

# THE KOREAN REPOSITORY.

NOVEMBER, 1897.

## RUSSIA IN THE FAR EAST.

FOR two hundred years Russia was under the yoke of the Mongols. This was from 1238 to 1462 A.D. What we see to-day is the common boundary for over three thousand miles between the Russian and the Chinese Empires, the extension of Russian domain to the Pacific, and the building of the Siberian Railway, which unites Vladivostok and St. Petersburg, the Pacific and the Baltic. More than this, we see the beginning, by Russia, of the Manchurian Railway, which runs through Chinese territory, and the original home of the Manchu dynasty, virtually controlled by Russia. Nay, more than this, a treaty has been signed which gives Russia her coveted seaport on the Pacific, which shall be free from ice, and permits her to shelter her warships under the very guns of Port Arthur, "if in future the exigencies of the case require it, and Russia should find herself suddenly involved in war." Russia has large liberty in building railways on Chinese territory, "and the entire control shall be in the hands of Russia for the space of thirty years." At the end of that time China may redeem these railroads if she be able. China in the meantime is to build some connecting lines, but "they shall follow the Russian railway regulations, in order to facilitate the commercial intercourse between the respective empires." China, moreover, leases to Russia for fifteen years the port of Kiaochou in the province of Shantung with the privilege of building docks, machine-shops, barracks, etc., which China may buy back at the end of the lease. This remarkable treaty shows that Russia has scored a notable diplomatic victory in the far East. Who can measure it?

To thoughtful observers of events two European nations are the chief and, virtually, the only competitors for supremacy in Eastern Asia, and these are England and Russia. England

has the commercial supremacy, as she controls sixty-seven per cent of the trade of China. While Russia has obtained great concessions in the north of China, England has obtained not less important ones in Southwestern China in the provinces nearest Burma, whence she can reap golden harvests. Moreover, her treaties with China are so exacting in the matter of possible impost duties that in order for China to materially increase her customs and the more speedily pay her war debt England will demand new commercial advantages even in the territory which Russia is seeking to control. Not alone along the borders of India where Russia has extended her Trans-Caspian Railway does the British Empire find proof of the tireless energy of the Muscovite, but even on the remote Pacific. If Africa seems to be a common hunting ground for the European powers where Italy, France, Belgium vie with England and Germany in the quest of new territory, it would seem that Great Britain and Russia, with her proud ally, France, are thinking to divide Asia from the *Ægean* to the Yellow Sea, Russia seeking the part nearest her borders from the Caspian to the Gulf of Pechili, and as much more as the already widely extended wings of England cannot cover. This at least seems a possible result owing to the lack of a strong central government in the Chinese Empire. Neither nation is prepared at present to claim all that she regards as her manifest destiny, but each desires to "stake her claims" and to insist on her landmarks being respected by the other.

While there are able writers, like Prof. Seeley, who hold that the legitimate and normal expansion of England thro her colonies is put in peril by her attempts at India and Africa, they acknowledge that Russia is developing her own territory and what is simply contiguous to it. The Russian Empire is in a body and includes one-sixth of the land surface of the globe. While its capital and the greater bulk of its population are in Europe, more than 6,000,000 of its 8,500,000 square miles are in Asia. Vast as is the Asiatic part of the empire and numerous as are the people who live there, the population there does not number over 20,000,000, while the population of Russia in Europe number over 100,000,000. Russia has not only conquered Northern Asia; she has *colonized* it, has given it her speech, her laws, her civilization. The Slavonians have absorbed the Turco-Tartars, the Turco-Mongolians, and the Caucasians. The Russians proper have penetrated in compact masses among the original inhabitants. Siberia was conquered by the Cossacks, who laid it at the feet of the Czar, obtaining thereby the pardon of their political offenses. While part, a small part, of Siberia

is used as a penal colony, the great body of it is open to settlement. The movement of Russia toward the Pacific is largely a movement of colonization. There is a great sameness of physical conditions within the same parallels, so that the peasant population, which is over eighty per cent of the population of Russia, following, as most colonists do, the parallels to which they are accustomed, find the same forests or prairies, the lower plateau fit for grain, together with ample pasturage and opportunities for bee-keeping such as delight the Russian heart. The mixed peoples formerly living there are readily absorbed, as they find in the Russian a common language, the very name Slav meaning the "intelligibly speaking man." Thus with a common language and a common government, and a very strong one, the Russian Empire is becoming most formidable in northern and eastern Asia.

Russia has what China lacks, an imperial army and navy. In China the warships belong to the different viceroyalties, as do the land forces. Her many petty states have the appearance of separate governments with their several navies and militia, and the mobilization of the land forces into a common national army, owing to the absence of speedy communication, has been impossible. Russia, although composed of as many nations and having as vast a territory requiring government as China, is European rather than Asiatic in her spirit and methods, and so is strong where China is weak. Nor has Russia forgotten her two centuries of servitude to the Mongolian yoke. Peter the Great took steps to render impossible such humiliation a second time by seeking to officer his army with foreigners from Germany and Austria and by bringing ship carpenters and seamen from Holland and England to create a navy. When the German and Austrian firearms and discipline were introduced among the rude soldiery of Russia, as notable an event occurred as when Japan exchanged her two-sworded Samurai for armored ships and Murata magazine guns. If Peter the Great, the first Czar to adopt European dress and the European calendar, had not built St. Petersburg, "the window by which Russia looks at Europe," his country would have continued Asiatic and been subject to conquest by some other Asiatic power, as in the thirteenth century. But Russia is now both European and Asiatic, and is astonishing the world by her enterprise in extending and developing her Asiatic possessions. A mighty wedge of Europe is securely driven into the very heart of Asia. An irresistible glacier is moving from St. Petersburg toward the Pacific! The very serfs in the imperial mines have been liberated and organized into Cossack regiments for service in Siberia, and will soon

be doing guard duty along the Russian railway in Chinese territory, and that with the consent of the Chinese government.

In her wonderful progress since the Crimean war Russia has only once shown any disposition to enlarge her dominion by the sword. When the news reached Constantinople that Prussia had required the cession of Alsace and Lorraine, the able Russian minister called on the Prussian minister and said: "I want to congratulate you and to thank you. For you it is an egregious blunder, but for Russia an untold blessing!" So it has proved. That disputed territory has kept Germany burdened with the largest standing army in proportion to her population of any country in Europe, while Russia has been able to pursue her mighty plans of internal development. Once indeed, some twenty years ago, she deemed that outraged Europe would consent to the dismemberment of the Ottoman Empire, and that Constantinople would at length fall to the lot of long-waiting Russia, which had triumphed in every great battle over the Turk. But the Berlin Congress reviewed and recast the Treaty of San Stefano, and the aggressive policy of Russia toward the Bosphorus was checked, only to make her more determined in her march toward the Pacific and more fixed in her policy of developing her territory and resources. With the accession of Alexander III., the father of the present Czar, the Russian Empire has been the scene of notable progress and reform. The liberation of the serfs, the building of the Trans-Caspian and of the Siberian railroads, the relaxation of the rigid military discipline, which had been common since the time of Peter the Great, a less exacting censorship of the press, the colonization of the Pacific Provinces won from China in a game of diplomacy, and the development of Russia's great mines and plains and oil fields, have been events which have added more to the reputation of Russia than all her achievements in battle. Following in the steps of his able father, the present Czar aspires to be "the peace-keeper of Europe." The hand of Russia is now strong enough to give the needed emphasis to her words. Russia's greatest victories are those of peace. Her diplomacy has secured for her more territory than her arms. Her greatest minds are in her foreign office and in her legations. But her armies are ever ready to enforce her treaty rights. Russia has learned how to wait. Like ancient Rome, she knows the value of great highways. Steel rails are of more value than bayonets because they can mobilize bayonets. France, the second money power in Europe, is Russia's much-esteemed ally because as a purchaser of Russian bonds she can furnish the needed steel rails. The disastrous retreat of Napoleon from Moscow is not forgotten by Russia as she makes her great roadways in Central and Northern

Asia. She will have no frontier armies far removed from their base. If the Russian bear ever needs to strike, the blow will be given at short range. But so long as the growl will suffice, the blow will not be given.

The contest between Russia and England for Asiatic territory is likely to be one of wits rather than of swords. England has a larger navy than Russia and France together and will continue to multiply her warships to guard her immense merchant marine. So long as war can be avoided it is to the interest of both countries to keep the peace. England has 50,000,000 Mohammedan subjects in India, more than are in all the Turkish Empire, while Russia has her numberless nihilists whom she does not care to give the coveted opportunities which war affords. It may be an armed peace, but it seems that no war is likely between these great powers and neither has much to fear from any other power. Friendship between Russia and England is vital to the integrity of both empires. Persia may possibly be absorbed next by Russia, but England will follow with some equally important acquisition of Asiatic territory.

What will be the effect of the conquests of Russia on Protestant missions? It is a mistake to suppose that while Russia has a State Church no other religion is tolerated. There are 8,000,000 Roman Catholics in Russia, some 3,000,000 Protestants, and about the same number, each, of Jews and Moslems, besides many thousand heathen. Russia has been intolerant toward the Jews, she admits, because the Jews have been too exacting of her peasants. But it may as well be admitted that ignorance and intolerance go together, and a nation with so large a proportion of illiterates as Russia, fully three out of every four, a nation that has no pulpit (for the Greek priest dare not preach when his words may lead to arrest and exile), a nation thus narrow, is necessarily intolerant. Russia is living religiously in the sixteenth century and not in the nineteenth; and is intolerant for self-protection. But be this said to her honor—she permits the circulation of the Bible, and in the selection of her able diplomats she does not hesitate to use a Lutheran or other Protestant if he is the best servant of the State. The expansion of Russia means that the Greek Church is to become more of a missionary Church. The notable success of Bishop Nicolai in Japan, where he has made the Greek Church to be greatly esteemed as it has been greatly successful, tells of what catholicity of spirit may be found in one who has aided so largely in the circulation of the Holy Scriptures in Japan.

The hope of Russia and of Christian effort in Russian territory is a mighty reformation in the Greek Church, a genuine

revival of the spirit of Chrysostom which shall make it a witnessing Church, shall restore it its eloquent pulpit and make it a power in all the vast Russian Empire, and a coworker with other Churches in missionary effort throughout the unevangelized parts of the world. That Russia will resent any missionary efforts that are semipolitical is to be expected. Not only China and Japan and Korea have done this, but the British Empire has ever been watchful of Jesuits and their methods. Russia has never been slow to learn of her great rival. The English language is widely spoken in Russia, and English literature is much sought after, and English methods studied and followed. Let it be hoped that with her superb opportunities in the Far East, Russia will not be slow to see how much of England's strength is due to her spirit of toleration.

The negotiations between the Church of England and the Eastern Church which are now pending, and in whose interest dignitaries of the English Church are now visiting in Russia, may have even more to do with this question of toleration than the union of the dynasties of the two empires in the person of a granddaughter of Queen Victoria who is the present Czarina of Russia.—*Bishop E. R. Hendrix, in the Review of Missions.*

## AN ANCIENT GAZETTEER OF KOREA.

**T**HE great work entitled *Yo-ji Sōng-nam* 輿地勝覽, "Wonderful Exposition of the Circle of the Realm," is a geographical, historical and general gazetteer of the Kingdom, in twenty volumes. It was begun by one No Sa-sin, better known by his pseudonym No So-jǎ, in the days of Mun-jong Tǎ-wang, the fifth king of the present dynasty, who reigned 1451—1453 A.D. It was completed about fifty years later by Sō Kō-jūng whose pseudonym was Sō Sa-ga. We are not told what the sources of their information were.

The book contains a minute description of each of the 369 prefectures of Korea, *seriatim*. A map of each province is appended. In order to convey an idea of the remarkable character of this work, I will first give a list of the various points discussed in connection with each prefecture and then give a translation of a representative prefecture showing how the subject is handled.

This work tells us in regard to each prefecture:—

(1) The boundaries of the prefecture and the distance to the contiguous prefectures; also the distance to Seoul.

(2) A historical review of the prefectural town giving the changes of name which it has undergone from the earliest days until the present time, (A.D. 1453).

(3) A historical review of the outlying towns of the prefecture.

(4) A simple list of all the names the prefecture has been known by, in chronological order.

(5) The family names that have originated in the prefectural town or that have been prominent there.

(6) The family names of the outlying villages and towns.

(7) The peculiar customs of the people, local festivals and observances, together with the story of their origin.

(8) A brief description of the topography of the prefecture, its relative size and fertility.

(9) The present and ancient name of each mountain, pass, river, estuary, harbor and lake with historical incidents connected with them.

(10) The productions of the prefecture, mineral, vegetable, animal, with the place where each product is found.

(11) The names of the fortresses and other defensive positions, their position, size, nature and other characteristics.

(12) The names and positions of important strategic points in the prefecture, whether mountain-pass, harbor or ford.

(13) The fire-signal mountains, their names, positions and direction from each other.

(14) Names and positions of the government buildings in the prefecture together with historical notices.

(15) Names of famous summer-houses and the events which made them famous.

(16) The schools of the prefecture, their position and nature.

(17) The government horse relay stations, their names, positions, distance from prefectural town together with historical anecdotes.

(18) The bridges of the prefecture, their names, positions and historical associations.

(19) The monasteries of the prefecture, their names, positions, size, date of founding and historical anecdotes.

(20) Shrines to local spirits, their names and positions together with the name of the spirit and the origin of his worship.

(21) Royal graves, if any, their names, positions, occupants and historical notices.

(22) Ancient monuments, inscriptions, remains, &c., &c.

(23) Names of celebrated prefects noted for their virtues, and historical notice.

(24) Names of celebrated citizens and the causes of their celebrity; also of people noted for filial piety or unusual chastity.

(25) Interesting localities, either because of natural beauty or historical associations. Names, positions and historical notices.

It will be seen from the above table of contents that while the book in question does not give the population, manufactures, wealth nor several other particulars that a first class gazetteer would be supposed to contain it is quite probable that it surpassed any book of its kind in Europe at the time when it was made, nearly half a century before Columbus crossed the Atlantic.

In order to see how the plan is carried out let us take the town of Kyōng-ju in Chūl-la province as a sample and see what this work has to tell us about it. We must not fall into the error of thinking that something is said about each of these twenty-five points in connection with each prefecture, for some of them are lacking in some of the characteristics referred to. It is for this reason that I select Kyōng-ju for while it is not an average prefecture it is a typical one. We must also remember that there have been changes since the book was written.

Kyōng-ju is a celebrated place, the ancient capital of the



kingdom of Sil-la. For this reason it is more minutely described than some other places.

### *Boundaries.*

Kyōng-ju prefecture is bounded on the east by Ul-san, sixty-one *li* distant and by Chang-geui, eighty-three *li*; on the south by Eun-yang, sixty-two *li*; on the west by Ch'ūng-do, seventy-six *li* and Yōng-ch'ūn, fifty-three *li*; on the north by Yon-il, thirty-six *li*. The distance from Seoul is 783 *li*.

### *Historical Review.*

From the first this was the capital of the kingdom of Sil-la. In the O-bong year of the Han dynasty, Pak Hyok-ko-sé founded his capital here. The name at first was So-ya-bol. According to other writers it was Sa-ra and according to others Sa-ro. In the days of King Sok T'al-hā a hen was found in Si-rim forest and because of events connected therewith the name was changed to Kyé-rim. In the days of King Ki-rim the name Sil-la was introduced. In the 10th year of the reign of Wang-gōn, the founder of Koryo, the last king of Sil-la surrendered to him and the name Sil-la disappeared, the name Kyōng-ju being given to the town. Later it was raised to the position of a great military station; then it was lowered again to a mere prefecture; then later it was lowered to the position of a lesser prefecture; then during the reign of King Hyōn-jong it was elevated to the honor of being the "Eastern Capital." This was because a book came into the king's hand called the "*Samhan Whé-t'o-geui*, "The union of the three Hans," in which it said "It will be well if Koryo makes three capitals." In the time of King Sin-jong an insurrection took place here but was speedily put down. Then the idea got abroad that Sil-la was again to arise and assume her ancient splendor and the people of Kyōng-ju invited other districts to join in a revolt. This proved abortive and the place was again lowered to the position of a simple prefecture and all her tributary districts were taken away. King Ko-jong again made it a military center and King Chung-yūl changed its name to Kyé-rim. The founder of the present dynasty changed its name back to Kyōng-ju.

### *The Outlying Towns.*

An-gang, north thirty *li*, first called Pi-wha; Keni-gyé, north fifty *li*, in Sil-la days called Mo-hyé also Wha-gyé, joined to Kyōng-ju by King Hyōn-jong of Koryo; Cha-in, west sixty-three *li*, called No-sa-wha in Sil-la days, also called Ki-wha, joined to Kyōng-ju by King Hyōn-jong in Koryo times; Sin-

gwang, north fifty *li*, called Tong-in-eun in Sil-la days also called Sin-eul. Sil-la king Kyōng-dok first called it Sin-gwang, King Hyōn-jong of Koryo first joined it to Kyōng-ju. Ku-sa Pu-gol, west sixty *li*, called in Sil-la times Ma-jil-lyang, also called Yo-ryang. Lost its name as prefecture and became a simple village under King Kyōng-dok of Sil-la. Chuk-jang Pu-gok, north sixty *li*, called in Sil-la times Chang-jin. In Koryo times made a simple village. Puk-an-gol Pu-gol, west fifty *li*.

*Names in Chronological order.*

Chin-han, So-ya-bol, Sa-ro, Sil-la, Nang-nang, Kyé-rim, Wol-sūng, Tong-gyūng, Keum-o, Mun-ch'ūn.

*Family Names.*

In Kyōng-ju proper the greatest names were Pak, Sok and Kim (pronounced properly Keum then). King Yu-ri of Sil-la gave the family names of Yi, Ch'óe, Chōng, Son, Pǎ, Sol.

In An-gang the common family names were An, No, Kim, Whang, Yom, So, Pyūn and Yun. These originated partly in China.

In Keui-gyé the names were Yu, Yang, Mǎng, Yun and Kim.

In Cha-in the names were Pak, Han, Chōng, Chu, Im, Pyūn.

In Sin-gwang the names So, Chin, Yun, Sin were most common.

In Ku-sa were the Chōng, Sok, Cho and Chūn families.

In Chuk-jang we find the names Kal, Yi, Kim, Song.

In Sūng-pop-i the names Kim and Ch'óe.

In Pi-an-gok the names Yi, Song and Kal.

*Customs.*

It was sometimes call "King's Son's Kingdom" because a certain emperor of the Tang dynasty upon hearing the words of a Sil-la envoy was so pleased that he exclaimed "Indeed that is a king's son's country."

The people were fond of white clothes; the women braided the hair and knotted it in front tying it with colored silk. They wore beads about the head. At weddings they drank wine and ate rice. On meeting New-year's day they bowed to each other. Polite salutation was to kneel and place the hands on the floor. They sacrificed to crows because the crow gave a Sil-la king warning of the unfaithfulness of his queen.

The Flax Spinning Festival was engaged in by daughters of the nobles who met at the house of the princess in the days

of King Yu-ri and wagered as to who could spin the most flax. Those who failed had to "treat" the others.

The "Wind Month Master" and the "Flower Bridegroom." In the days of King Pok-heung of Sil-la a company of beautiful young lads was selected and put under the instruction of competent teachers. These boys were called "Masters of the Wind Month." In order to discover good men for official positions the king put two beautiful boys in the midst of a crowd of men and then watched how the men treated them. According as men talked to them in a proper or improper way, the selection was made. These boys were called the "Flower Bridegrooms."

The sword dance. A Sil-la boy learned the sword dance and went to Pāk-jé, where, while dancing before the court, he stabbed the king. He became the patron saint of the sword dance.

They held a bathing festival on the 15th of the sixth moon, when they bathed, feasted and had a raffle.

Goods were carried on the back or carts; the people were kind and gentle; the land was fertile and the climate salubrious.

#### *Topography.*

The prefecture is large and mountainous. It is an important strategic position. The mountains and rivers are wonderfully combined.

#### *Celebrated Mountains, Rivers, &c.*

Mang mountain east nine li, called the "Master Mountain" because it lay to the back of the capital. T'c-ham mountain east thirty li, called "East Peak" in Sil-la times; and there sacrifices were made. Keum-gang mountain north seven li, called "North Peak" in Sil-la times. Pi-wol-tong mountain west sixty-seven li. Myung-whal mountain east eleven li. Sun-do mountain west seven li, in Sil-la times called "West Peak" or also variously called So-sul, So-hyung or So-yön. Ham-wol mountain east forty-five li, in Sil-la times called "South Peak." Keum-o mountain also called "Nam-san." Hyung mountain in A-gang east twenty-one li, called Puk-hyung mountain in Sil-la times and there sacrifices were made. Ul-ga mountain west twenty-three li. Po-gan mountain south twenty li. Muk-chang mountain south thirty li. Chi-wha-gok mountain west forty li. Tan-sok mountain west twenty-three li, called also Wol-sang Mountain. A celebrated Sil-la general, Kim Yu Sin, desired to attack Kokuryo and Pak-je and so took a sword and ascended this mountain. Entering a cave he began to whet his sword on a stone. When he emerged he struck a great boulder with the sword and split it;

then he smote the fragments and split them in turn. The fragments are still shown and it is for this cause that the mountain is called Tan-sok Mountain or "Split Stone Mountain." Cha-ok Mountain twenty-one li, west of An-gang. Tal-sung Mountain thirteen li south of An-gang. Pi-hak Mountain five li west of San-gwang-hyön-yok-bak Mountain, south-thirty-five li. Here the same Sil-la general came and prayed that he might be given greater skill in military matters. Pak-ka-ri Mountains twenty li east of Cha-in-hyön. Chom Mountain sixteen li north of same. Sa-ra Pass north thirty li. Kou-da Pass east thirty-six li. Yo-geun Valley west forty-one li. A Pak-jé general, Ka-so, laid an ambush here but King Sön-dok of Sil-la knew of it by intuition and sent and killed them all. Song Pass north fifty-eight li. P'al-jo Pass east fifty-three li. Ma-buk Mountain twenty-six li north of Sin-gwang. Si Pass, east fifty-four li. Ch'u Pass east twenty-five li. Chi-sul Pass south thirty-six li. This was where the wife of the Sil-la envoy to Japan, Pak Ché Sang, starved herself to death in sight of the distant Tsushima Islands where her husband had met his death at the hands of the Japanese.

The sea is fifty-four li east. P'al-jo Harbor, east fifty-three li. Here are fisheries. Hyung-san Harbor, twenty-four li east of An-gang. Here also are fisheries. Tong-ch'un River, east five li; also called Puk-c'hun and Yon-chun. Its water comes from Ch'u Pass. So River west four li. It has three sources. Yol-bak Mountain, Muk-chang Mountain and Ch'i-wha-gok Mountain. The three joining flow to Hyung-san Harbor. On-ji Lake, twenty-four li east of An-gang. In it is a dragon's house. In times of drought they prayed here and rain came. Ku-ryun River north twenty li. Here are fisheries. Sa-deung-i Brook east twenty-four li, also called Whang River, rises in T'o-ham Mountain and flows west. Mo-go Brook south five li, (here follows a long eulogy on the beauties of this stream). T'o-san Lake east forty li. Ko-wi Mountain south twenty-five li.

#### *Products.*

Alum, found at Sa-ra Pass. Iron, found at P'al-jo Harbor. Sulphur, found at Pi-wol-tong Mountain. The ear-shell, fish, clams, sea-perch, cuttle-fish, bream, ling and other fish. Seaweed, mushrooms, pine-nuts, honey, lacquer, white snake (for medicine), various other medicines, including dog-wood. Mulberry (from the bark of which paper is made).

#### *Fortresses.*

The wall of Kyöng-ju proper is of stone, 4,075 yards long, twelve yards high (one yard being nineteen inches, Eng.) Within

it were thirty wells. Pu-san Fortress, thirty-two li to the west, was of stone, 3,600 yards around and seven yards high, now badly, broken down. Within are four streams, a pond, nine springs and a store-house.

#### *Outlying Fortresses.*

Kam-p'o (harbor) east seventy-two li, a naval station of second grade. In the time of the Ming dynasty this was walled, 736 yards around, thirteen yards high, with four wells.

#### *Fire-signal Mountains.*

Hyung-san Light visible from Yon-il on the east and Yōng-ch'un on the west. Ha-so-ji Light, east sixty-three li, visible from Ul-san on the south and Kyōng-ju on the north. Tok-san Light, east fifty-four li, visible from Ha-so-ji on the south and Chang-geui on the north. Also Ta-ch'am, Tong-ak, Ko-wi-san, Na-p'o, Chu-sa-san and So-san Lights.

#### *Government Buildings.*

Chip-kyōng Palace to the north of the prefectural town. A picture of the founder of this dynasty is preserved there. The government guest house in the town.

#### *Summer-Houses.*

Pin-hyun, Eui-p'ung, South, East, Keum-jang, Ham-byak and Yi-gyōn summer-houses. The Japanese harrassed the Koreans so badly in the days of King Nuni-mu of Sil-la that he said "After I die I will become a dragon and will guard the shore of Sil-la." So they buried him by the sea side, and his son and successor on one of his frequent visits to the place beheld a dragon lift its head from the sea. Ten steps lead down to a boulder that has four "horns" called the "Great King Rock."

#### *Schools.*

Hyang-kyo, a shrine to Confucius, south three li. So-hak-dang, east two li; the best scholars of the district gather there and teach the people.

#### *Horse Relay Stations.*

Ku-o Station, east forty-eight li; Cho Station, east twenty-five li; No-gok Station, south twenty-six li; A-wha Station, west forty-five li. Also Sa-ri, Eui-gok, Kyōng, Im-bo, In-bi, Yuk,

Mo-ryang, Po-i, Tong-wön, Yong-du, Chang-nyung and Hyé-ri stations. (The position of each being given).

### *Bridges.*

"Great Bridge" across the Mun River. Kul-yuu-chi'un Bridge north twenty li. Sin-wun Bridge west ten li. Also the celebrated *Hyo-bul-hyo Bridge*, so called because a certain woman with seven sons led a dissolute life and at night waded the stream to carry on her amours. Her sons took council and built her a bridge. This shamed her into rectifying her course, but the bridge was called "Dutiful Undutiful" because her sons, tho dutiful to her, were undutiful to the memory of their dead father.

### *Monasteries.*

Yung-myo Monastery, west five li, built 632 A.D. on the spot where a pond had once been, but had been emptied in a single night by spirits called *Tu-du-ri*.

Pun-whang Monastery, east five li, built in the time of King Sōng-dok of Sil-la. Here was set up a monument of "Black gold-stone." Pul-guk Monastery on T'o-ham Mountain with two handsome stone bridges before it. Chi-rim Monastery at Hum-wol Mountain. Ka-mun Monastery, east fifty li. Beneath it was a rock with a hole from which a dragon periodically emerged. Ch'un-ju Monastery, northwest of Wol Fortress. From this monastery came the notorious priest who debauched the Queen of Sil-la and was shot by the King as he hid behind the zither.

Sok-chang Monastery, north ten li. A priest, Yang-ji, had a brass club which he could send flying thro the air and when it came near a house it would emit a rattling sound. The innate of the house would come out and deposit money in a receptacle attached to it and then it would return of itself. Also there were Pop-kwang, Ch'un-yong, Mu-jang and Yong-jang Monasteries.

### *Altars and Shrines.*

Sa-jik Altar, to the district spirits. Shrines to the great kings Pak Hyok-ko-sé and Sok-t'al-ha. The Yo Altar, to the spirits of disease. Also the Sōng-mo or "Holy Mother" shrine. It was in honor of the mother of Hyok-ko-sé, tho others affirm that he was born from an egg, maternity unknown

### *Graves.*

The grave or graves of Pak Hyok-ko-sé are in five places. When he died he ascended to heaven but his body fell again in five pieces. When people tried to put them together they turned

into serpents. So they were buried in five different places. Also the graves of twelve other of the kings of Sil-la.

*Ancient Mounments, Inscriptions and Remains.*

Under this heading we are told about (a) The origin of the six original districts of Sil-la, (b) The origin of Pak Hyok-ko-sŏ from the egg, (c) The origin of his queen from Yon-yong (spring), (d) The localities where dragons have appeared, (e) The origin of the term Kyé-rim, (f) The building of the first fortresses. There are also anecdotes about famous summer-houses, harbors, ponds, mountains, precipices, valleys, passes, musical instruments, bridges, bells, monasteries, forests and stockades.

*Noted Prefects.*

Wi-yong became the first prefect after the fall of Sil-la. Ch'oa-jung was greatly beloved by the people of Kyōng-ju. He made his home at Song-do the capital. At one time when the people of Kyōng-ju revolted he was sent to restore peace. As soon as the people saw him they quieted down. Besides these there are thirty-four other names mentioned together with the reasons why they are specially celebrated.

*Celebrated Citizens.*

On Gun Ha, who, when Kokuryo soldiers came to kill the King of Sil-la, put on the royal robes and personated the king and so was killed in his stead.

Sol Som Du, who went to China and took part in the invasion of Kokuryo.

Köm Gun, who, in time of drought, when people were even selling their children to obtain the necessities of life, refused to take his share of government grain which was being stolen by the officials. They therefore feared that he would denounce them and at a dinner they poisoned him.

Yi Sa Bu, who made the wooden lions which were placed in the bows of the Sil-la boats when the island of Dagelet (U-leung-do) was attacked. The natives believing them to be real surrendered without striking a blow.

Sok U Ro, who insulted a Japanese envoy, thus bringing on a war. The invading army were pacified when he gave himself up and they had burned him alive, but his widow, the following year managed to poison the envoy who had come a second time. From this dates the hereditary feud between Japan and Korea.

Ch'oe Ch'i Wun, the great traveler and scholar who was so far in advance of his times that the other officials were jealous and he was obliged to become a hermit.

Sul Chong, who invented the Yi-t'u, the first system ever invented for a diacritical pointing of the Chinese text so as to indicate the inflectional endings.

Kim Hu Jik from whose grave came a sound of weepings which induced a king of Sil-la to reform.

Pak Kyul or "Hundred Patch" the indigenous but musical gentleman who invented the celebrated song about rice-shelling.

Pak Ché Sang, who went to Japan and secured the escape of the King's brother and when put to the torture averred that he would rather be a Sil-la dog than a Japanese official.

Besides these a score or more whose names have been handed down because of brave deeds or filial piety.

*Things worth seeing.*

Dog's head Peak, so called because of the striking resemblance.

"Hen Forest" where the hen was found beneath the golden casket that hung on a branch of a tree, from which circumstance the name of the kingdom was changed to Kyé-rim.

The golden bowls that are turned up by the farmer's plow and which come from the graves of long forgotten kings.

"Turtle Mountain," famous for its beauty.

P'o-sok summer-house where the robber chieftain, Kyun-whon surprised the King of expiring Sil-la as he feasted with his courtezans.

"Mosquito Brook," where Sil-la kings delighted to build summer-houses.

The jade flute that can be blown nowhere else than in Kyōng-ju.

"Half-Moon Fortress," the grave of General Kim U Sin; the local songs; the sword dances.

Such is a very incomplete and condensed account of the description of the single prefecture of Kyōng-ju. If it were done in a thorough manner it would fill a small volume. Enough, however, is here given to show the great value of the work as a thesaurus of history, legend and folk-lore in general. As it was written over 300 years ago, some of the statements would not hold good for to-day.

The book as a whole, dealing as it does with every part of the country, is a genuine guide-book to Korea. With it in hand one could not well miss any spot of interest except such as have become interesting thro events which have happened since its publication three centuries ago.

HOMER B. HULBERT.



A WEEK IN THE COUNTRY BETWEEN  
SEOUL AND SONGDO.

ONE Friday morning in the early part of May a man came into my office at Seoul and said that he lived in Taiwon, a town some eight miles to the northwest of Koyang, at which place we have been working since last December. He had heard of our work at Koyang and had learned something of Christianity from books purchased of colporteurs. He was desirous of learning more, and believed that should a foreign missionary visit Taiwon it might be possible to start a fruitful work there. I said to him: "You are just the kind of man that I am on the lookout for. I will leave Seoul next Monday afternoon and you may expect me in Taiwon at nine o'clock, Tuesday morning." After some further conversation he purchased several books and went about his business.

As we have to take all our bedding and food with us, a week's trip, such as we contemplated, requires a considerable amount of preparation; but by Monday noon all was ready. When our baggage, consisting of two traveling cots and bedding to match, a week's food for two men, pots and pans for cooking it, to say nothing of clothing, umbrellas, sun-hats, etc., had been piled on our little Korean pack-pony, he presented a spectacle which, if led thro the streets of an American city, would draw as great a crowd as the band-wagon of a circus, with the elephants and all the other animals. His cute little nose and tail could be seen protruding from opposite ends of the pile, and a close observer would have noticed the four diminutive legs below, which supported the entire mass. Notwithstanding his ridiculous appearance, he gave us splendid service, and the merry jingle of the bells tied to his bit, as he trotted along behind us, was a constant assurance that he was doing his best to make our trip a success.

Our first stopping place was Koyang, fourteen miles from Seoul. Immediately on our arrival we went to our chapel, and that night was passed pleasantly in a clean, sweet room

which our Koyang members have set apart for the use of the missionary during his visits to them. After supper, about fifteen persons, hearing that we were in town, came up to the chapel, and we had an interesting service of prayer and praise together.

The next morning we were early on the road, and I have rarely enjoyed a walk more than I did the one from Koyang to Taiwon. Our road was a mere footpath, but it led thro scenes of surpassing beauty. Over hill and dale we took our way, by banks beautiful with waving fern, fragrant with the modest lily-of-the-valley, and glorious with the purple iris, which was abundant and in full bloom.

Streams of crystal water ran beside or dashed across our way and, as if to fill our hearts to overflowing with the enjoyment of time and place, the air was tremulous with music. The skylarks are numerous in Korea, and they seemed to be all out this bright May morning, and bent on leaving no note out of their song of praise. It was charming to watch the little fellows soaring almost perpendicularly into the sky, singing as they went as if every motion of their wings forced music from them until at last, with a rapturous burst of song, they dropped like a stone to the nest below. Just before we reached Taiwon we saw several great trees some distance ahead that seemed to be full of large white blossoms, like the magnolia. We wondered what they could be, and soon found out, for as we approached a multitude of great white-breasted storks arose and sailed away to the other side of the plain we were crossing.

Arriving at Taiwon, we had other things than the beauties of nature to engage our attention. Our friend was soon found, and he at once led us to a house of the better sort having a large court. A few of the neighbors came, and we were soon busy telling the old story which is always new. The people were quite pleasant, but as we were the first foreigners that have visited the town, they seemed a little shy and distrustful. When I observed this feeling I determined not to prolong our first visit, so after about two hours we left a few books and went across the plain to a market town, where we had our dinner. I wanted to do some work in this place also but found it exceedingly difficult. It being market day, the streets were crowded, and a goodly number had managed to imbibe a sufficient amount of *sool* to make them hard to manage. Whenever we would stop to speak or sell books several of these tipsy fellows would crowd in and create such a state of affairs that we felt it useless to continue; but I have this town in my mind and it will go hard if we do not get a footing there some day. Leaving this place, we reached Pa-ju about 4 P.M., after a walk of ten miles

with a hot sun pelting on our heads and backs. We found an inn and were just about to stretch our cots for a good rest when one of our native helpers came in and said that the day before, seven men from a town three miles farther on, hearing that we were on the road, had come into Pa-ju and waited eight hours for us. Tired as we were, we felt this meant a call for us to move on, and we were afterwards richly repaid for so doing. Following Mr. Kim, who acted as our guide, we came to quite a considerable town called Mun-san-no, situated on a little estuary of the Imjin River. We were led to what seemed to be one of the best houses in town, where we found a hearty welcome. Passing thro the outer row of buildings, we were shown to our rooms which were unusually clean and opened out on a little court filled with beautiful flowers and well kept shrubbery. On making inquiries, we found that no other missionary had ever visited the place, that native colporteurs of several denominations had passed thro, and that books had been purchased from them. They had put their heads together and had determined to build for themselves a house of worship, and already had made a good start in that direction. The timbers were up and the roof on, but for want of means they had been compelled to stop work. After we had rested a bit and had our supper about a dozen well-dressed, respectable-looking people came in and we spent an enjoyable hour in reading, talking, and praying together. In the morning they came in for service again, after which they took us out to see the church they are trying to build. We found it charmingly situated on high ground, commanding a fine view of the town and river. The frame was well put together and covered with a good thatch. Apparently only the mud walls and the floor were needed to make it ready for use. We became very much interested in this little band of believers, still very ignorant, but earnestly striving to do what they regard as their duty. As we left the town on our way to Songdo, several of them followed us, and about a mile out we sat down on the grass and talked over their prospects. We gave them such advice and encouragement as their case seemed to require, and then separated, they to return to their homes and we to pursue our journey. I believe that they are very much in earnest, and I shall watch their development with deep interest. Every one was so busy in the field preparing to put in the rice crop that we had very few opportunities for work that day, and consequently arrived at Songdo early in the afternoon. Mr. Yi gave us a warm reception, as usual, but we were pained to learn that his little son was suffering from a severe attack of dysentery. He was brought in to us a little later, and I saw at once that the child was in sore need of wise medical

attention. We had no suitable remedies with us, and all we could do was to hand over two cans of condensed milk which we hoped might give the child some nourishment until nature could have a chance to heal the disorder.

Songdo is Korea's second city in point of size and was formerly the capital of the kingdom. Being the center of the ginseng trade, it contains much wealth, and has a kind of business aristocracy not found in any other Korean city. I think we shall find this in our favor as we progress with our work. These business men are accustomed to deal with foreigners, and have much more liberal views of things in general than the official and literary classes. I have met several prominent business men at Mr. Yi's and have always found them exceedingly pleasant and friendly. During the afternoon of the day we were in Songdo a gentleman came to see me, and we had a long talk on the subject of Christianity. To my surprise I found him to be quite familiar with both the Old and the New Testaments. He repeated for me the Ten Commandments, the Apostles' Creed, and the Lord's Prayer, and also a prayer that he had made for his own private needs. He came again after supper and said that as he was a firm believer in Christ he would like to be enrolled as a candidate for baptism. Of course I could not refuse such a request. He then said that he was anxious to have his two sons, who were attending the government school in Seoul, brought somewhat under our care, and asked if he might have them come to me on Sundays. To this I agreed, and sure enough the day after my return home here came the two boys with a letter from their father. Of course it is too soon to say how it will all turn out, but it looks very much like the beginning of a work in Songdo which I trust will develop until the city and all the country round about shall know and love our Lord.

Early Friday morning we left Songdo and turned our faces toward home. At two o'clock in the afternoon we reached Pa-ju, having walked fully twenty-seven miles since morning. As we approached the town it was good to find two of our native Christians on the road. They were expecting us that afternoon, and had come out about a mile to meet us. They led us to a house at the end of the town nearest Seoul, where there were rooms all set in order to receive us. I had determined to remain with our brethren at Pa-ju that night, but Mr. Collyer was anxious to get home, so after an hour's rest he pushed on to Koyang, making a good forty miles' walk during the day. After supper one member and four probationers came in, and after singing and prayer I talked to them about the parable of the lost sheep.

It seemed a little band, those five among the thousands of heathen around them, and yet I felt that it was a good start. They will form the nucleus around which a church of five hundred may grow up before so very long. We left Pa-ju Saturday morning, and as we were to spend the Sunday at Koyang, only thirteen miles away, we thought it worth while to take our time and visit two villages not so very far off the road, where some interest had been awakened. At the first place we were disappointed, as the friend we wished to see was absent, but we left a message with one of his neighbors and gave a beautiful mountain overlooking the village the name of Mt. Hope, to remind us that we still expected to see a good work done here. About halfway between Pa-ju and Koyang are two remarkable Buddhas, evidently cut out of the solid rock. I did not go up to them, but judging by the view I had from the road, they must be at least sixty feet high and large in proportion. There is a tradition that they sprang up out of the earth in a single night. Just over the hill from these two giant images and nestled in one of the loveliest valleys I ever saw, is a Christian home. The eldest son walked into Koyang about six weeks ago for baptism, and the mother and younger brother did the same thing the day following our visit. I was much impressed by this Christian family. They are simple peasants, but still they are able to read, and the Christian books neatly arranged in their best room were the first thing that caught my eye. The old mother was over sixty and was nearly blind. She had evidently lived a life of toil and suffering, but when I spoke to her about the land where there are no blind eyes and tired, aching limbs, the wrinkled old face lit up with a bright smile, then she reverently bowed her head and uttered the single word "yes." I was very much touched; but when they began to talk about dinner, visions of garlic and "kimchi" came up before me, and I insisted that we must move on. There is no telling what time and necessity may do for me, but up to date I have not been able to overcome the discomfort which the mere suggestion of the favorite Korean dishes gives me.

On our arrival at Koyang I learned that Mr. Collyer had gotten in the previous evening, in very good time, having walked forty miles during the day, and that he was up and off for Seoul by daylight the next morning. Sunday was very pleasantly passed with our infant church at Koyang. In the morning I had more liberty in the use of the language than I had experienced before, and after preaching I administered baptism to eight adults and one infant. Two of those receiving baptism were the blind woman and son that I had visited the day be-

fore, and several of the others were wives of men who had been baptized a month before. Knowing that there would be an American mail waiting for me at home, I was on the road bright and early Monday morning, and fifteen minutes after seven entered the west gate of Seoul, having walked the fourteen miles from Koyang in two hours and fifty minutes. We had been away a week, and, leaving out the days spent at Songdo and Koyang, we averaged a walk of twenty-five miles a day, and did a considerable amount of preaching and book-selling in the intervals. I have rarely passed a week more pleasantly. The contrast between these beautiful hills and valleys and the flat, uninteresting country around Shanghai and Suchow was constantly forcing itself on my mind and I reached home almost reconciled to the change which had involved the giving up of so much and the acquiring of a new language.

C. F. REID.

## PAK—THE SPOON-MAKER.

WHILE, not pretending to be learned in what in modern times is called the science of folklore, I like to hear the stories of the common people, showing as they do not only their customs and habits, but their hopes and aspirations and doubts, desires and fears.

I have noticed, as no doubt most others have, that many of these simple but interesting tales evince the universality of the desire of mankind, especially among the humble and lowly, to escape from the curse pronounced against our common ancestor, that in the sweat of his face should he eat bread; in other words the desire to "get something for nothing," and that among the most popular of folk-lore stories are those which tell how some poor mortal by particular smartness or supernatural aid has been able to do this. To this class belongs the story of Pak—the spoon-maker.

He lived many generations ago—indeed before the present dynasty—in what was then the capital of Korea, and being a skilful worker at his trade, by great industry and rigid economy had been able to support his small family, consisting of his wife and a son and daughter, in comparative comfort and also to lay aside each year some small savings for the proverbial rainy day. This hoard he carefully kept concealed and slowly and most laboriously added to, until he had past the meridian of life, when he became possessed of a most uncommon propensity—in his case we may say, mania; it was to dispense charity and thus divide his hard earned savings with others, less fortunate, or it may be said, less industrious and frugal. As a rule those who have thus accumulated something grow more careful and avaricious with advancing years and even when dying cling to their cash, although they may reasonably expect that if they can carry it with them it will melt and flow from their grasp in the fervid heat of the place to which they will be justly consigned after death, "for the deeds done in the body."

But it was not so with Pak, and his method of bestowing

his gifts was as uncommon as the fact. It was his habit to go forth late in the afternoon with a supply of cash and divide it with the first needy-looking man he met, then to divide the remainder with the next and so on until he was reduced to a single cash (or coin) with which he would regale himself with a cup of makalie, and then go home happy, utterly oblivious to the fact that he was wasting his substance and bringing his family to want. As might be expected this got noised about and it is said crowds would assemble in the streets in which Pak was wont to perambulate, each beggar striving and fighting to meet him first and thus share in the largest division.

The end came quickly; not only his hoard representing years of slow and laborious accumulation was gone but his credit as well, and the generous old fellow found he could neither supply his family with food nor even buy the materials out of which he made his brass and fashioned his spoons.

In a word he was utterly and irretrievably bankrupted, deeply in debt—without money, without credit and, of course, without friends. In view of the fluctuating value of the cash or coin of the realm it is impossible to arrive at an approximation of his indebtedness—only recently the Korean cash was valued at the rate of three thousand to one Mexican silver dollar—and his debts as told in Korean cash mounted into hundreds of thousands but reduced to a silver basis was possibly as much as fifty dollars—a sum he could never hope to pay.

One of his largest creditors inspired no doubt by envy at the notoriety old Pak had won when dispensing his alms, brought suit against him in the so-called law courts, and the poor insolvent with his few remaining household goods, was seized by the "runners" of the court and taken away—Pak to prison and the goods to the houses of the runners for distribution among them and the other minions of the law, according to the customs of those ancient days, now let us hope done away with forever.

In the jail Pak was paddled after the orthodox fashion, to make him pay the usual tribute to the jailors, who, however, after finding, by that surest of legal tests—severe and repeated beatings—that he had neither "cash" nor friends and that nothing could be realized from him, cast him out as an unprofitable investment.

As beaten and bruised and sore and sad, he was slowly and painfully wending his way thro one of the narrow alleys of the city to his desolate home, he saw lying in the dust a stout raw-hide string on which there were seven cash pieces.

Now for the benefit of the readers of THE REPOSITORY who have never visited Asia, and in order that they may under-



stand this simple story, I will explain that this cash is a coin cast from the cheapest of metals, about the size of a cent, with a square hole in the center, in order that it may be strung on a string like beads, to make them more portable, while knots are tied at intervals—say at every fifty—to facilitate the counting.

I may add that the size of this hole is to some extent, in inverse ratio of course, a measure of the financial condition of the country at the time the coin was cast, and that I have seen some cash which had been made in hard times and when de-basement of the currency was considered necessary, which was nearly all hole.

Painfully picking up the cash Pak proceeded to his house, and being very hungry after the two or three days fasting he had endured in the jail, concluded to send his son out with five cash to buy a bowl of rice, and pulled that number from the string, but found to his profound astonishment, that the original number—seven—still remained on the string; he pulled again, and again seven cash remained and pull as he would, one or two or five or all, seven were still always left. We can easily imagine with what wonder and delight Pak worked at this pleasant and profitable problem; how he rung the changes, so to speak, and how his aches and pains passed away as he accumulated at his side a pile of cash, all pulled from that wonderful and inexhaustible string; how he bought a bountiful supper for himself and his famished family, working, while he and they were regaling themselves, we may be sure, at his string; and how at intervals during the night he awoke from his delightful dreams to test the string and assure himself that it had not lost its magic virtue.

The string was true, and as we shall hereafter see, during Pak's life managed to keep its seven cash no matter how hard and assiduously he pulled at it.

Now Pak had learned much from his sad experience; so preserving most carefully the secret of his string he betook himself again to his spoon forge, working there to keep up appearances but also working. I am certain, during his spare intervals much more pleasantly and profitably in drawing cash from the string. He had realized as many amateur philanthropists have since, that indiscriminate charity brought no thanks and no rewards. Those who in the old days had met him in his walks first had attributed the large share of cash they got to the fact that by their own efforts they were first on the ground and the others growled enviously at the smaller donations which had successively fallen to them. The neighbors had complained of the pestiferous and impecunious crowd attracted by his unexam-

pled beneficence and were envious of the fame for charity he had so briefly enjoyed; so he had got no thanks and made no friends; besides he was still under the ban of the law and retained the liveliest recollections of the beatings he had received while in its clutches, and knew what to expect if the court runners or jailors should suspect that while beating him so unmercifully he had in fact "beat" them most cunningly in concealing his cash.

Thus it came about, that, Pak while still retaining in all its insane strength his mania for giving, and while having wealth "beyond the dreams of avarice" to gratify it, could only do so on the sly, making now and then surreptitious visits to the Buddhist monasteries outside the city walls and slyly slipping handfuls of cash in the gaping and hungry slots of the alms-boxes that stood invitingly at their doors, or going out in dark nights and dropping a string of cash in some lonely alley trusting that some worthy wayfarer would find it and be rejoiced. While gratified to some extent in thus scattering these small gratuities, his wealth oppressed him and he was greatly troubled at the enforced check he was compelled to put on his unbounded leviolent desires.

In the meantime there was trouble also at the royal treasury, where bundles of strings of cash were stacked high in its ample, strong rooms. It was found that cash from the top of one of the stacks was, from time to time, missing. The loss was comparatively not great but the mystery of the matter was maddening to the lord treasurer, who was bewildered beyond expression.

That good and most watchful high official knew of course there were many leaks in the treasury, but up to this time knew just where they were and no doubt had his open palms under them all and got his just share, but here was a leak of which he knew nothing and what was infinitely worse, out of which he got nothing.

The guards were seized, first beaten half to death and then questioned, this being the approved order of extracting the truth in those days, but nothing could be ascertained, the poor maimed unfortunates could only lie and falsely accuse each other. The windows and doors were sealed and an army of guards stationed all round the building but still the shortage continued. The mystery deepened and the "wonder grew;" consternation reigned supreme; at last in his desperation the lord high treasurer put aside his dignity and his pipe and watched in person beside the mysterious pile of cash, determined to unravel the riddle. After weary waiting and watching for several days and nights at last one bright morning he heard a curious noise coming from

the top of the high pile and on climbing up saw a sight which well-nigh paralyzed him—the cash singly or by two's or more, but never more than seven at a time—was jumping up and buzzing like a bee, passing cut thro the thick tiled roof. Pak was pulling at his string in his house many blocks away.

In America before the vandals had so foolishly and ruthlessly cut down and destroyed those vast and magnificent forests which crowned her hills and beautified her valleys, hunting for wild honey was a profitable and pleasant vocation and as we have all read the hunters were accustomed to locate the hollow trees or holes in the rocks in which the bees made their hives by watching the flight of the bees after they had gathered their full load of sweets from the flowers, that busy insect always winging his way home, sometimes miles distant, in a straight or as it was called a "bee line."

Now something like this method was used in pursuing and in locating the resting place of this fleeting coin.

When the wondering lord treasurer and his followers got upon the roof they found that the cash after passing in some mysterious way right thro the tiles, took its rapid flight in a bee line, always in the same direction, over the houses and streets until it was lost in the dim distance. It is true that as there was but one point of departure they did not have the angles by which the bee hunters, by noting the lines of the flight of several bees from different places, were able to determine thro a rough trigonometrical calculation where the distant hive was, but this disadvantage was more than compensated by the sharper sight of the officials—and here I may remark there was never any human vision clearer, more searching or sharper than that of a Korean official of that date when gazing after a departing coin.

So by sending men along the line on which each cash, successively following the other, sped its way—buzzing and whistling and singing a merry tune in its rapid passage thro the air—it was soon found that they were descending in those graceful curves, which artists tell us are lines of beauty, into the roof of the humble home of the spoon-maker.

Now the good fairy, which, moved by Pak's benevolence and misfortunes, had in the first instance thrown the magic string in his way had never intended that thro it he should come to harm and had in the meantime put Pak up to some tricks to be played in case of trouble, and so when he saw the runners of the court, who had been quickly summoned by the lord treasurer, gathering around his house, he gave his string to his faithful wife, charging her to conceal it on her person and to start at once with their son and daughter on the long journey of 1,000 *li* or more to the

monasteries in the Diamond Mountain—so named from the numerous and beautiful crystals which are embedded in the rocks of its frowning and almost impenetrable cliffs and precipices.

Seeing his family safely off and seating himself on the floor with the cash he had just been pulling strewn all around he calmly awaited the turn of events.

He was arrested and taken, not to jail but at once before the highest judge—that august functionary having, for reasons which can be easily divined, determined to give this matter his exclusive attention.

Nor was he beat and mauled almost into a jelly as before; the man who could charm cash out of the royal coffers was too valuable a commodity to be wasted in that way.

On the contrary, he was to be treated with the greatest consideration for the time being and handled with the utmost caution—the idea being to get first his valuable secret, and if his way of getting out the coin was personal to himself and could not be pursued by others, he was to be condemned to penal servitude for life and made to industriously work for the benefit of “whom it might concern,” at his trade of extracting cash from the treasury—the party concerned being of course the immaculate judge—but if on the other hand any one knowing how, could do the business, then as soon as Pak had imparted his secret to the judge his case could be disposed of without trouble—his burial expenses would not amount to much.

The judge after sending from the room all but one or two faithful attendants most politely and diplomatically proceeded to question Pak who learned for the first time and very much to his astonishment that in pulling at his string he had been despoiling the royal treasury, but I regret to have to think from his subsequent conduct this fact did not greatly trouble his conscience.

He agreed to tell all, but said he must have the proper appliances to explain the business and under his direction large sheets of that strong and beautiful paper, for which Korea is famous, were brought in and pasted on a high frame and he went to work with the ink, ink-stone and hair pencil used in writing and soon sketched on the paper the outlines—life size—of a donkey; then he worked in the details with the greatest care, each hair of the mane, the tuft at the end of the closely cropped tail, the crooked legs, the little hoofs, and indeed everything were minutely depicted; nor were the accoutrements for a rider omitted, the on-rein bridle with its brass buttons, plumes and jingling bells, the saddle built up nearly two feet above the back of the donkey, like a camel's hump, with iron rail at the pommel for the rider to clutch with both hands to maintain himself on his high and per-

ilous perch; the circular saddle girths, as big as a cart wheel, were all there.

Pygmalion never worked at his ivory statue more lovingly or cunningly or artistically than did Pak at his donkey picture.

Now this work consumed several days, nor was Pak in any hurry as he wished his family to get well on their way before the grand climax came.

But perfect as was the picture there was one noticeable omission—the donkey had but one ear. All the Koreans who have told me this story agree that this useful, perhaps ornamental and certainly conspicuous part of a donkey's anatomy was missing but assign different reasons for the curious fact.

One of them explained that Pak was a humorist and was caricaturing the judge—"For," said the Korean, "what picture of a judge could be more lifelike, than that of a donkey with but one ear—so he could hear evidence only on one side?"

At any rate the attendants fancied they saw, as Pak putting in the finishing strokes, deftly touched up the curves of the mouth and the wrinkles around the nose of the donkey, a growing resemblance to the lineaments of the judge, as he solemnly sat with protruding eyes wonderingly waiting and watching while ambitious thoughts and glorious visions of the high offices and great honors he could purchase when possessed of Pak's secret, so soon to be his, stirred his soul and heated his brain, and so they began to laugh. The judge aroused from his delightful reverie by the laughter of the attendants at once saw the likeness and the joke and forgetting in his just anger all his caution sprang from his seat of justice and ordered in thunder tones the seizure and torture of the audacious painter, but Pak instantly and with one grand artistic sweep of his brush, drew the outlines of the omitted ear and, lo! the donkey now complete, alive and lively, fully equipped and braying pranced out of the paper.

Pak mounted and the donkey after administering to the judge a kick in the pit of his stomach as a parting reminder that his bowels of compassion should ever thereafter be moved for all prisoners, burst thro the doors and raced down the street with head and tail erect, clearing forty or fifty feet at each stride and braying notes of defiance to the runners of the court and of warning to the pedestrians in his way.

Borne by his donkey at this rapid pace Pak soon overtook his family and they journeyed to the monasteries in safety. No one dared to pursue or molest him. A man who could call cash out of the royal treasury, evolve a donkey out of a paper picture and ride him out of the clutches of the law was not to be trifled with.

Thus protected by the superstitious fear his mysterious deeds had engendered, Pak lived at the monasteries in security and could now indulge in the pleasant pastime of pulling his string and dispensing his charity to his heart's content.

Each morning, when aroused from his dreams of peace by his faithful donkey greeting the rising sun with his cheerful bray, Pak would repair to the temples and pour great handfulls of cash into the contribution-boxes—openly now and without fear, and not surreptitiously as before. Of course he was regarded by the grateful priests, who presided over these Buddhist Temples, as a great devotee and was treated with the most distinguished consideration; all of which, tho purchased, was most pleasing and soothing to the good old soul.

It was also his habit to bestow a liberal donation upon each pilgrim who came to worship at the shrines.

This was soon talked about in the land and when it was known that not only religious consolation but cash could be freely had by all, the number of pilgrims grew greatly, as might well be expected, and the hard rocks which lined the steep and tortuous paths leading to the monasteries were worn smooth and deep by the feet of the white-coated devotees, as in long lines they tolled up eager to perform their devotions, and partake of the donations, and thus participate in this most unusual but gratifying and satisfying union of piety and profit which the shrines and Pak's liberality afforded.

As we have seen Pak was always somewhat peculiar in his way of distributing his alms, and it is said, that now he adopted a most original method.

Like many persons, even at this late day, he associated sanctity with long-drawn and solemn faces, and being desirous of giving most to the most worthy, while giving some to all, he measured his charity by the length of the faces of the recipients; in this way those who brought to him the longest faces got the longest strings of cash.

It is also said, but I do not vouch for the truth of this part of the story with the same confidence I do for the other parts, that a flourishing institution was established by some enterprising Koreans at the foot of the Diamond Mountain for the purpose of prolonging and solemnizing the faces of the pilgrims in order that they might get the largest possible share of Pak's bounty, and that the classes who patronized this unique institution and crowded its classic halls were scientifically and most assiduously manipulated and taught; that the hair was shaved from their foreheads and their top-knots set back, their jaws pulled down and every muscle of their faces stretched out

and elongated, while they were duly exercised in keeping their countenances so they would not "loose face," so to speak, when subjected to Pak's scrutiny, and that after graduating and getting their diplomas, some of those who had taken the honors of their classes, were able to present to Pak, faces almost as long and equally as solemn as that of the donkey he had evolved from the paper picture years before. At last Pak died full of honors, as did also his donkey, and the virtue of his cash-string passed away with him.

But the little evil he had done in life lived after him. When the high lord treasurer found that Pak's drafts on the royal treasury had ceased, he wisely concealed the fact and with characteristic consistency, took to himself the same amounts of cash which Pak had been in the habit of pulling out—so the King's coffers profited nothing by Pak's demise. On the contrary they suffered all the more.

Pak had been accepted as an all-sufficient explanation for all shortages of coin so long that they had come to be regarded as of course. The excuse was so good and valid, so easy to put forward and so hard to refute, that he could by no means be dispensed with—altho dead and gone—by the high lord treasurers, and they "kept his memory green," so to speak, with their speculations, for several generations. The evil, feeding and fattening on itself as such things will, grew as the years went by until it was almost impossible to keep any money in the treasury and the government was reduced to a state of bankruptcy, while the faithful guardians of the treasury were correspondingly enriched, and rolled and reveled in wealth. All possible expedients to cure the evil were resorted to; the usual panacea for hard times, debasement of the coin, was of course tried and pushed to such limits that it is said the hole in the cash was so greatly enlarged that there was hardly enough metal around it to keep the hole.

At last the then reigning king by promises of high honors and great rewards was able to induce one of his bravest and most daring officers to engage in the dangerous business of investigating Pak and invested him with full powers to negotiate with Pak and to enter into a treaty of amity and commerce by which at least a part of the cash of the realm might be permitted to remain in the treasury.

This envoy extraordinary and minister plenipotentiary, disguising himself as a pilgrim went forth on his mission and with much trepidation proceeded to the monasteries, where while of course not finding Pak he did, however, find the facts, ascertaining that Pak had been dead and quietly sleeping in his grave for nearly 100 years.

The pilgrimages once so popular and profitable had ceased, the roads leading thro the passes of the mountain formerly crowded with pilgrims were now overgrown with grass and choked with weeds and brambles; the Face Elongating Academy was gone, only a few crumbling walls marking the spot where this famous and useful institution had in the days of yore so thrived and flourished; the monasteries themselves, which, while basking in the golden sunshine of Pak's benevolence had bloomed forth radiant in many and variant hues of bright paint and costly gilding were now faded and dilapidated and almost in ruins, and the priests unlike those of old who well-fed and fat had stalked around clad in silks and satins and rich vestments were ragged and lean and hungry.

Indeed everything showed that the blight of poverty had fallen on the place, and that none of the cash which had rolled so profusely out of the treasury during the many decades that had passed since Pak's death, had come that way.

The brave ambassador returned to the king and reported the facts and a royal edict was at once issued proclaiming that Pak was dead officially as well as actually, and would no longer be accepted as an excuse. The official who happened unfortunately to be treasurer at the time lost his head and his position and the great Pak-leak which had enriched so many and impoverished the government so long was stopped.

It is said that the new treasurer was greatly troubled for sometime—at least a fortnight—in inventing new excuses for even the small leaks that inevitably ooze out of all public treasuries and that to this day no excuse for official peculation has been found so good and convenient as that of Pak and his magic string.

X.



## EDITORIAL DEPARTMENT.

## FUNERAL OF HER MAJESTY, THE LATE QUEEN.

THE Queen of Korea came to a violent death on the morning of Oct. 8th, 1895. A site was selected and preparations were made to bury her, by the cabinet that secured the reins of government in consequence of her death. The flight of the king to the Russian Legation in Feb. 1896 put an end to their power and rule. The disturbed state of the country and the presence of a number of "conspiracies" in Seoul against the government postponed the interment. A new site, two miles to the east of Seoul was selected, preparations on an extensive scale undertaken, a day for the funeral fixed, but for one or another of the reasons mentioned above it was postponed. This occurred several times until Nov. 22nd was finally selected for the day. Immediately after the assumption of the title of emperor by the King, the Queen was raised to empress and she was buried with all the honors of the Empress of Great Han.

In the May number of THE REPOSITORY, Dr. Landis described the rites observed by royal funerals in Korea before the Japanese invasion three hundred years ago. The rites and ceremonies on the 22nd were in accordance with those of the Ming dynasty. For days and weeks before the final interment there were daily sacrifices in the Kyeng-won Palace. On the 1st and 15th of each month "large" or special sacrifices were offered. The mourner in heavy grass-cloth with high skull-cap and thick rope around his head was a familiar object on the streets near the palace. The song of the laborer as he laid foundation, or erected special buildings has been heard day and night for the past month or more. The final rehearsal on the 17th inst. brought out a large crowd of spectators.

Finally on the 21st, Sunday, at eight o'clock in the morning the remains, placed in a large catafalque, were borne to the grave. His Majesty did not accompany at the time but followed leaving at half-past one o'clock in the afternoon. In the procession one could see the usual objects prescribed by the ritualists and which mean little to the foreign spectator. Hundreds of scrolls recounting the virtues of the deceased; gorgeous

silk banners prepared and carried by some of the powerful guilds; small chairs beautifully painted with some floral design, supposed to contain one of the "souls" of the dead; six huge wooden horses in white, gray, and lavender colors, on carts, to be used in the spirit world; four men with enormous masks to scare away evil spirits, also seated on carts; 5000 soldiers armed with everything from spear and flint-lock to rifle of recent make; 650 policemen in black uniforms with their neat caps; 4000 lanterns white, red and imperial colors, one man for each lantern; high civil officials on caparisoned steeds, military officials on cavalry, the one the picture of wretchedness on his high perch, the other sitting easily and riding gracefully; representatives of the people, scribe in the palace and runner in the *yanjen*—all helped to make the procession imposing to the native onlooker. The foreign representatives met at the foreign Office in the morning and went to the grave in a body, tho not in the procession, in the afternoon. A graceful and appreciated act on the part of the Minister of the Imperial Household was the courteous invitation to the private residents of Seoul to be present at the interment and to accept the hospitality of the Household for that night. The invitation was accepted by a large number.

The spectacular effect of the thousands of lamps in long rows along the main road and the camp-fires where squads of soldiers gathered to keep warm, was very impressive. All thro the night prayers and wailing continued before the bier in the temple in front of the tomb. At three o'clock in the morning His Majesty, the Emperor, and the Imperial Crown Prince, borne in chairs, each one attended by a Russian officer, came to the temple. At four o'clock the diplomatic body came and made their final bow of respect to the spirit of the dead Empress. The large catafalque was then slowly and reverently carried up the steep side of the mound followed by the Emperor and the Imperial Prince. Between six and seven, just as the day was breaking in the eastern sky, the coffin, under the immediate imperial supervision and with tears and wailing, was lowered and laid away in the inner tomb. Empress Min is buried at last.

**In the Finance Department.**—Aside from the imperial funeral the event of the month in the capital, at least, was the appointment of a new financial agent in the finance department. Some months ago, Korea gave her gun, now she has handed her purse to the power whose "friendship" she is "cultivating." The agreement was signed at 4.30 p.m. on the 5th inst. by Cho Pyeng Sik, Minister of Foreign Affairs and by A. de Speyer, Charge d' Affairs of Russia. It is a remarkable docu-

ment and adds one more "peaceful victory" to the long list of conquests of the great Northern Power. The whole story may be told in a few words. The Korean Minister, Min Yong Whan, while in St. Petersburg last spring, requested Russia to send a man to Korea to take charge of the finances. Mr. Kuril Alexieff, a councillor of state and an experienced financier, in accordance with this request, came to Korea some time last month. The Korean government was notified of his presence and asked to fix a day for him to enter upon his duties. The Minister of Finance replied that the contract of the present adviser had not expired and that time be given him for further thought. The minister was relieved from office almost at once and another appointed. The Minister of Foreign Affairs likewise failed in promptitude of action and His Excellency Cho was put into that department. After these readjustments in the personnel of the cabinet the signing of the agreement was easy enough.

*The Independent* publishes a translation of the document which consists of eight articles. The first states that "said Alexieff shall be Chief Adviser and Chief Superintendent of Customs;" the second that he shall receive 3,000 yen a year; the third defines his duties which shall be (1) to make an annual budget; (2) to receive "the revenues of the Government" and disburse them "advantageously;" (3) to pay out money according to the budget; (4) to be economical; (5) to keep strict account; (6) to "suggest to the Korean Government plans for making new loans or paying the old debts;" (7) to have full control of all financial matters. The fourth article makes it obligatory upon the "officials of the Government Departments or other offices" to obey the instructions of the Adviser tho they "may assist" in such ways as may be possible. The fifth and sixth relate to reports and to the duties of the Chief Commissioner of Customs. The seventh article provides for leave of absence and the appointment of a successor. "The Chief Adviser cannot go home without having his successor duly installed in the office." The eighth article we reproduce entire:

The friendly relation between the two countries is such that it is not necessary to decide the limit of the duration of this agreement, therefore this agreement holds good indefinitely. But whenever Korea has among her own people one whose financial ability is competent to fill the Chief Adviser's position then said Chief Adviser may be released from his post, after the two Governments have come to an agreement on the subject. Except Korean or Russian, no one of any other nationality shall be employed. This agreement shall terminate at any time by the common consent of both Governments.

His Excellency, Pak Jung Yang, immediately memorialized the throne giving his reasons why he could not as the minister of

finance decide at once and calling attention to the provision in the rules of the Council of State that all state matters of importance should be discussed by that body and its decisions approved by the Emperor before they could become effective. This law like a great many others is no doubt non-effective just now. Foreign Minister Cho thought the protest of sufficient importance to notice it in a counter memorial and the Emperor dismissed the matter by accepting the resignation of the one and by telling the other to do his duty and not to "take notice of the other's accusation."

A few days later, a "Dai Han Saram" in a vigorous protest in *The Independent* pointed out the illegality of the action of Foreign Minister Cho. He insists that the law is definite upon the point of making contracts. "The law plainly states that no minister of a department can make a stipulation or contract with any party or parties without obtaining the consent of the Council of State and the approval of the throne. The law is that the minister of the department in which the service of the foreigner is desired must prepare the contract and submit it to the council for its consideration and when it is agreed to by the council then the contract must be signed by the proposer and countersigned by the Minister of Foreign Affairs before it becomes valid. This would seem quite logical and conclusive but we have no idea that the logic which this plain "Korean Man" presents with such force will clog the wheels of the finance department or make the provisions of the agreement inoperative. As is sometimes the case in countries claiming a higher civilization than Dai Han, the law may be on your side but more than that is needed to gain your point. We understand Mr. Alexieff has assumed his duties at the finance department and that Dr. Brown, who was appointed under royal edict and who has done Korea such an immense service, especially in proving to the world her solvent condition, still attends the same department.

The comments by Koreans who have spoken to us on the subject are usually short and clear, if not reassuring. "Russia will take Korea." Japanese editors have not heard the news if absence of comment, in papers received up to date, is indicative of lack of information. In China the Korean's argument seems predominant.

**The Independence Club.**—We recently had the pleasure of attending one of the sessions of the Independence Club at their pavilion in Independence Park, and shall long remember the kind treatment accorded us. This club was organized in the spring of 1896 by a number of prominent progressive

Koreans at the suggestion and aided by the counsel of Dr. Philip Jaisohn. It has become very popular and it is safe to say that probably most of the prominent names in Korean official life either are or have been borne on its membership rolls. This desirable result has been brought about by the fact that the club is essentially an educational and social institution and stands aloof from politics. Its object is to diffuse useful information and to cultivate friendship among the official classes. The spirit of kindness and courtesy manifested towards each other by members of the club and the elevated character of the debates impresses one that this is being attained. The final result cannot be otherwise than the creation of that unity among the official classes of Taihan which is necessary to national independence. The officers of the society are; president General An Kyeng Su; vice president Hon. Yi Wan Yong; secretaries, Hons. Yun Chi Ho and Yi Sang Chai; librarian, Hon. Yi Cha Yon; and treasurer General Kwon Chai-Hyeng.

The club holds a weekly debate usually on some subject relating to education, religion, custom, commerce or industry, and it was on one of these occasions we were present. An audience of 500 Koreans were assembled in and around the pavilion. General An, president of the club, presided and about him were clustered a large assemblage of notables in and out of the government including Hons. Yi Wan Yong, Cho Pyeng Sik, Chung Nak Yong, Min Yōng Ki and Chu Suk Mun.

After roll-call, and the proving of the records, visitors were introduced and new members elected or proposed. The president announced the subject for debate: Resolved, That slavery is a crime morally and politically, and should not be tolerated. The debate was conducted in a most dignified manner. While the affirmative side seemed to have everything their own way, the supporters of the negative did not let the debate go by default. Their chief argument was that service was a necessary institution and slavery only a form of service. An interesting incident was when one of the speakers wandered away into the bushes and got lost. Mr Pak Yun Ku, one of our old students, immediately arose and raised a point of order that the gentleman was not talking to the proposition!

A large number spoke on the affirmative side. Hon. Yun Chi-Ho said horrors followed the institution wherever it appeared and its influence was always dehumanizing. In his boyhood days he remembered hearing of the great wealth of a neighbor and when he inquired how the man had amassed his wealth he was told by raising slaves for the market. Hon. Yi Wan Yong said that the institution could only be abolished by slave owners

determining in their own hearts to surrender their masterships. Then would slavery be completely abolished. There was great point to this for we learned that the speaker had manumitted thirty-one slaves and burned the deeds holding them in bondage before coming to the meeting. The debate was closed with an eloquent address by Dr. Philip Jaisohn in which he depicted the horrors of African slavery as it existed in the United States. The resolution was then carried unanimously in the affirmative and by motion it was determined that a vote in the affirmative obliged the one thus voting to manumit any slaves held by him in bondage. The results of the debate were far reaching. It is confidently affirmed that at least one hundred slaves obtained their freedom as the day's result of the discussion.

Outside the club-house we visited Independence Arch which is fast nearing completion. At the request of the club our honored contemporary on *The Independent*, Dr. Philip Jaisohn, has designed and superintended the erection of this monument. It is a fine stone arch forty-two feet high, thirty-three feet wide and twenty-one feet deep. The tunnel is seventeen feet wide. Inside the towers are winding staircases which lead to the top of the arch. The contract was undertaken by a Korean, Shim Ki Suk and the work which was done by Korean artisans is of a high order. The arch is probably the finest piece of masonry in Korea. We congratulate the Independence club and its founders upon the good work they have done in Korea.

We have a special favor to ask of our subscribers, especially those in Europe and America, and that is that those whose subscription ends with this year will kindly notify us *at once* if they do not wish *THE REPOSITORY* sent to them for another year. Otherwise we shall continue to send it. We do this because the very great majority of our readers wish the magazine and we are equally anxious to gratify them.

"The Life of Rev. William James Hall, M.D." edited by his wife, Rosetta Sherwood Hall, M.D., is published. It is a book of about 400 pages, is full of interesting matter concerning the earthly sojourn of Dr. Hall, his work in Korea and in New York City. His many friends will be glad of an opportunity to purchase this book. It is published by Messrs. Eaton and Mains, New York, but copies will be for sale in Seoul, in a few weeks, at the Methodist book-store at Chong-no. Orders may also be left with the editors of this magazine.

ANNUAL MEETING OF THE  
SOUTHERN PRESBYTERIAN MISSION.

THE sixth Annual Meeting of the Southern Presbyterian Mission in Korea was held at Kun-san from October 27th to November 1st. All the members of the mission were present except Rev. W. M. Junkin, who was confined to his bed by sickness, and Mrs. Bell, who was unable to leave Seoul. In addition, one new member was welcomed. Miss Mattie B. Ingold, M.D. of South Carolina, comes to take up medical work among the women at Chun-ju. We also had the pleasure of having with us the Secretary of our Executive Committee of Foreign Missions, the Rev. S. H. Chester, D.D., of Nashville, Tenn. Having returned from visiting the China Mission, he gave us much valuable information in regard to mission work in general, and many useful suggestions in regard to the policy we should pursue in our work here. It was largely due to this assistance that the sixth was the most interesting and helpful annual meeting we have yet had.

All the reports, both personal and general, showed gratifying progress along the various lines work is being conducted. The force at Chun-ju consisting of the Rev. L. B. Tate, and Miss Tate, Rev. W. D. and Mrs. Reynolds and Rev. W. B. Harrison, reported an increased interest in the work at that place, manifesting itself in a number of applicants for baptism, some eight or ten of whom had been received. The medical work that has been done under the management of Mr. Harrison, is thought to be a valuable assistant in setting forth the nature of the gospel we come to present. A new dispensary is in process of construction on one of the principal thoroughfares of the city, and this means of reaching the people will be utilized more in the future. Miss Tate and Mrs. Reynolds have done a large and encouraging work among the women and children. There is a gratifying attendance at all the meetings for the women and also Sunday-school for the children. At the regular preaching services at the chapel, attended by both men and women, there has been a very encouraging increase in the regular attendance.

The work at Kun-san, conducted by Dr. A. D. and Mrs. Drew, Rev. W. M. and Mrs. Junkin and Miss Davis is also encouraging. Dr. Drew reports a large number of patients treated, who came from all parts of the province. Provision was made for the coming year for dispensary work and also for taking inpatients. The meetings for women and children begun last year by Miss Davis, have grown in interest and numbers. Miss Davis has also visited some of the neighboring villages where she told the story of the cross to numbers of women.

Mr. Junkin has succeeded in gathering a good sized congregation of regular attendants at the church services from among the most substantial element of the citizens of that and the neighboring villages; a number of whom have been admitted to church membership. The village work has been so encouraging as to lead the mission to direct Mr. Tate to give a large part of his time during the coming year to itinerating among the country villages.

The work of Mrs. Junkin, Mrs. Drew and Mrs. Bell has been largely the reception and instruction of women in the home. Mr. Bell, reporting satisfactory progress in arrangements for opening a station in the Mok-po and Na-ju district was directed to build a house at Mok-po and move there as soon as practicable. A physician, who is probably now on his way to Korea, will locate there; also another minister and a single lady for that station, are expected during the coming year. For the Kun-san field another minister has been requested, so that the station will be better equipped to conduct the work so encouraging and so rapidly increasing. The subject of a girls' school at Chun-ju was discussed and a committee appointed to report at the next meeting, with plans for conducting same, should it be thought advisable to establish one just now.

The subject of Bible translation received considerable attention and was discussed at length. Mr. Junkin and Mr. Bell were elected to represent the Mission for the coming year on the Permanent Executive Bible Committee of Korea. Mr. Reynolds, our representative on the Board of Official Translators, was directed to give a good portion of his time to Bible translation, with permission to spend a month of spring and a month of autumn in Seoul in attendance upon joint sessions of the Board. A committee was appointed to draw up a statement of the position with regard to Bible translation held by our Mission and our Executive Committee in the United States, which, having been adopted, a copy was ordered sent to the other Missions in Korea and those bodies concerned with Bible translation. The following is an extract from this statement;

"Of so great importance do we esteem this work, that, tho our Mission is the youngest and smallest of those represented on the Board of Translators and its field of labor remote from Seoul, we were, and are still willing to set apart one of our number to give his whole time to the translation of the Bible, provided the other Missions concerned will do the same. We are convinced that in no other way can a speedy and satisfactory solution of this question be reached."

Dr. Chester stated, that in case of such an arrangement going into effect they would strain a point to send out a substitute to take up the regular work of the Mission.

On Sunday morning Dr. Chester made an address to the Koreans, being interpreted by Mr. Reynolds. In the afternoon he preached a much appreciated sermon to the Mission on *The Call of Abraham*, administered the sacrament of *The Lord's Supper* and baptized the infant daughter of Dr. and Mrs. Drew.

For the coming year Rev. W. B. Harrison was elected Chairman and Rev. Eugene Bell Secretary and Treasurer.

EUGENE BELL.

### ARRIVALS.

In Chemulpo, November 10th, Mrs. G. H. JONES of the Methodist Mission from furlo in the U. S.

In Seoul, November 12th, Miss LILLIAN HARRIS, M.D. and Miss NELLIE PIERCE to join the Methodist Mission.

In Seoul, November 20th, Mrs. ROSETTA SHERWOOD HALL to join the same mission.