first mortar and bomb, . . . various Korean attempts. . . Korean victory in Ham-gyŭng Province... another in the south. . . Japanese confined almost entirely to P'yŭng-yang.

The efforts that Korea put forth before she obtained aid from China make an entertaining story, and they show that China delayed it as long as possible and then complied, not so much because she wished to help Korea as because she desired to check the Japanese before they crossed the Ya-lu and began ravaging the fruitful plains of the Liao-tung peninsula. Before the Japanese ever landed in Korea the king had sent an envoy to Nanking telling the Emperor that an invasion was next to certain; and that envoy was still in Nanking. After the king's flight to the north he sent Min Mong-nyŭng and Yi Tŭk-hyŭng as special envoys to ask aid again. On the arrival of these men with their urgent request there was a great council of war in Nanking. Some of the leading generals said, "There is no need for China to help those wild people. Let them fight it out themselves." It would appear that the policy by which China disclaimed responsibility for . Korea, when such responsibility involved sacrifice, is several centuries old. Other generals said, "No, that will not do. We must send troops and at least guard our own territory from invasion." But the Chinese General-in-chief, Sŭk Sŭng, said, "We must, without fail, render Korea the assistance for which she asks. We must immediately despatch 2000 troops, and the Emperor must appropriate 2,000,000 cash for their maintenance." The upshot of it all was that Gen. Nak Sang-ji took a small body of troops and marched eastward to the banks of the Ya-lu where he went into camp without attempting to render the Koreans any assistance.

In the seventh moon the king sent another envoy to Nanking on the same errand but with the same lack of success. Then the king called to him one of his most trusted officials and appointed him envoy to Nanking and said, "The salvation of the kingdom lies in your hands. Go to Nanking and leave no efforts untried whereby the Emperor may be induced to help us." Charged with this important mission, this envoy Chōng Kon-su hastened to Nanking and, entering the enclosure of the war office, sat in the courtyard for seven [page 574] days weeping; but the officials all turned a deaf ear to his entreaties, excepting the General-in-chief Sŭk Sŭng. Indignant at the apathy of his colleagues and in spite of the fact that his duty as general-in -chief demanded his presence in Nanking, he arose and said, "If none of you gentlemen will go to the aid of Korea I will go myself." There were special and personal reasons for this man's interest in Korea. In years gone by a Korean merchant, while in Nanking, had met in an inn a beautiful slave girl and upon inquiry had discovered that she was of noble family but had sold herself into slavery to obtain money wherewith

to deliver her father from prison. The merchant was so touched by the sacrifice which she had made -for it meant the sacrifice of honor itself -that he gave all his patrimony and bought her and set her free. In after years she became the wife of this same Gen. Sŭk Sŭng, and thus it was that he was an ardent admirer of Korea and was determined to see that Korea received aid in her present extremity.

At this point the king sent a message to the prefect of Liao-tung saying, "The Japanese have come as far north as P'yŭng-yang and I fear I shall have to cross the Ya-lu and take refuge in your district." This the prefect immediately reported to the Emperor, who answered, "If the king of Korea enters your district, provide him with a fine house, give him food out of the imperial stores, each day four ounces of silver, a pig, a sheep, vermicelli and rice. Give him also an escort of a hundred men and let twenty women be detailed to wait upon him."

We have now arrived at the threshold of the Chinese counter-invasion which was destined to be one of the main causes of the Japanese retreat, but before entering upon this narrative we must turn again to the south and witness some events which did far more to effect the withdrawal of the Japanese than did the coming of the Chinese armies.

The first of these was the utter defeat of a large body of Japanese who were scouring the province of Chŭlla. Entering the town of I-ch'i they were met by such a fierce attack on the part of Whang-jin the prefect of Tong-bok that they turned back and, crossing the Ung-ch'i Mountain entered the prefecture of Chŭn-ju. Yŏ Pong-nam, the prefect of [page 575] Naju, and Whang Pŭk, a volunteer general, lay in ambush with a large body of volunteer troops, and succeeded in driving the Japanese back, but the next day the invading host came fiercely to the attack and the Koreans had to give way. The Japanese in their exultation now thought they could go back to I-ch'i and avenge themselves for their defeat there. Gen. Kwun Yŭl and the prefect of Whang-jin heard of this in time to fortify one of the mountain passes. The Japanese attacked in a desperate manner, creeping up the steep mountain sides on their hands and knees, shooting as they advanced. All day long the fight continued and the Japanese were utterly defeated. Their bodies were piled in heaps where they fell and the records say that the ground was covered with one crimson matting of leaves. This was one of the greatest land victories which the Koreans scored against the Japanese. Retreating to the valley with their dead the Japanese made two great heaps of bodies and buried them in trenches, marking the spot with rough monuments of wood. This was probably one of the bodies of troops for which the Japanese in P'yŭng-yang were waiting, before attempting the invasion of China.

But meanwhile events of far greater importance were occurring farther south, where Admiral Yi Sun-sin with his wonderful "tortoise boat" was watching for Japanese fleets.

It was in the eighth moon that his watchfulness was rewarded and he beheld on the eastern horizon a vast fleet of Japanese boats bringing a hundred thousand men to reinforce the army of invasion and enable it to push on into China.

Admiral Yi and his lieutenant Yi Ok-keui met this powerful fleet in a place called Kyŏn-nŏ-ryang among the islands off the southern coast of Chŭl-la Province. The evident intention of the Japanese was to round the southwestern corner of the peninsula and sail up the west coast to P'yŭng-yang. At first the wily admiral made as if he would betake himself to flight and the Japanese, by giving chase, threw their own line into disorder. When opposite Han-san Island, Admiral Yi suddenly turned his iron-clad about and rammed the nearest of his pursuers, and then engaged the others either singly or by the score, for his craft was impervious to their weapons. His attending fleet followed and completed the work, after he [page 576] had disabled the enemy's boats. Seventy-one of the Japanese boats were sunk that day and it is said the very sea was red. But soon a reinforcing fleet came up from An-gol Harbor near Han-san and the Admiral found that his day's work was not yet done. The attack straightway began and soon the Japanese were in the same plight in which their comrades had been put. Many, seeing how impossible it was to make headway against this iron ship, beached their boats and fled by land; so on that same day forty-eight ships more were burned. The few that escaped during the fight sped eastward toward home. So ended, we may well believe, one of the great naval battles of the world. It may truly be called the Salamis of Korea. It signed the death-warrant of the invasion. It frustrated the great motive of the invasion, the humbling of China; and thenceforth, although the war dragged through many a long year, it was carried on solely with a view to mitigating the disappointment of Hideyoshi -a disappointment that must have been as keen as his thirst for conquest was unquenchable.

When the king heard of these splendid achievements he heaped upon Admiral Yi all the honors in his gift, and even those who hated him for his successes were compelled to join in his praise. Konishi had heard that an army was coming to reinforce him and he wrote an exultant letter to the king saying, "A hundred thousand men are coming to reinforce me. Where will you flee to then?" But before this letter reached its destination there came the news of the crushing defeat in the south. The whole success of the invasion depended upon forming a junction between the army in P'yŭng-yang and this army of reinforcement, but Admiral Yi shattered the fleet, and the last hope of the invaders perished.

And now at last China bestirred herself and sent Gen. Cho Seung-hun with 5000 troops across the Ya-lu into Korea. This was a man whose vanity was as great as his ignorance of the Japanese. He loudly boasted "Now that I have come, no Japanese will be able to stand before me." Penetrating as far south as Ka-san he enquired whether the Japanese had fled from P'yŭng-yang, and being answered in the negative he exclaimed "Heaven is indeed good to keep them there for me."