

INDEPENDENCE ARCH.

THE NORMAN REPOSITORY

THE KOREAN REPOSITORY.

AUGUST, 1898.

THE INDEPENDENCE CLUB.

THIS organization which has of late has taken a prominent part in examining the official conduct of high Korean officers was the legitimate outcome of the first clause of the Shimonoseki treaty made between Japan and China in April, 1895. The clause reads:

China recognizes definitively the full and complete independence and autonomy of Korea, and in consequence the payment of tribute and the performance of ceremonies and formalities of Korea to China in derogation of such independence and autonomy, shall wholly cease for the future.

By this treaty Korea, thro no wish or exertion of her own, ceased to be a dependency of China and became an independent state. There are many anomalous things in this country and the freedom of Korea must be classed among them. There was no independence party either before the war in 1894 or immediately after it. The people, under the leadership of Tonghak chiefs, rose in rebellion against the almost unprecedented oppression of the unscrupulous officials then in power. But they were loyal to the king; they were satisfied with the friendship and protection promised them by the suzerainty of China. Give them a decent government and they would care for nothing more. Freedom from any restraint, however mild, they were not longing for. There was no popular uprising to drive the foreigner from her shores; there was no popular uprising to welcome the power that secured

the independence. The "ins" in the government got out as fast and as unceremoniously as possible at the opening of the war and the "outs" took their places with a promptness born—let us hope—of an ardent patriotism.

The reformation of the government under the leadership of Japan was the work that occupied the sole attention of the Korean leaders and foreign advisers during 1895. With what success the world has long had abundant information to form an opinion.

Towards the close of 1895 a young Korean returned to the land of his birth after having been away eleven years. During his absence he had become a naturalized American citizen, but the love he bore for his native country had not decreased, but if anything had become more intensified than ever. Philip Jaisohn is his foreign name; Soh Jaypil is the name he is known by among the Koreans. Dr. Jaisohn was connected with the *emcute* in 1884 and with the other leaders had to flee for his life. He did not stay long in Japan, but went on to San Francisco. He was in a strange city, among a strange people of whose language and customs he was ignorant. He sought work. "What can you do?" "I have two hands and with these I am willing to do anything that you give me," was his reply as he held up his hands in explanation. From that day until he graduated with honor in the Scientific Course in La Fayette College, Pennsylvania, this young Korean by indomitable perseverance fought his way single handed and alone. After graduation he entered the Civil Service of the United States government, continued his studies and in due time received the degree of Medical Doctor from Johns Hopkins University. When he came to Korea in the fall of 1895 he was a practising physician in Washington, D. C., and lecturer in two medical schools.

Such a man was needed in Korea at this time. When those associated with him in the zealous but foolish efforts to introduce western civilization into the country in 1884 returned after an enforced absence of a decade it was but natural that Dr. Jaisohn should return also. When they were pardoned for their part of offences he was included among them. Thus freed from any wrong

that might be charged against him, he was at liberty to enter the service of his country and he was made an Adviser to the government and to the Privy Council. Placed into positions of influence, Dr. Jaisohn early in 1896, with almost perfect abandon threw himself into the various reforms then before the government.

On April 7th of this year he started *The Independent*, a modest little sheet of four pages, issued three times a week. The first page was written in English and the other three pages in the vernacular. The paper met with a hearty reception by both foreigners and Koreans. At the close of the year the paper was changed and issued in two parts, both being much enlarged. The Korean edition, we may note in passing, on July 1st of this year began to appear as a daily.

The position of adviser to the government and that of editor of two papers may to some seem incongruous and in some countries, probably would not be allowed, but Korea is an exception in many things and for nearly two years Dr. Jaisohn was able to carry on the joint duties of adviser and editor.

The Gate of Welcome and Blessing stood in Mo-wlia-kwan, the western suburb of Seoul. To the north of it was the famous Peking Pass, the road thro it up to within a few years, answered well the description applied so frequently by Mrs. Bishop to Korean roads—"infamous." To the east of the valley the city wall winds lazily like a huge boa-constrictor up over the knolls and crags ending in Pulpit rock; on the west it is bounded by the Toong-koo-chai or Circular ridge of mountains on the highest point of which was the last beacon fire to signal to the Nam-san beacons the state of the kingdom. The valley stretches southward under different names and widening constantly to the western slopes of Nam-san and to within a mile of the river. At the head of this valley stands the "House of Illustrious Thoughtfulness." Here was erected the gate of Welcome and Blessing, the gate to welcome and to receive the blessings of the ambassador from China. In this house the ambassador tarried before the king went out to meet him. In this place, during the "piping times of peace," the William Tells of the past assembled, not to meet their Geslers or to

shoot apples from the heads of their own sons, but to indulge in the pleasant diversion of harmless target practice.

The reformers thro whose hands the country was fast breaking loose from its past traditions, removed all outward emblems of subjection to China. The Gate of Welcome and Blessing was torn down in February, 1895; the Red Arrow Gate inside the city marking the entrance to the Nam-pyŏl-koong—the Southern Detached Palace—the building occupied by the Chinese ambassador during his stay in Seoul, was removed: the monument at Song-pa, eight miles east of the city, erected at the close of the Manchu invasion, was thrown down.

Dr. Jaisohn, with that progressive spirit so characteristic of the people of his adoption, "suggested to the cabinet," to quote his own words, "the advisability of establishing a public park near the city for experimenting in the cultivation of fruit trees, forestry, flowering plants and various foreign shrubs. A part of the park to be reserved for out-door games such as tennis, foot-ball, cricket, baseball, etc., a part for the use of the government officials who may get fresh air exercise after their official duties are over. He further suggested that a part of the park be reserved for the public, where all classes can come and sit down once or twice a week and listen to instructive lectures or addresses on timely subjects." The scheme was a comprehensive one, and involved the outlay of much money, but it was favorably received by the cabinet and the officials then in power, and Dr. Jaisohn, having learned that it was best to strike the iron while it was hot, urged the formation of a society to carry out the suggestions offered to the cabinet. We quote again, "About a dozen or so of the prominent officials held a meeting in the Privy Council building on the 7th of June and organized a society with the name of The Independence Club." They elected Gen. An Kyŏng Su, President; Hon. Yi Wan Yong, Vice President; Hon. Yi Cha Yun, Secretary, and Gen. Kwon Chai Heng, Treasurer. Thus was formed in the quiet of a room in the building where the Privy Council held its meetings an organization that for two years has exercised a commanding influence upon Korean affairs.

It was at this same meeting that Dr. Jaisohn further suggested that it would be "a grand thing for the society to build an arch nearby or on the site where the Gate of Welcome and Blessing stood to indicate to the world that Korea no longer looks upon the coming of the Chinese ambassadors as a blessing. The erection of such an arch would impress the people and future generations of the reality of the independence of their country." The scheme met with general favor and arrangements were made for carrying out the same. The funds for the erection of the arch were raised by voluntary subscription. The formation of the society and the plans for erecting an arch had the sanction of the King and His Royal Highness, the Crown Prince, graciously donated one thousand dollars for the furtherance of these objects.

D. Jaisohn was requested to draw the design for the arch which he did with the assistance of Mr. Sabatin, a Russian architect then living in Seoul. We are able thro the courtesy of a friend to present in this number of THE REPOSITORY a good picture of this beautiful arch. It is built of solid granite, forty-two feet high, thirty-three feet wide, and twenty-one feet deep. The tunnel is seventeen feet wide. Inside the towers on the west side is a spiral staircase leading to the top of the arch. On the south, or side towards the city, above the arch are the words "Independence Arch" in Eumun while the same words are on the north side but written in Chinese. This reversal of the languages may be taken as one of the fundamental principles of the promoters of the reforms, namely the exaltation of the vernacular and the relegation into the background of the Chinese.

The corner-stone was laid with appropriate ceremonies on the 21st of November, 1896. We give the program in full:

Song—"Korea," - - - - - STUDENT CHORUS.

Laying of the Corner-stone.

Prayer, - - - - - REV. H. G. APPENZELLER.

Address by the President, - - - - - GEN AN KYENG SU.

Address—"How to Perpetuate our Independence,"

HON. YE CHA YUN.

Song—"Independence," - - - - - STUDENT CHORUS.

Address—"The Future of Our Country," HON. YE WAN YONG.

Address—"Foreigners in Korea," DR. PHILIP JAISOHN.

Song—"March," - - - - - STUDENT CHORUS.

Drill by the Students of the Royal English School.

Refreshments.

A year later the arch was completed and stood forth in grace and simplicity. But no one knew anything of it or seemingly cared the least about it. On the day the corner-stone was laid there was the greatest interest and enthusiasm. Thousands of Koreans and nearly all the foreigners in Seoul were present. There was music in the air, banners were flying, boys from the several schools attended in bodies and congratulations were heard on every side. The contractor pegged away at his job and when he got thro' he left it and nobody manifested, as far as we know, the least concern about the enterprise that was begun under such auspicious circumstances. Some day the historian will perhaps give us the reason for this very marked change of feeling on the subject of the independence of this country.

The cost of the erection of the arch was over four thousand dollars and it stands in a beautiful place and in silence proclaims the independence of the land.

The Independence Club spent some two thousand dollars in repairing the hall where its meetings are held and in entertainments on public occasions. Owing to the lack of funds the scheme of making a park has been abandoned for the present. The main object of the original promoters of the Independence Club was, to quote once more the words of Dr. Jaisohn, "to discuss matters concerning national improvements and customs, laws, religions and various pertinent affairs of foreign lands. The main object of the Club is to create public opinion which has been totally unknown in Korea until lately. The Club is really the center of distributing useful information. It is therefore more of an educational institution than a political wigwam as is supposed by some. These weekly meetings produce wonderful effects upon the thoughts of the members. They begin to realize the superiority of western civilization over that of eastern civilization; they are gradually becoming imbued with the spirit of cohesion, nationalism, liberality of views and the importance of education."

These words written at our special request by the founder of the organization on the eve of his departure from Korea indicate the lines upon which the Club was running while he was present

and along which it was his hopes it would continue to run. The last three or four months marked a change in the attitude of the Club. The present presiding officer said in his address to the Emperor, as published in our last number, there has been an "estrangement" between the ruling classes, which at first were prominent in the discussions of the Club and the common people. "This estrangement destroyed mutual sympathies and gave rise to distrust and suspicion until to-day the Government and the Club stand opposed one against the other." That the Club has drifted from the purpose for which it was originally formed seems reasonably clear. That the discussion of principles in the abstract will naturally if not inevitably lead to applications in the concrete seems also a well established law.

At present the Independence Club, composed largely of the middle class of intelligent and earnest men, is a potent factor in Korean politics. It has for some time been devoting its energies to asking awkward questions of cabinet ministers and officials. It insisted on the resignation of one of the oldest and most influential Korean statesman and succeeded; it has called others to its bar and publicly examined and impeached them. Its discussions are public. The common people can attend the sessions. Judging from utterances and printed reports some one is giving close study to laws now on the statute books, notes carefully whether they are enforced or not, and when their enforcement is proposed the members give a hearty second. It is not within the province or aim of this article to discuss what effect this Club will have upon the future of the country; whether its present policy is calculated to be productive of the greatest good or not. If we have given a correct account of the origin, growth, work and present status of this organization our aim has been accomplished.

EDITOR.

KOREAN FARMING.

THERE are a number of farming practices among the peaceful peasantry of Korea that presumably have been born of our common mother—necessity. Primitive their farming certainly is; but in this very primitiveness we have customs that are worthy of note, if not of adoption. Their practice of mixing manures with ashes is an admirable one except that it should be done at the time of planting instead of continuously; as mixed continuously it loses much available ammonia which evaporates. The Korean, however, not only twice removes the manure, but after this mixing has decomposed and the liquids are absorbed, he pulverizes it fine with a hand hoe and sows with the seed. It is only recently that agricultural scientists have found out the value of applying manure with the seed in an available form for the plants to assimilate it, while Koreans have presumably practiced this method for centuries. It is to be hoped he will soon add to this practice a knowledge of what constitutes good manure, that he may avail himself of many sources for increasing the quantity of fertilizers made ready to his hand.

SOWING—SOME ADVANTAGES OF THEIR PRACTICE. The Korean farmers' practice of ribbing rather than broadcasting has many things in its favor—especially in this country with its rainy season and primitive customs. It will answer all kinds of crops. It permits hand-hoeing or horse-hoeing. When only using a limited amount of manure it is more productive of grain, especially when it is apt to lodge, and in all cases it will produce as much straw. In a wet season, which is always the case here, ribbing is more favorable to harvesting, because the space between the ribs admits the air freely and the grain dries much sooner. The water also passes off the ground much more quickly than it would off large lands; thus preventing washouts. The reapers can cut more and take it up cleaner. Winter crops are better covered with snow and less apt to kill when ribbed.

I have been testing large land farming in Wouean, but have not yet had sufficient success to warrant me in advising the Korean to drop his practice of ribbing except for clover and

possibly such grains as produce soft straw which will not stand when very tall. I can, however, heartily recommend to them the "Planet Jr." horse hoes and cultivators to further their planting in ribs. One of these implements will do the work of six men and do it better. They cost about twenty three silver dollars each, laid down in any of the Korean ports. It costs about \$1.60 silver to weed an acre. The best Korean farmers weed a millet crop, for instance, six times in one season at a cost of \$9.60 if he has it done. An average farmer in Wonsan has annually say, two acres of millet, one of potatoes, one of beans, one of melons and one of turnips and cabbages, besides his rice fields. In this calculation we can only consider the millet, beans, potatoes and turnips. This will give five acres of crops that can be weeded and these implements, which, in the ordinary way would cost \$56.00 silver, for the wages of a cow and a man say \$16.00. I can think of nothing that will better teach this country the value of time than these effective implements.

The Korean farmer knows and practises one thing well that is by no means universally heeded by our western farmers—he keeps down the weeds and loosens the soil. He knows that "if you tickle the soil with a hoe it will laugh with a harvest."

There is enough plant food locked up in most soils to last a millennium without exhausting the soil. Sin, however, has locked this plant food in the soil and the word of the Eternal still remains unbroken: "Cursed is the ground for thy sake. In the sweat of thy face shalt thou eat bread till thou return unto the ground." Science tells us all about it: how to plant, what to plant, but the thorns and thistles continue to grow and the soil to retain in a dormant state its abundance of plant food until freed by the horny hand of toil. There is a good time coming with the coming Deliverer and then shall even the desert bloom and blossom like verdant Sharon. Meanwhile the Korean farmer tickles his field with the best hand hoe in the world, and for him, crippled as he is with exorbitant rents, small farms, rundown seed, bad government, and the very limited means at his disposal, they smile with a wonderful harvest. In this land of inborn lethargy it is a real pleasure to bear testimony to this industry of the oppressed Korean farmer.

THE SYSTEM OF CROP ROTATION. I have a fair sample of several clays on my property in Wonsan. They are not however lacking in silica. It is available ammonia, phosphates and potash they cry for continually. Given these I get a return in good crops and without a supply of these plant foods in available form for assimilation they are poor. I presume it is true of all countries. Scientists have amply demonstrated that the priu-

cipal component parts of the soil are clay, lime, sand, water and air, and that these contain the necessary plant food. Plants however can assimilate but little food out of the soil without the "tickling" process. Varying quantities of argil, lime and sand gives us different soils. The medium is undoubtedly best, but an excess towards adhesion is obviously the safer variety. Light soils flourish under grass husbandry, but on these wheat can seldom be cultivated. Then clays and peat earths are more friendly to the growth of oats than of other grains. Neither of these are friendly to grass. Wheat ought to be the predominant crop in a bread eating country, upon all the rich clays and strong loams; and light soils of every kind are well adapted for turnips, barley, etc. I have watched Koreans cropping—the soils they choose for different crops, the system of rotation, etc.; I have listened to their discussions on this subject and have found them wonderfully intelligent. Once in a while you will see them cultivating wheat on a sandy soil where they should grow potatoes or roots, but I presume this is due more to press of circumstances than to lack of intelligence.

THEIR CROPS. Millet, of which they have four varieties with their variations, is the poor man's crop. While it is not as much prized for food as rice, yet it is no doubt the better food and supplies almost the entire cereal food of the bulk of Korean farmers.* The straw of the two varieties mostly cultivated furnishes the winter fodder of their beasts of burden. Analysis shows the hay of the same varieties in the west to be much richer in protein than any other hay except clover. So valuable is the straw to the farmer that it is one of the most difficult products in Korea to purchase and commands a price out of all proportion to the cost of grain. Wheat they cultivate largely because they drink largely. It always has a ready sale for the distillery. Barley is cultivated less, being used principally for food and is not highly esteemed. It commands about two-thirds of the price of wheat. The cultivation of the *arya* bean is on the increase owing to the Japanese market. Its value is fast approaching that of wheat. The bean is used in the manufacture of sauce and for feeding stock. Other beans of good flavor and very nutritious are sparingly cultivated for food. Rice of course, is the cereal mostly prized. It rules the market and commands a price from two to three times higher than the same bulk of wheat. Cotton is little cultivated since the introduction of Manchester shirting. Buckwheat is cultivated to

*This statement is no doubt true of the farmers in northern Korea, but will need modification to apply it to those in the southern part where rice is the staple food.—Ed. K. R.

considerable extent; from which the unwholesome *cooksoo*, vermicelli—Korea's national dish. Sesame is cultivated for the manufacture of oil used by the better class as a condiment much as the Spaniard uses the oil of olives. There are other crops, principally cabbage, turnips, potatoes, cucumbers, melons, etc.

THE INTRODUCTION OF OTHER CROPS. Corn is little grown in Korea. The wisdom of all attempts to introduce it increased cultivation at present appears doubtful. It invariably deteriorates in this climate and refuses to yield a large crop of grain under the highest cultivation. Large ears from western seed, yes! but the general yield is poor. Ensilage has proven its worth in the United States, but Koreans are not at present able to build silos nor are they able to understand their value. The feeding value of dry, woody cornstalks as fodder, even under the best advantages, has scarcely been proven, and for ensilage the accompanying table shows it to be the least in value:

Corn silage	1.7
Red clover silage	4.2
Soya bean silage	4.1
Cow pea silage	2.7
Field pea silage	5.9

For Korea I do not think anything will equal millet silage unless it be red clover. I regret I do not have its percent in protein. After faithful attempts to produce a good crop of corn under favorable circumstances without success and seeing the grains in cultivation here and the market they have, I could not conscientiously recommend its cultivation to the native farmer.

An agricultural paper recently spoke of the excellent flavor of buckwheat pork over all other feeding, adding significantly that it required, however, the old proverbial "razor backs" to get the best result. This gave me courage to feed and sample a Korean black pig. But when the pork came on the table the struggle to raise the first bit to my mouth was painful in the extreme. Not so the second. It was fit for a king. When the Korean told me the western pork was tasteless, I was filled with indignation and scorned his nasty black pig; I understand him better now. However, in his present poverty he might yield a point and introduce a strain that will give him 300 pounds of pork in eight months.

An old and extensive poultry keeper told me "as a great secret" that there was nothing equal to buckwheat to make hens lay. I recommended this cereal to a Wonsan poultry fancier who acted on the advice and in the spring told me he never had had so many eggs before, and that the flesh of the

fowls and flavor of the eggs was magnificent. This result is principally due to the large percent of nitrogen found in buckwheat bran.

There is already a market created here for buckwheat. It produces a big crop. It is the poor man's friend—growing well without extra fertilizer. It pulverizes the soil and if turned down green makes a splendid fertilizer being next to clover, one of the richest crops in nitrogen. It will also produce a bountiful supply of honey.

For roots my experience thus far favors the parsnip for easy cultivation, productiveness and easy storing.

When their superiority over other roots in plant and animal food is considered, it would seem to be a desirable crop for this country but for one thing—it requires a full season to mature. I am of opinion that the Swedish turnip will grow a fairly good crop sown in the rainy season after wheat, oats or barley, and may suit the Koreans better for stock feed. This is principally theory, not having been sufficiently tested as a fact. It is well to remember also that it will probably be a long time before the Korean will grow roots to feed to his stock. And the farmer has this to be said in his favor that he can fatten and sell a beeve for less money on his method of feeding, than he could buy the feed for on the western plan, much less the animal. The secret is in boiling the nutritious straw along with the say bean into a kind of soup. Half boiling would be a waste of feed and fuel. No! the beef will not be nearly so fine in grain or flavor. His methods, however, will bear close scrutinizing before his western advisers attempt to teach him to fatten a beeve for the Korean market with the resources at his disposal.

SOME SUGGESTIONS. I have frequently said that any attempt to teach the Korean anything other than the gospel which is backed by divine power, is a very thankless task. The loss of "face" consequent upon accepting the westerner's precept will doubtless for many years to come, prove a sufficient barrier to teaching in the abstract. Their character, however, leaves one hopeful opening to those who have a disinterested concern for the welfare of this people. I refer to the possibility of teaching them by example. Teaching by object lesson not only "saves their face," but gives the advantage of "that prince of senses" to which the world owes so much of its knowledge. After example has won sufficient respect for the westerner's knowledge, abstract teaching would be in order. Were I asked upon what branch of industry the Korean Government could best spend its resources for the country's advancement, I should unhesitatingly advise an Agricultural College and Experimental Farm Sta-

tion, fully equipped with western teachers, and superintended by an able foreigner of experience in Korea, who has heart sympathy for the people. Without such a superintendent any such effort would be largely fruitless, as the experiment stations would spend the bulk of their energy in demonstrating farming so "high" that it would overreach the ability of the peasantry to reach it, and indifference to the country's welfare would submit to the despoiling of every effort by useless government employees.

MALCOLM C. FENWICK.

SIX OLD PALM-LEAVES DISCOVERED.

IT was quite an unexpected good luck that fragments of a Sanskrit MS., written on palm-leaves, were discovered in Korea and brought to me by Mr. S. Wada. He spent three years in Seoul, the capital of that country, on his business, and came home last year. Before he left there, he heard that a countryman of his had discovered ten palm-leaves in a monastery twenty miles from Seoul, and been willing to part with them. So he sent a man to get them, but he received only six instead of ten. The names of the monastery and its place are at present unknown but I hope I shall soon be able to hear them, and, if possible, to get some more palm-leaves, as Mr. Wada is now going back to Korea again.

The palm-leaves are very old, and suffered partly by the margin and partly by the fading of the ink. It is curious to notice that not only the alphabet used in this MS. is similar to that of MS. I of the Hodgson Collection of the Royal Asiatic Society in London (see Cowell and Eggeling's Catalogue, Plate 2), but also the text is the same. It is the *Astahasrika* (i.e. 800) *Prajñaparamita*. The palm-leaves are numbered 165, 166, 177, 178, 179 (and 180 unseen) respectively. They are 14 inches by

2½ inches and seven lines in a page. In folio 165a, we read Aryastabastrikayam Prajñāparamitayam Mayopamaparivarttonama sadvimsatitamah, 145.

The text in these fragments somewhat corresponds with the Chinese version of the Mahāprajñāparamitasūtra, made by Hīnentsang, A.D. 660. This sūtra is No. 1 in my Catalogue of the Chinese Tripitaka, and complete in 30 volumes in the 洪, 荒, 日—cases, in the new Japanese edition. As this work in Chinese contains sixteen long and short sūtras, divided into 600 fasciculi, the 8000 Prajñāparamita is the fifth sūtra, in ten fasciculi, from 556 to 565. In the new edition the fifth sūtra is in the 8th volume folio 73 *et seq.*, and 9th volume folio 1—22, of the 日—case. Now the text in the present palm-leaves is to be compared with the Chinese version, folio 18b—19a and 21a—22a, in the 9th volume above mentioned.

This is only a brief account of this MS. that I can make at present. Anyhow this is the first time when I have realized my long dreamed hope to see Sanscrit MSS. preserved in Korea.—
BUNYIU NANJO, In *The Hansai Zasshi*.

GRACE'S WEDDING.

THE great event in the life of every young Korean boy and girl is their wedding, recognized to be a most important event, but something in the decision of which they have little or no part. The Christians are beginning to seek alliances for their sons and daughters among those of the church. This is as it should be and is a most hopeful sign. The objectionable features of weddings as observed by non-christian people are discarded, that which is indifferent but looked upon as desirable is retained by our Christians.

It was a Christian wedding celebrated some time since at the Tal Syeng Chapel in Sang Dong, Seoul about which I propose to give an account. The bride came from the country forty miles away. She was pretty, gentle and attractive, and belonged to the family of a well-to-do farmer of the Yangban class, a desirable person for a daughter-in-law. But none of the various sons proposed by partial mothers or interested "go-betweens" came up to the standard set by the father and mother of our Eun-hai (Grace).

About four years ago these people became earnest and consistent Christians, and when Grace had reached the mature age of seventeen, and it seemed desirable to conform to the custom of the country, they announced most positively that none but a Christian could become her husband and that the mother-in-law must also belong to the faith. There were but few of these in the village where the family lived, or in the immediate neighborhood, so the mother came up to Seoul to find a suitable match for her daughter.

I believe it is never an easy matter to find anyone quite good enough for an only child, even in America, and how much more difficult the search becomes when the mother-in-law has to be taken into consideration. We were, however, in this case able to recommend one for the latter position whom we thought a little better than the average. The two mothers met and talked over the respective merits of their children. Everything seemed promising, and the mother hastened home to send her husband to see the boy and make further acquaintance with the family. He came and saw, pronounced the candidate satisfactory, and preparations were immediately commenced for the marriage.

First, there was the sending of the Satjou. This is a paper on which is written in Chinese the day, the month, and the year in which the prospective groom was born. This document is wrapped in red silk and ornamented with green and gilt cord and tassels. The bride sometimes sends a similar one to her betrothed, though this is not considered strictly necessary. When the parties belong to a heathen family these papers are sent to the moutang (fortune-teller) who decides upon a propitious day for the marriage.

In the case of our Grace, the preparations for the wedding were quite elaborate, for was she not going to the Capital to live? There was weaving of silk, of cotton and linen, beside the usual work of trousseau making, in all of which Grace took her part. There was no dressmaker with "new fangled notions," even for the bridal robes. The loving fingers of mother and neighboring friends set all the stitches, and fashioned the garments just as they had been done for themselves, and their grandmothers, and great-grandmothers.

At last the day for going out from the home and starting on the journey to Seoul arrived. Eun-hai's belongings were piled on the back of a bullock to such a height as to make the poor creature appear decidedly top-heavy. A few of the more precious articles which could not be trusted in such a precarious position were stowed in the sedan chair with the bride, or carried in a pack on the back of an accompanying friend. The father took his walking-stick, formidable as an Alpenstock, stationed himself by the side of the sedan chair, and the train started.

The journey to Seoul occupied two days. The party came at once to Tal Syengi Koung, for the mother insisted she was giving her child to me. A messenger was speedily sent to the house of the to-be-mother-in-law to summon her to an inspection and acquaintance. We were sure she could find no fault with face or form, or even with the bridal outfit, but whether Grace would be always tractable and submissive could only be proven later on.

The mother-in-law brought with her the usual offerings, namely: two silver pins for the hair, two heavy silver finger rings, a bright yellow silk jacket with purple trimmings, two or three other jackets of more delicate hue, also the red skirt in which the marriage ceremony was to be performed, as well as others for more ordinary use.

One might easily imagine that the groom would have some curiosity to see the bride, and that he, too, would hasten to pay his respects to her; but I assure you our Korean young men are not guilty of such improprieties.

The next important person to appear on the scene was the Sumo. It is the business of this woman to arrange the toilet of the bride, and also to train and assist her in making the bows which are a very important part of the Korean ceremony. The Sumo's first business was to bring forward her little tweezers and proceed to pull out all the short hairs on the forehead. Koreans like to have the hair low on the temples, but the hair above must be removed to give the forehead a square appearance. Next the eye-brows received attention. All the straggling hairs were removed, leaving a symmetrical curve only. Then came the painting process. The beautiful complexion of our Grace was entirely covered over, and her face made as white as plaster. Small bright spots of vermilion were put on each cheek, another on the centre of the forehead, and the lips also touched with the same color. Her hair was done low on the back of her neck, and although it was heavy, and as we thought almost luxuriant, to it was added much more which had been hired for the occasion. The whole was held in position by silver pins, twelve inches or more in length. Over the ends of these pins were thrown long streamers of purple silk on which were Chinese characters in gilt, signifying, "Long life," "Great riches," "High rank," "Many sons," and similar sentiments.

After the hair-dressing Grace was swaddled in garment after garment, skirt upon skirt, until her figure somewhat resembled one of our large water barrels. Last of all came the yellow jacket and the trailing red skirt. A little crown was placed upon her head; her hands were enveloped in a piece of white muslin, and she was pronounced by the assembled friends "very beautiful."

To our eyes all the beauty had departed; she too nearly resembled the bright colored pictures we so often see in the temples. She had become more of a statue than the amiable girl we had known her to be.

At the right moment the bridegroom was summoned. He appeared in official robes, as is the privilege of any man on his wedding day. The bride with closed eyes bowed four times. The groom bowed twice; then, together, these strangers walked to the chapel, where the Christian ceremony was performed. A wedding feast followed.

The couple are living with the bridegroom's parents in their comfortable home in the capital. They are happy and Grace, gentle and obedient, has won the love of her mother-in-law: they regular in attendance on the services of the church on the Sabbath and it is our belief that another Christian home has been founded in Korea.

MRS. M. F. SCHAFFER.

GLIMPSES OF MISSION WORK.

A lady missionary writes in one of the home magazines: "Our missionaries make one tour after another, each time bringing home their sheaves in abundance. Three of these tours recently reported aggregate a total of 178 persons received on profession of their faith, besides enrolling over 400 catechumens or inquirers.

"Two of the men here have been busy during the last eighteen days with the winter training class. They planned for an attendance of twenty-five, and invited that number, when, to their surprise, men came pouring in to the number of more than 100, bringing their own rice. Some of these men came a distance of between 100 and 200 miles, trudging all the way on foot with their bundles on their backs. I think God must love to look down on such pilgrims. The class was divided into two sections.

"I do not think that there can be a place where the knowledge of the language is better rewarded than here (for it gives us access). Word reaches us almost daily of this or that hamlet more or less remote where idols have been cast out, and an attempt is being made to observe the Sabbath. But while we rejoice we fear and tremble lest for lack of (verrucular) instruction these poor ignorant people may fall away and their last end be worse than the first.

"A veteran Korean deity is out of employ. Wanted, a situation! On Mr.———return from one of his trips last fall, he brought back with him a big idol, made of wood covered over with gilt. He had had his home for 180 years in a little temple up in the hills, but now his worshipers have all forsaken him and turned his temple into a Christian church. Having no further use for him, they presented him to the missionary when he came along on his rounds. He is quite a good-looking old fellow as idols go, and very awe-inspiring to our little son, who gives the store-room a wide berth, now that Buddha holds forth from the top shelf."

"Mrs.———and I are compassing the work among the women as best we can, having each a class on Sunday morning and Wednesday afternoon. These four classes are usually well at-

tended, not by curiosity seekers, but by earnest intelligent women, many of them able to read, and all anxious to be taught the way of life more perfectly. Sometimes the meetings are almost like revival services at home. A week ago last Sabbath, after the class was over, the Christian women came, bringing up one after another until four women, came who, they said, wanted to become Christians, and the Christian women immediately gathered around them, encouraging, exhorting, etc. One of these women, a feeble old creature, had walked ten miles to learn something of the doctrine."

A BROTHER feels the outlook is bright and encouraging: "The number who attend service is steadily increasing. A very general, and, I trust, sincere spirit of interest is shown. The Chinese New Year is still observed here; and you know it is a testing time. To my certain knowledge four men in this city have worshiped neither spirit nor ancestors this season. One of the young men is in consequence suffering persecution. I am told that he has expressed his determination to be true to Christ, whatever his father may do to him. Four months ago he knew nothing of the gospel.

"On the circuit at several points there are things that make our hearts glad. Again and again I have been deeply impressed with the spiritual growth so easily seen in the twenty-four men whose names were on the roll when this section of the country was raised to a circuit. In our feeble way and with broken speech we have sought to instruct them in the fundamentals of true religion. Feeling our incompetency to express in Korean what we would say, we have as yet not ventured to give any direct instructions about the Holy Ghost. Taken as a whole, these men are ready to lead in prayer. I do not think I have heard a single prayer offered that did not contain a petition for the outpouring of the Spirit. Such being the case, you will not be surprised that they are very zealous in bringing the gospel to their neighbors. God is owning their efforts. Reports presented at the quarterly conference, held a few days ago, show a marked growth. There were then sixty probationers on the circuit. During recent journeys I have been frequently stopped on the road and asked if I were not Pastor So and So. An affirmative in each case brought an invitation to visit a new neighborhood. Were I to give my entire time to the country work I doubt whether it would be possible to enter every door opened to us. By God's grace we are striving to 'buy up the opportunities.'—

THE QUADRENNIAL REPORT to the Bishops and Members

of the General Conference of the Methodist Episcopal Church, South, assembled in Baltimore, May 5th, has the following on the work of that church in Korea:

"Two years ago we entered Korea. Last year the superintendent of the mission reported 14 probationers. He now reports 48 native members, 156 probationers, 2 chapels, and \$50 contributed by the natives for church extension. Value of mission property, \$5,200. The work grows apace, and our four missionaries feel that, unless re-enforced at an early day, their ability will fall short of the demands. Mr. Robert E. Speer, in laying the situation before his Board of Missions, affirms that 'Christianity has laid a powerful hold upon the country.' Missionaries are treated with universal courtesy and addressed in terms of highest respect. This confidence is extended to native Christians even, and has opened the way for evangelistic effort and personal work which must result in bringing tens of thousands to Christ.

"After a missionary tour of two years, Mr. Speer asserts: 'In the North the church has spread and penetrated, as we saw nothing to surpass it anywhere in the world.' He gives three reasons for this remarkable attitude: First, widespread dissatisfaction with the old life, growing out of poverty and oppression; secondly, the victory of Japan over China with the implements of Western civilization; and, lastly, a sense of sin so deep and pungent that it cannot but be attributed to the special work of the Spirit of God. Under the leadership of the Spirit, the missionaries are a unit in their purpose to develop the work on apostolic lines.

"In commenting on the progress and character of the work, Dr. R. A. Hardie, of the Canadian Colleges Mission, writes:

The total number of converts to-day is probably not far short of 3,000, nearly one half of whom are probationers received since the close of the late war between China and Japan. While many of these have given evidence of their sincerity by holding fast to the faith, notwithstanding family ostracism and public persecutions, perhaps the most encouraging feature of the work in Korea is the large measure of self-support attained, and the readiness with which the native churches have undertaken the preaching of the gospel in new districts. Eight or ten churches have been built with native funds alone, and as many more partly so. Of the native helpers, the majority are either self-supporting or paid, entirely or in part, by native contributions. Some congregations, in addition to supporting their own pastors, have sent forth evangelists and colporteurs into the 'regions beyond.'

SANSKRIT IN KOREAN LITERATURE.

"Stray Notes on Korean History and Literature." By James Scott, H. B. M's Consular Service. *Journal of the China Branch of the Royal Asiatic Society* XXVIII 1895-94.








Mr. Scott believes that Koreans from their earliest ages were in possession of many elements of culture and society. Copper and iron were manufactured and in the reduction of these metals charcoal was used. Coal was not known and gold and silver were unknown and ignored until the advent of the Chinese. "In agriculture the Koreans were highly advanced, as is evidenced by the long string of native names for all kinds of grain and produce."

Buddhism was introduced into Korea from China in A. D. 372, and this, according to our author, marks "the great starting point in the history of Korean literature." The new cult was carefully studied in the original Sanscrit. Hindoo masters were the teachers. "By the end of the fifth century Buddhism was the acknowledged religion of the people, and Korean enthusiasts pushed across into Japan, propagating and establishing their new faith." As in Europe during the middle ages so in Korea the monasteries were the repositories of learning and as a natural consequence the priests wielded great influence. Mr. Scott thinks one result of this study of Sanscrit has been "the system of phonetics by means of Chinese characters, whereby they endeavored to reproduce the value and sounds of Sanscrit vowels and consonants, which they divided into gutturals, dentals, labials, aspirates, etc., in strict conformity with the Sanscrit classification." In the eighth century towards the close, Syel Chong 설종, a famous priest and scholar of the Silla dynasty, "composed the *Nida* **니타** syllabary, i. e. some 250 Chinese characters arbitrarily selected to represent the sounds of the inflection or conjugation as heard in the vernacular." It was the *Katakana* of modern Japanese. It was used by those unequal to the niceties of pure Chinese composition. "The present Korean script is a true alphabet both in form and use, tho combined into a syllabary."

The fifteenth century, Mr. Scott, calls "the Augustan age in the history of the peninsula. A strong, vigorous and independent government held sway from the Long White mountains on the north to the straits of Tsu-

shima in the south, including at one time that island itself. Literature and art flourished." The Korean alphabet was put forth under royal patronage in A. D. 1447, and the king issued a proclamation "recapitulating its advantages compared with the clumsy and cumbersome system of Syel Chong." This step was a move to accentuate the independence of the country by abandoning the use of Chinese writing and substituting the native vernacular. But it failed for the tide of conservatism was too strong.

The alphabet at first consisted of twenty-eight distinct letters, eight initials which were also used as finals, nine of which could only be employed as initials and eleven vowels. Mr. Scott enters into detailed explanations of the use of these initials and makes a point on Mr. Giles who, as quoted by Mr. Scott, says in the philological essay prefixed to his dictionary. The extract reads. "When a vowel is not preceded by a consonant, Koreans write a circle before it, the idea evidently being to show that a stress or a faint nasal "ng" precedes all initials vowels, for the same is used as a final to express the nasal "n'." This deduction, Mr. Scott thinks, and correctly so "is very much wide of the mark." Koreans distinguished between nasal and open vowel initials, but in process of time the symbols became identical in their writing. "No doubt the peculiar euphonic elision of *n* and *ng* before the vowel *i* or *y* in certain Korean works must have misled the author in to generalising on insufficient data in this instance."

Mr. Scott takes a pardonable pride in having found the three missing letters of the alphabet or rather how the four letters    came to be included under one phonetic as an initial. The circular letter  was originally employed to "indicate a pure open vowel initial with a usage corresponding exactly to the *spiritus lenis*, and as such it appears regularly in old books, and especially in manuscript works, at the present date." This use has changed so that in modern Korean this letter is no longer written as a circle, but as the  "ng." The triangular letter was selected to indicate the initial sound *j*; the last two letters were intended to represent the "two nasal initials *n* and *ng* of ancient Chinese sounds still in force in Japanese in Cantonese, in Shanghai and in several other dialects of China." "To the ordinary Korean ear such nicety of distinction was unintelligible, and the people early discarded the use of the last three letters, according to the *spiritus lenis* . This latter again in its turn was modified in the current script into the form  "of the true nasal final." Mr. Scott informs his readers he knew the alphabet originally consisted of twenty-eight letters and that three had disappeared but his inquiries and researches proved fruitless "until in 1890 a fortunate reference to a Sanscrit Buddhist volume dating back to 1778 A. D., supplied the key to the solution of the problem, explaining the palatal *j* and the nasals *n* and *ng*."

We cannot do better in closing this review than to quote entire the paragraphs on the relation and influence of Sanscrit on the Korean language

"As regards the form of their letters, Koreans went to the Sanscrit direct. Ever since the appearance of Buddhism in Korea, Sanscrit has been regularly studied by the Korean priests. Even as late as the seventeenth century Korean monks made a special study of Sanscrit and compiled learned dissertations elucidating its history in connection with Chinese and Korean. My good fortune has been to discover one of these volumes, giving parallel transcriptions in the three languages.

"The Sanscrit alphabet passed from India thro Tibet into China, and by the time it reached Korea the letters had been subjected to many changes and modifications necessitated from the circumstance that they had to be written down the page with a Chinese pen, *i.e.* brush, instead of horizontally with the Indian reed. The Koreans possessed and used the true Sanscrit letters; and some exemplors which I have seen scarcely differ in form or style from that now found in any modern Sanscrit grammar—thus identity is so patent that, as the saying goes, 'he who runs may read.' But under Korean hands, Sanscrit was further transformed much as English writing differs from English print; the Koreans curtailed and modified the square angular Sanscrit letters into a short cursive script adopted for speed and convenience in writing. It is from this cursive Sanscrit script that Korean scholars evolved their alphabet. But in transcribing Sanscrit, Koreans did not write with letter following letter; they combined them into syllabary form, and this Sanscrit syllabary combination supplies the key to the present system of Korean writing whereby two or three letters are regularly grouped in one logatype.

"In connection with Sanscrit literature in Japan a form of writing has frequently been remarked in regard to which scholars and others have hitherto failed to assign its true history or origin—they can only agree that it was imported from Korea with the advent of the Buddhist religion. The key to its identity is found in this Sanscrit syllabary combination as thus explained, for each of which there was a corresponding into Chinese character representing its pronunciation.

"It was my hope, had my stay been prolonged in Korea, to visit the ancient temples and monasteries in the Diamond Mountains near the east coast at Wonsan, and follow up my research for Buddhist relics and other works bearing on Sanscrit and Korean. In the recesses of these mountain valleys, Hindu and Chinese missionaries first established themselves, and popular tradition concurs in romantic tales of Sanscrit literature on palm-leaf and other script. These Buddhist temples are full of interesting relics, literary and historical, but the difficulty is to induce the priests to disclose their treasures. It took me two years and much negotiation to secure the one volume now in my possession, which supplies many interesting particulars regarding the history and origin of the Korean alphabet as derived from Sanscrit."

Mr. Scott concludes his interesting and valuable paper with a few observations on the people whom he finds patient, docile, with no "animus or hauteur against Europeans," oppressed but capable of, under just government, "intellectual development and national progress. "Their one national weakness,—a fondness for alcohol and tobacco; their one pleasure and enjoyment—to saunter sightseeing over hill and valley." The warrior monks, a caste of Buddhist priests hold a unique position. They guard the royal forts of refuge in the mountain fastnesses near Seoul. These priests suffered heavily the four or five years and we are told many had to leave the forts. The worship of the spirits of the mountains is "a relic of by-gone pre-historic ages," difficult of explanation even by native scholars themselves.

EDITORIAL DEPARTMENT.

THE TRADE REPORT OF THE UNITED STATES
CONSUL-GENERAL.

THE Hon. H. N. Allen, Consul-General of the United States to Korea, reviews the trade of Korea in 1897. The report is published in Washington, June 16, 1898, and a copy is on our table. The year was a most prosperous one, the trade being almost double the highest figure it had reached at any time in the past. The increase is from 7,986,840 yen in 1893 to 23,511,350 yen in 1897. In 1896 the total net trade is given at 12,842,509 yen. The increase is natural and is due in part at least to the stimulus given trade by the Japan-Chino war and the interest in public works by the Korean government. Greater facilities were provided for carrying on coast trade and a sharp lookout was kept on smugglers. With the opening of two new treaty ports last year and three additional ones this spring smuggling will no doubt be reduced to a minimum if not prevented entirely.

There was last year for the first time if we remember correctly something like an even balance between the import and export trade. Heretofore the imports were far in excess of the exports which was always explained as due to clandestine exportation of gold and smuggling.

There was a scarcity of rice in the province in which the capital is located, but it is believed there was an ample supply of rice in the country. "It has, however, been bought up for purposes of speculation by the magistrates, who compel the people to sell to them for 3 or 4 yen per picul, while they get 8 yen or more for the same." The report notices that the American firm, Messrs. Townsend & Co., of Chemulpo, operate a large steam mill and have a large share in the export rice business. The English import trade amounted to about \$2,000,000 gold, of which three-fourths was for cotton goods; Japanese cotton goods \$500,000; piece goods from the United States nearly \$25,000. "Japanese yarns have almost entirely driven out those of English manufacture, the im-

port of yarns from Japan for 1897 being estimated to amount to gold \$350,000 against gold \$36,000 for England."

The trade with the United States is mainly in kerosene, machinery, flour, provisions, household goods and personal articles. The importation of kerosene amounted to gold \$232,385; machinery \$100,000 mostly for the mines and the railroads; flour \$25,000; household supplies \$25,000. "I think, therefore, that the total import of goods from the United States to Korea for 1897 must have been at least gold \$400,000." Without much data on which to base an opinion, we think this a very good showing.

The Consul-General thinks the freight service "leaves much to be desired" an opinion we share with him and long for the "day of better things." "The employees are so incompetent that shipments are very irregular, and important articles are apt to be left out or overcarried, causing vexatious and expensive delays."

The total shipping for the five ports of Korea amounted to 2,417 entries, with a tonnage of 601,275 tons; of this the Japanese flag covered 1,785 vessels and 462,904 tons so that the very large proportion of Korean trade is carried in Japanese bottoms.

The report notices the opening of the two new ports last fall which will "further aid in promoting the legal trade;" the banking business which is "conducted by branches of the great banking houses of Japan" and the Hongkong and Shanghai Banking Corporation; the currency which is not satisfactory; wages which while the high price for rice prevailed were too low to avoid distress among the poorer classes; manufacture of which there is nothing for foreign export. "The excellent paper of the country, as well as the brass and copper utensils, the mats, blinds, fans, etc., are all made by hand in the crudest manner possible. If the people would devote themselves to the culture of silk, they would greatly improve their condition. It has been fully demonstrated that their country is especially well adapted to the culture of silk, which would furnish remunerative employment for the women and children."

The greed and unscrupulousness of the ruling class are illustrated in the following quotation: "Recently, whole villages of prosperous farmers who had been taught industry, frugality, and honesty by the American missionaries, were arrested on the false charge of holding 'secret and seditious meetings and thrown into prison. Every possession they had in the world was taken by the soldiers, runners, and magistrates, and several of the men actually died of starvation in prison. Strong effort was made to have these poor people brought to trial, that their cases might be settled one way or another, so they would be able to get in their spring crops. Nothing could be done, however, because of the

reluctance of the magistrate to have his acts investigated." Acts of this kind have long ago brought us to the conclusion that the indifference to improving his living of the average Korean is more seeming than real. Where a farmer is reasonably sure his second beast of burden will be stolen from him by a rapacious official and he be thrown into jail in the bargain, one need not be surprised to find the farmer content with only enough for a bare subsistence.

The report tells us that two or three collections of ancient pottery have recently been made in Seoul. The postal system which is in its infancy is pronounced a success. "The stamps are of four denominations; 5 poon, equal 1 cent, green; 10 poon, equal 2 cents, blue; 25 poon, equal 5 cents, brown; 50 poon, equal 10 cents, purple. At present there are no printed covers, postal cards, or other stamped postal paper. The stamps are all alike except in color and denomination. The characters at the top are ancient Chinese and mean Chosen postage stamp.

Those at the bottom are in Korean and have the same meaning as the ones at the top. The characters at the right are Korean and give the denomination which is translated into English just below the center. Those on the left are in Chinese and mean the same as those on the right. The plum blossom ornaments each corner. This is the royal flower of the present Yi dynasty, which has been in existence for 505 years. The national emblem in the center is the ancient Chinese representation of the male and female elements of nature, or the completed whole. The four characters at the corners of the center piece are taken from the 'original alphabet of all language' and represent the four spirits that stand at the corners of the earth and support it on their shoulders. A set of these stamps cost 18 cents silver."

There are between 190 and 200 Americans in Korea, including women and children. Of these about 30 are connected with the gold mines and the Seoul-Chemulpo Railroad; 7 are in the employ of the Korean government as advisers or teachers; 3 are engaged in trade, and the remainder are missionaries or children. The Consul-General recognizes the success of the missionaries in their work, the high esteem in which they are held, and the "great deal of good they do in the matter of the introduction of foreign goods and creating a demand for them." "Of late, however, a very reprehensible custom has grown up among them of taking agencies for certain lines of goods, to the detriment of our merchants." "I am sure the practice works to the injury of the mission cause." As neither of the editors of this journal have taken "agencies for certain lines of goods" they do not come under the censure of their Minister. Having said this much, we must also

record our conviction that the missionary should not from the standpoint of his calling go into secular business for the money there is in it and we think there are very few who do. This after an experience of over thirteen years.

The report notes the progress in the building of the Seoul-Chemulpo railroad; the gold mines, the operations of which have "assumed large proportions during the past year;" the electric railroad in Seoul for which a "company of Koreans advanced 100,000 yen" at the time the contract was signed; the erection of extensive and substantial warehouses on an island in the harbor of Chemulpo by the Standard Oil Company to supply the growing demand for this illuminant which is more than holding its own against all competitors. The tables at the end of the report are valuable and the whole report contains useful and important information.

Annual Meeting of the Methodist Episcopal Mission.

—Bishop Earl Cranston, D.D., LL.D., who presided at the Fourteenth Annual Meeting of the Korea Mission of the Methodist Episcopal Church arrived in Seoul on the 24th of August and convened the mission in annual session the next morning. The meeting was the most largely attended session in the history of the mission. All the members of the mission in Seoul and Chemulpo were present, and from the out stations Dr. W. B. McGill and family of Wonsan and Rev. W. A. Noble and Dr. E. D. Fullwell and their families from Pyeng-yang were present. A photograph of the Bishop and foreign members of the mission with their families contained fifty-one persons.

This is Bishop Cranston's first visit to the East, he being one of the bishops of the Church recently elected. He has his episcopal residence in Portland, Oregon, but for the next two years he will visit and administer the mission of the church in East Asia. On this tour he is accompanied by Mrs. Cranston and his three daughters. They first visited the mission in Japan where the Bishop presided at the annual session of the Japan Conference.

A curious coincidence is related of the Bishop Cranston in connection with his colleague, Bishop C. C. McCabe, who was elected to the episcopal office at the same time. The two bishops were born in the same town in Ohio, joined the ministry of the church the same year, received their first ministerial appointment to the same city, were elected to General Conference offices (Bishop Cranston as Book Agent and Bishop McCabe as Secretary of the Church Extension Society) the same year, and finally elevated to the episcopacy by the same General Conference.

The annual meeting of the Korea Mission was held in the First Methodist Episcopal Church in Sōul and as is usual the bishop opened it with the sacrament of the Lord's Supper after which organization was affected by the election of G. H. Jones as secretary, W. C. Swearer as assistant secretary, and W. A. Noble as statistical secretary. The work of the year was thoroughly and succinctly reviewed in the reports of the superintendent and the various members of the station. For convenience the work may be regarded as centering around or controlled by the four stations of the mission manned by foreign workers. These are Sōul, Chemulpo, Pyeng-yang and Wonsan.

The work of the mission was founded in Sōul and this is the oldest and largest mission. Here reside four foreign families which are about to be reinforced by a fifth missionary and his family. Three regularly organized churches are maintained and preaching places at two other points. These churches report 564 members and probationers—an increase for the year of 94. A large and commodious brick church, to be known as the First Methodist Episcopal Church of Sōul, has been completed and dedicated during the year in Chong Dong, on the site of the first dispensary of the mission—an object lesson, in the concrete, of the way the church rises out of the medical, school and other institutional work of the mission. Here in Chong Dong is the Pai Chai Hak-dang, a collegiate school for boys, which reports an enrollment of 244 pupils during the year, 176 in the English school and 68 in the Chinese school. Several students were reported as having completed the academic course, and a course for them covering the higher branches, was submitted and approved. Also a plan adopted to secure a charter as a college. In Chong Dong is also located the Ewa Hak-dang, a girls boarding school and home of the Woman's Foreign Missionary Society. Forty-three girls were instructed during the year. A large school and home is being erected by the ladies and is partially completed. The Woman's Hospital also located here reported having attended to 3,340 cases during the year. There remains to be mentioned the Trilingual Press under the management of Rev. Geo. C. Cobb. This institution is a myriad tongued preacher of Christian truth and has issued during the year 5,157,195 pages of purely religious literature.

The Talsung Church is the second station in Sōul, tho by no means second in importance. It is located inside the Great South Gate and here reside the Superintendent of the Mission, and his mother, who is in charge of the work of the Woman's Foreign Missionary Society. A large and growing church worships here and a widespread work in the country stretching as far south as

Kongju 100 miles away is managed by the superintendent and his helpers. A force of Bible women under Mrs. Scranton are out on circuits in various directions, and a very successful girls' day school is in operation. We present to our readers the report of Mrs. Scranton in full which we regard as one of the most interesting and valuable presented to the meeting. At this point is located the mission hospital under the direction of Dr. H. C. Sherman, who during the five months since he arrived in Korea has attended to 1,578 patients.

At the East gate of the city three miles away from the original headquarters of the mission in Chong Dong, is located the Baldwin chapel, named after a lady whose contribution built the chapel and which was the first money ever given towards mission work in Korea. At this point the Woman's Foreign Missionary society has built the Many F. Scranton Home for women which is in the charge of Miss L. C. Rothweiler, and a dispensary for women under the direction of Dr. Harris. These have been opened during the year and the entrance of the mission into this section of the city with foreign workers is regarded as a move in the right quarter. The W. F. M. S. Home has been completed during the year and is an addition to the mission.

Of the two remaining stations in the capital one is at Chongno, in the center of the city, where a native helper is resident and services are maintained and a successful book store is in operation. The other point is at Aogi, just outside the city on the road to the river.

This review of the work in the capital would be incomplete without mention of the *Korean Christian Advocate*, a six page weekly, edited by H. G. Appenzeller, and issued in the interests of the church.

At Chemulpo G. H. Jones is resident, who has the oversight of a large work in the country. There are the beginnings of work in sixty-three villages while in the port itself two congregations, a girl's school and a boy's school are in operation. The increase in church members has been encouraging and yen 570 was contributed by them towards self-support. The circuit extends into ten prefectures.

Rev. W. A. Noble gave a warm account of the work in and about the Pyengyang station. In the city its self two foreign families and one medical worker under the Woman's Foreign Missionary society are resident. Over 7,000 patients were attended to by Dr. Follwell, and at the W. F. M. S. Hospital Mrs. Hall attended to 697 patients in the short time the place was open. Mr. Noble and his helpers have under their supervision churches and classes in thirty-nine villages which report an in-

crease of 100 per cent in membership. The church congregation has the first organ to be heard in north Korea and also introduced the first church bell. In one town, which a year ago was rank in heathen darkness a Christian church of fifty-eight probationers was reported who have erected their own chapel. Of the relation of medical work to the spread of Christianity Mr. Noble said: "I trace the footsteps of many of our converts thro Dr. Follwell's hospital."

The fourth station is at Wōnsan where Dr. McGill has not only attended to a successful medical work but has travelled out in all directions from the port preaching and spreading Christian literature.

The mission reports this year 2,068 members and probationers, a gain of 689; 461 baptisms, a gain of 219. In the schools some 400 boys and girls have received instruction and the hospitals have administered relief to over 15,000 patients. Much literary work has been done by the mission, especially by W. B. Scranton and H. G. Appenzeller who have done a large part in the translation of the New Testament which will be completed and issued from the press this year.

The work done by the annual meeting besides the review of the above work was of a routine character. Arrangements were made to issue a pastoral address to the various churches. G. H. Jones and W. A. Noble were elected to represent the mission on the Permanent Executive Bible Committee. Seventeen.

Koreans were licensed as exhorters and local preachers. Among the resolutions adopted were the following:

WHEREAS, Our Heavenly Father having during the past few months called to their home above two of our little ones, Edith and May, from two of the homes of our Mission,

Resolved, That we express our heart-felt sympathy to the bereaved parents, Dr. Rosetta Hall and Mr. and Mrs. Noble, assuring them of our sincere love and earnest prayers. We pray that they may learn the hidden lessons God has for them in this time of testing, knowing that,

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand.
We'll know why clouds instead of sun
Were over many a cherished plan:
Why song has ceased when scarce begun:
'Tis there sometime we'll understand.
Why what we long for most of all
Fades so oft our eager hand:
Why hopes are crushed and castles fall—
Up there, sometime, we'll understand."