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MISSIONARY WORK AMONG WOMEN.

THE following report of Mrs. Scranton was given at the Annual Meeting of the Methodist Episcopal Mission and is of such interest we reproduce it entire.—Ed. K. R.

In taking a look backward through the year just at its close, we readily perceive many things for which we have reason to render praise and thanksgiving, but, we must at the same time confess that the hopes and expectations of a year ago have not been altogether realized. One year ago we fondly believed that our oft repeated cry for help was about to be heeded, and with the needed re-enforcement we fully expected to make advances on many lives which single handed could not be undertaken. Anxious days and months have passed; the year has closed; the new missionary *has not come*, and much of the work we hoped to do remains undone.

There has been very little change in our methods of work in the Tal Sung Church and vicinity. Every day has seen something attempted, many of the days have witnessed results apparently good. Since last Annual Meeting 42 women have received the ordinance of baptism; 25 of whom have been admitted to full membership in the church. Forty-nine others have given me their names as those who wish to "study the doctrine," making an increase of 91.

We are also obliged to record losses. Two of our members have become Romanists. One of these left us much against her own will. With tears rolling down her withered cheeks she said her husband and daughter-in-law would no longer permit her to attend our services, they had taken away from her our books, and replaced them by the publications of the Romanists, and henceforth she was not to be numbered with us. We have crossed the names of four others from the rolls because their hearts were no

longer here. One of these was a young woman for whom we had hoped much. She was unfortunately yoked to a worthless husband, and the father-in-law and the mother-in-law were not much better. The support of all depended almost entirely upon the young wife. She was obliged not only to work hard, but had also to endure beatings and abuse of various kinds from her drunken husband. She came to see me and begged to be permitted to leave him. I counseled (probably unwisely), more patience and longer endurance. For a time she bravely tried; then she came again, and still I said "wait, and pray much, perhaps after a little more trial and hardship you will win the entire family to Christ." She was, however, soon forbidden to come to us, and compelled to take up work in a temple, prepare offerings for sacrifice, and do other work which she felt to be a sin. Some four or five months ago she made me her last visit, and said, "don't seek for me any more. This work I must do. I shall probably go to hell, *but it can't be helped.*"

Death has also claimed two of our faithful ones. When dear old Nancy Kim died, we called it great loss. It seemed very hard to think we should no more see her happy shining face with us. We have, however, learned to look upon her removal in a different spirit. She was the only one of her family who had any interest in religion, but with her latest breath she besought her son, as she had many times before, to become a Christian. He yielded to the last entreaty, and came to us at once asking that his mother might have Christian burial. From that time until the present, we have not known him to be absent from a single service either on the Sabbath or on week days. He has become a most earnest Christian. His voice is frequently heard in prayer and the closing words in tremulous tones often are: "Will God permit me to see the face of my mother again, in Heaven." His wife and children are also numbered with us. The family are now united, though one has passed from the sight of mortal eyes.

We have reason to believe that the women of our Tal Song Church are true Christians. There are those among us who are far from being all we would like to have them, but a majority, as far as we can judge, are living consistent lives. They are most faithful in their attendance upon our regular church services, often packing our little chapel to its utmost capacity, whether the sun shines or the clouds lower. Not many Sundays ago when the rain was falling in torrents, the pastor remarked, "we shall have no congregation to-day," but that same morning 50 women knelt at the Communion table and a goodly number of others were in the audience. Our women do fully their part toward paying the running expenses of the church. The last year has been an ex-

ceedingly trying one on account of the scarcity and high price of rice. There has been much suffering among us, but even the very poorest almost always brings her offering. Perhaps in some instances it is only the fifth part of a cent, but I am sure that Jesus, sitting over against the treasury, has said of them, "They have done what they could." One old woman was remonstrated with by her son for coming to the church through the dark and uncertain ways of our streets without a lantern. Her reply was, "I must have the candle money for the collection."

The Sunday School attendance is also good. We have an average on the women's side, of over 100. Sometimes we have had too many to get into the chapel and they have stood outside windows and doors, greatly to their own discomfort, as well as to that of those who were within.

We have added one new department of church work during the year—the Epworth League. The young woman's branch of it numbers 15 or more. One night in the month they sit in silence behind the curtain and are instructed and entertained by their husbands and brothers. The remaining evenings they meet by themselves, and I am glad to say that they are spending part of their time in teaching some of their number to read. I wish to acknowledge my indebtedness to Mrs. Sherman for her valuable assistance in this department of work, and also for help given in the woman's meetings, and Sunday School. She has done much to lighten my burdens. At present she is obliged to use an interpreter, but even under this difficulty her efforts have been successful. When I leave the country for my year of absence I shall go with a lighter heart because Mrs. Sherman is here.

The Tal Sung Koung Day School has had a year of comparative prosperity. Our numbers at one time reached 16, which is all our little room ought to accommodate. On account of the multiplicity of other duties, I have been unable to give as much time to this school as it needs. Some weeks I have given them five hours, some weeks two or three, and other times there has not been a minute to spare them. Mrs. Cobb gave us a few days in the spring which the girls highly appreciated. Our Eunou teacher, Lucy Alderman, does as well as she can, but often feels much discouraged because she has so little assistance from the foreigner. Some of the pupils are anxious to study English, but in order to do this successfully they must have the foreign teacher. I hope matters will be so arranged at this meeting that the school will have more supervision and better care in the future than it has had in the past. Several of our girls are good little Christians. Some have received baptism during the year, and two have been admitted to full membership in the church.

In all the work attempted or accomplished during the year, I have been greatly assisted by my Bible women. They have always been ready to follow out my plans and directions as far as they were able. Beside the three regularly employed by the Woman's Foreign Missionary Society, five additional ones have been granted me by the British and Foreign Bible Society. There has been no difficulty in finding work enough for all, in fact a much larger number could be profitably employed. Mrs. Drusila Ni has continued her work as before, namely, has taught in the compound such as come to us. Mrs. Sarah Kim and Mrs. Hannah Chung have been from house to house teaching the catechism and giving such other instruction as has seemed necessary. Sarah is in great demand for the visitation of the sick. She goes about the work firmly believing that the "prayer of faith will save the sick" and cast out the devils. There is not a tune she can sing correctly, but this make no difference to her, and apparently none to her hearers. She exercises all the gift she has in this particular with great enthusiasm and delight, and as there are oft repeated encores, I judge her efforts are properly appreciated by those who listen.

The five women allowed me by the British and Foreign Bible Society give most of their time to work in the country. This work has been very hard for them during the winter. The Korean teacher unaccompanied by a foreigner does not always meet with a kindly reception, but our women are winning their way and are now being solicited to visit many places. They walk from village to village carrying their bundles of books, and scattering the good seed of the kingdom whenever they find opportunities. They have two or three times covered circuits of 150 miles. They are often compelled to ford streams, climb mountains, and have occasionally gotten into districts where it was difficult to get a sufficient amount of food. But they never manifest discouragement. "The love of Christ constraineth them." They seem truly to long to bring their sisters who have been less favored than themselves to a knowledge of Christ. One of them in telling me some of the experiences through which she had passed, mentioned the fact that on the journey her feet had become very sore and much swollen, but she said she remembered that the Savior's feet were pierced with nails, and she was glad to go on to do His work.

The reports which these women bring me from time to time are encouraging. They have prevailed upon quite a number to take down their fetiches, and give up ancestral worship, and pray to the true God only. They are endeavoring also to awaken ambitions in the minds of the women in regard to learning to read, and are succeeding—in some instances. One woman whose work

is in the villages not far distant from Seoul has already brought several into the church, and from the examinations I have given them, I am convinced she is doing her work well. I am thankful, most thankful for the Bible women, and believe they will be more and more useful.

As for myself, I have sadly neglected the country work during the year. Message after message from many towns and villages has been sent, urging me to come and teach, but the work in Seoul has been so great and so absorbing it has seemed impossible to leave it. I have made one visit only to the section at the south over which I have had nominal supervision. At that time, although I rode nearly 400 miles in my sedan chair, and was absent about one month, I still failed to visit many points to which I had been invited. I think there is scarcely a town or village in all that region where the teacher would not be welcomed. I do not mean by this that everybody is ready to receive the Gospel, but they are ready to listen, and among the attentive listeners, some almost always are convinced.

One day at a little village where my chair-bearers stopped for a few minutes rest, I was as usual immediately surrounded by a curious crowd. Among them were some particularly nice looking old women who were most urgent in their requests that we would stay with them for two or three days and teach them all about this doctrine of which they had for the first time heard. One of them said, "I am seventy years old. I shall probably soon die, and I wish to know the Heaven *sure* going road." It seemed dreadful that we could not remain, but our appointments called us elsewhere, and we left them still to grope in darkness and uncertainty.

There have been some severe persecutions in the south during the last few months. The people have been more than ever oppressed, and in greater poverty than we have ever known them, but after all the only real obstacle in the way of the success of Christianity, is the lack of a sufficient force of missionaries. We fully believe that the presence of the foreigner would be the means of averting many of the evils which now exist; but even if this did not come to pass, surely many of these poor people who are now so "weary and heavy laden," would learn where to go to find rest unto their souls."

During our trip we visited nearly all of the places where the work had previously been organized. The women seemed to be holding on to the little light and truth which they had formerly received, but they are very young children in understanding. And, how could we expect them to be otherwise? Only a few of them are able to read, and, according to the customs of the coun-

try, it is not proper for them to attend services where no separate room has been provided for them. I enquired of some of them if they did not "ask their husbands at home" about these things, but the only satisfactory conclusion I could come to from their replies, was, that the men were so very busy trying to save their own souls they found little time to devote to the ignorant women. As I saw the condition of things in all this southern region, my heart was burdened and pained as never before. How long, oh how long must these things be? It seems as if the missionaries in Korea are working up to the limit of their time, and some I know, work far beyond their strength. Ought they to attempt more? At least two missionary ladies should be sent at once to this portion of the field. If this is not done, will it be simply a mistake, or does it become a crime?

When we succeed in training our little ones to grow and thrive on once or twice feeding in a twelve month, we may then expect our spiritual children to come to the "full stature of women in Christ Jesus, upon the few crumbs they receive at the time of the occasional visits of their teachers. I hope, and earnestly pray, that the day will speedily come when the church at home will *hear*, and *heal* the Savior's thrice repeated command, "Feed my lambs."

M. F. SCRANTON.

SKETCHES OF A HERO.

THE history and character of the first king of the reigning dynasty, as will be easily understood, possess great interest to the average Korean. Commonly referred to as Tai-jo, (i.e. Great Founder) or more affectionately as A-Tai-jo (i.e. Our Great Founder) he stands out in history with a rugged and attractive personality. He was born in the prefecture of Yöng-heung in the province of Ham Kyöng, in the year 1335. He was a descendent of Yi Han, treasurer of the realm of Silla, whose wife, Lady Kim, was of the daughters of the royal house. The ancestral home of the family was Chön-ju, capital of the modern province of North Chulla, the residence of Tai-jo's immediate ancestors in the north being due to their having become involved in the political troubles of the times and having met with banishment. In this northern region the family became very prominent militarily and Tai-jo in his young days received among the tiger hunters and rough mountaineer warriors of the north a training which made him a famous soldier. His ambition awoke early. He aspired to become more than the knight with a thousand spears, and his dreams soared to the scepter of a reformer and the throne of a king. When a boy it is said he had a dream in which there appeared to him a supernatural being who presented him with a yard stick of gold and commanded him to use it to make straight the affairs of the nation. Later on there appeared before his door a stranger who produced a book which he said he had obtained from the heart of a boulder on Mt. Chi-ri in Chulla. This he said contained a prophecy that it should be given to the "son of a tree" who was to revive the glory of the three principalities in which Korea was anciently divided. He therefor presented the book to Tai-jo as the one indicated, for his family name Yi 李 is composed of the character for son 木子 under the character for tree. We may well believe that these incidents fired the ambition and

faith of the young man, until he finally laid hold of the scepter and ascended the throne of Korea.

It is not my intention to give a connected account of the life of Tai-jo, but rather to present a few sketches which may throw some light upon times his and his relation to them.

The principality of Sung-sang. It is generally supposed that the territories now held by the Crown of Korea were conquered and unified under Wang-gōn, founder of the Korea dynasty in the tenth century. This was true only to a certain extent. The present elaborate system of a central supervision by the Throne, which by means of agents and appointees is felt to the farthest confines of the empire, had not yet been developed. The provincial territories were rather under the sway of feudal lords who, tho holding their lands as fiefs of the Crown, enjoyed a degree of independence. These fiefs resembled the dynasties of Japan and were really hereditary. Among them were some which were virtually independent principalities, having either never acknowledged the sway of the Song-do court, or else had revolted and become independent. Among this latter class of revolted lords was one named Chuo-Heui whose lands lay in what is now Ham Kyōng. He took for the name of his principality Sung-sang, and was left unmolested, for a number of years. Among the chief supporters of Lord Cho was Yi Whan-jo, grand father of Tai-jo. He was a man of commanding influence and the governor of a thousand families. About this time the Korean King was endeavoring to disengage himself from the ruin which was slowly overtaking the Mongol dynasty in China and the lords of Sung-sang believing the time ripe for a return to the ancestral allegiance to Song do, selected Whan-jo as their envoy to effect the reconciliation. He reached the Korean court in the year 1355. His fame had preceded him and the object of his mission made him a welcome guest. He met with the most distinguished consideration from King Kong-min, and his mission proved eminently successful. The old grievances were forgiven, the lords of Sung sang were admitted among the feudatories, and their territories erected into the North East Canton (Tong-puk-myōn), and Whan-jo placed in command of its military forces six years later (1361). This post he filled but a short time for he died the same year. It said that when the news of this event reached the court the King was filled with consternation, for Whan-jo was the support of the Throne in the north and the popular query was, "where will now be found a man for the north?"

The times of Tai-jo. But the popular uncertainty as to

whether there was a man life in the north cantonment was soon answered. The Whan-jo was succeeded in his military post by Tai-jo who sprung immediately into great prominence in the Song-do court. The times were congenial to a man of his temperament. Both in Korea and China confusion reigned supreme. The once all powerful Mongol dynasty, which in the days of Genghis and Kublai had held the Asiatic world in the iron grip of militarism, had become effete and effeminate through excesses of luxury, and its power was already on the wane. Korea had selected this opportunity to attempt to shake off the Mongol yoke but the work of subjugation had been so thorough it was not easily accomplished. By placing Mongol princesses on the throne as the consorts of the kings the Yuen dynasty had insured such an infusion of Mongol blood in to the Korean royal line, that the kings were more Mongol than Korean. At the same time there had grown up in Korea a party favorable to Mongol supremacy, which surrounded the king and controlled his actions. By their plots and intrigues they kept the Korean world in a turmoil and added to the confusion of affairs. The first act of the king was to forbid the Mongol coiffure which had been imposed on Korea from Peking. This was immediately followed by the revolt of the royal favorite, Cho Il-sin, who having attained his power by having been the king's companion in Peking had on his return to Korea made the king a prisoner and usurped the administration. Cho was soon overthrown and killed. Cho, however, was succeeded by Ki-Chi-ŏ, a relative of the Korean lady who became a Mongol empress. Ki had been placed in power in Korea by the Mongol emperor, and so oppressive did he become that it was only by braving the wrath of his suzerain and killing the Mongol favorite that the king obtained his liberty. These two incidents are but samples of the state of affairs which prevailed when the Founder appeared on the scene and became an actor in it. Intrigues, plots, assassinations, and executions were the usual order of the day, and all who surrounded the royal person stood continually in the presence of violent death.

The Red Head Rebels. The Mongol dynasty was then engaging in its death struggle. The peaceful people of China had endured their savage rule to the point of revolt and now the inevitable appeal to King Rebellion took place. Among the most formidable of these revolts was that which derived its name from the red hats worn as a distinguishing badge and which gave to its participants the name of the Red Head Rebels. The movement became so serious that the Mongol emperor levied on his Korean vassal and in 1354 an army of Koreans under two

generals, Yu-Tak and Choi Yŏng, were sent to aid China. They participated in the partial successes of the Mongols, but Korea was soon called upon to pay a heavy price for her folly in attempting to prop up the falling throne of the Yuen dynasty. The course of the rebellion soon took a turn in favor of the Red Heads and their chief, Chang-sa-sŏng, even went so far as to send an envoy to the Korean court. The reception could not have been a friendly one, for the rebels having captured Peking, immediately dispatched a force of 3,000 troops into Korea. They devastated the country as far as Pyeng Yang, which they seized and occupied. The force of rebels was insufficient to hold it and they were compelled to retreat before the troops under Generals An-u and Yi Pang-sil sent against them by King Kong-wŏn. They soon returned however 20,000 strong with their most famous leader at their head and easily swept over the Korean forces under An-u and came on a rapid march against Songdo. The first news of the peril was the appearance of the shattered remnants of An-u's army under the walls of the capital. The cry, "the terrible red-heads are upon us," rose throughout the city and spread terror and consternation every where, and a mania of fear took possession of the hearts of the people. The king with a few followers fled south while a general stampede of the inhabitants took place. The day wore into night which increased the terror of the people. The roads became swollen torrents of human beings, who, in their frenzy to escape trod each other to death in the streets of the city. The great gates of the city were unequal to the strain and the people poured over the walls careless of life and limb and only seeking to escape from the terrible red heads. Throughout the day and night there rose above the city a dull roar, a mingled volume of curses, imprecations, groans, and cries for pity and help, swelling into one terrible strain, "the red heads," "the red heads." When the rebels arrived they found that the terror of their name had made the Korean capital their possession.

Early the next year, however, vigorous measures were inaugurated to redeem the disgrace of that insane abandonment of the national capital; an army under various generals, but especially the Dynastic Founder, An-u and Chŏng Sei-un, marched to the rescue. Tai-jo was followed by two thousand of his hardy northern people and fought with valor and desperation. The Red Head chief, Kwan, was in personal command at the Syung-in Gate with the flower of his army. Tai-jo's troops fell upon this gate with savage vigor and after a sharp struggle it was carried and an entrance effected. No quarter was shown and the slaughter was something terrible. Inside the gate the contending

troops became a struggling, swaying, confused mass of frantic men, thirsting for blood, and plying axe and sword and spear and mace until the road became muddy with blood, and men stumbled to death over the corpses of the slain. Tai-jo, clad in full armour and mounted on a half-wild war-horse, fought his way into the city and became involved in a serious conflict with heavy odds. Skilled in the use of the sword he struck home every time and many of his foes bit the dust never to rise. He was slowly forced to the edge of the city wall where finally to escape the spearmen he lashed his horse into one mad effort and the beast took the plunge over the wall and down into the plain twenty-five feet below. It is said that the last king of the Mamelukes to escape from his Turkish conquerors, plunged over the wall of Cairo fifty feet into the plain beneath and escaped unhurt. He had a prototype in Tai-jo, for rider and horse both landed unhurt at the base of the Songdo wall and again made their way into the city and resumed the fight. But the foe had been forced out of the city and was already in full flight to the north. The honors of the day, however, rested on the banners of Tai-jo, for his warriors had inflicted the heaviest slaughter upon the foe, their doughtiest generals had fled before him, and among the spoils he captured was found the great seal of state of the Mongol dynasty, which had once been wielded by Kublai and Genghis Khan.

An anecdote. From this time the services of Tai-jo became more and more in demand. His next campaign was a border one. Though Korea had been relieved of foes within her borders, she was constantly harassed by border raiders. Among the bravest and most successful of these raiders was one named Nap-chul, whose depredations assumed the dimensions of an invasion, for at the head of a large force he penetrated to Hong-wön and established headquarters there. Tai-jo immediately marched against him with 600 picked warriors from the north. The fierce onslaught of these spearmen animated by their leader's example, completely shattered the robber chieftain's hordes and they broke and fled. Once beyond the Korean borders, however, the raider paused long enough to send a messenger with a beautiful war horse to Tai-jo, as a tribute to the boldness and valor with which he had inflicted on him his first defeat.

A blow in behalf of the throne. We have already alluded to the confusion and trouble caused the land by the conflicts of the pro and anti-Mongol factions. The king, knowing that the fortunes of the Yuen dynasty in China were shattered, was inclined to assert his independence to such an extent as his

Mongol blood and Mongol education would permit. The pro-Mongol faction, however, was greatly strengthened by the influence of Lady Ki, a Korean beauty who had become the full consort of the Mongol emperor and ruled the Peking court. She was greatly incensed with King Kong-min for killing her relative who had revolted as above described. She was reinforced at the Court by a Korean prince with the Mongol name of Tap-sa-chöp-mok-a the natural son of one of the previous kings. Becoming involved in some irregularities he had fled to Peking where he was joined by another refugee from Korean justice named Choi-yu. Together they induced the Empress Ki to use her influence with the emperor to dethrone King Kong-min. Success attended her effort and an imperial decree dethroned Kong-min and invested Tap-sa with the crown. High handed acts like this had been done many times previously in the course of the Mongol dominancy and Korean kings had been pushed on and jostled off the ancestral throne as tho it was merely an honorary vire royalty of China. But that day was now past. The new nominee and Choi Yu with a heavy escort of Mongol troops marched into Korea to enforce the Yuen decree. They crossed the Yalu and the news of their advent spread like wild fire. The country became aroused. It was felt the time had come to end Mongol tyranny in Korea. Tai-jo became the man of the hour. He rapidly gathered his forces and marched to meet the once dreaded troops of Yuen. A sharp conflict resulted, the Mongols were routed and Tap-sa and Choi-yu fled back to the protection of Empress Ki. The Yuen emperor was awakened by this sturdy blow in behalf of the Korean throne to the changed condition of affairs in the once submissive vassal. A decree was issued restoring the throne to Kong-min, and Choi-yu was sent back to Korea to be executed, which was promptly done. The king then made a demand for Prince Tap-sa also, but this was refused.

A priestly adventurer. The reign of King Kong-min lasted 23 years, 1352—1374. Some hint is conveyed in the above of the excitement which prevailed during the entire reign, and the tragic character of many of its events. The most remarkable development of the whole reign, however, was the rise of the priestly adventurer Pyen-jo, better known by his lay name, Si-don. Once the king had a dream, a nightmare, in which, being attacked by an assassin, he had almost fallen a victim to his foe when a Buddhist priest struck down the assailant and saved the royal life. In 1365 there appeared at the royal court the monk Pyen-jo. The king, already half mad, recognised a re-

semblance in him to the shadowy form which had struck down the assassin in his dream, and took him into high favor.

Of the antecedents of the monk little is known. It is claimed that his mother was one of the female slaves at a Buddhist monastery, and like Topsy, the son did not grow, he "just come'd up." From the time he appeared at the Songdo court fortune smiled upon him. He was appointed royal tutor. He abandoned the priestly habit and tonsure, let his hair grow, and took the name of Sin-don. The royal dislike and distrust for the ministers of state and the courtiers had by this time become so intense that the success of Sin-don was due possibly to his proving to be the instrument in the royal hands best adapted to humble the proud nobles. "For Sin-don" (to quote Korean history) "was a lone man, without friends or relatives, so the king put him at the head of affairs, and followed his advice in everything." Sin-don became a lion. He not only filled the post of the preceptor to the king but also became the priestly counselor of the harem, and of the high born dames of the capital, much to the detriment of their morals, and Buddhism sprang into renewed life. The courtiers became alarmed and broke out into open revolt against the new favorite. Yi Chei-hyön said to His majesty: "The bones of Sin don are those of evil men of old,—dismiss him." Oh In-tak Intaik said: "The oracles of To sön say that one who is neither a monk nor a layman will confuse administration and ruin the dynasty. The prophecy has its fulfillment in Sin-don. Dismiss him." The first counselor was ignored, and Sin-don took the second, beat him with clubs, and sent him into exile. The priestly favorite was invested with the title of Marquis of Chinpyeng. Thus one after another of the nobles who undertook to assail the monk, only brought disaster on their own heads. In sentencing some of the foes of Sin-don the king placed the priest on the royal dais beside him in order that he might enjoy the discomfiture of those who opposed him.

Secure thus in the royal favor the monk distributed the patronage of the realm among his own followers. His arrogance was boundless, even going so far as to use the high officials about him for a back rest, whenever he grew weary. Finally his power reached such a height that he himself dreaded the moment when his royal patron would take alarm and hurl him down, so he deliberately plotted to seize the throne for himself. The plot was discovered in time and Sin-don lost his head. But the half insane monarch mourned the loss of the treacherous priest and even adopted his son as his own and invested him with the succession. When Kong-min fell a victim to as-

sassination this son of Sin-don ascended the Throne of Korea and reigned fourteen years.

Tai-jo's marksmanship. From time immemorial the Korean coasts suffered from the depredations of pirates. Especially did Japanese rovers raid the sea board, spreading terror and desolation its entire length. Not only were towns laid in ashes and people carried off, but sometimes large bodies of buccaners, armed cap-a-pie, would land from these piratical fleets and penetrate inland a long distance, until the dread of their name was felt far and near. These attacks occurred frequently during the reign of Sin-don's son and the people lived in constant terror of them. In 1390 a large force landed on the coast of Chulla and attacking the magistracy of Un-bong, they captured, and after pillaging it, set it on fire. Emboldened by their success, the pirates began to make preparations to march north and plunder the capital. The news was borne north on the wings of the wind and dismay and terror ruled supreme. Tai-jo was in Song-do when the messenger arrived with the news. He lost not a moment but donning his armour, and with a forest of spears at his back and his trusty comrade in arms, Yi Du-ran, at his side galloped southward. The rovers had not left Un-bong yet and it was there he met them. They were intrenched on a mountain, and Tai-jo and his men occupied the opposite heights. Conflicts ensued but were indecisive. Conspicuous among the Japanese was their leader, a young warrior apparently but sixteen years of age, and who, clad in beautiful armour with a copper masque to protect his face, rallied his men so that the Koreans were always repulsed. Then Tai-jo and Du-rani held a council of war and it was decided that the only way to break the spirits of the Japanese was to destroy their leader. But how to accomplish this was the question. Tai-jo then volunteered to undertake it. The archers were arranged so that at the signal they could send in a shower of death shafts, and the cavalry disposed ready to charge across onto the foe as soon as any signs of confusion were visible. Tai-jo, accompanied by Du-rani, now started on his perilous errand. Advancing beyond their lines they toiled their way up the heights of a hill from whence was a good view of the foe. They were soon discovered and stray arrows began to drop about them, but on they held their way. They reached the top, and there in full view were the foe already drawn up to oppose an assault, and, moving about animating his men by voice and gesture, could be seen the young knight in his invincible armour. "Hold there, steady now," said Tai-jo to Du-rani, "I will fire first and unhelm him, and before he can recover,

you fire and transfix him" The warriors drew themselves up, a heavy shaft was drawn clean to the head, there was a sharp twang and the messenger of death sped on its terrible errand. Tai-jo's missile struck the warrior full on the head and before its terrible force the plumed helm was knocked from its wearer. Hardly had the twang of Tai-jo's bow rang out, when another twang was heard and swift on the flight of the first shaft flew the arrow of Du-ran so that as the helm of the Japanese commander fell to the ground, the other arrow struck him full and killed him. Then came the attack of archer and spear men, and dismayed by the sudden and unexpected fate of their leader, the Japanese broke and fled only to be overtaken by a terrible slaughter.

We leave Tai-jo here. Soon fate will set him on a throne which his descendents for five centuries and more will occupy. Enough, however, has been related to exhibit the setting in which this honored hero appears in Korean history.

(Geo. Heber Jones.)

THE KOREAN VERB "TO BE"

A MONOGRAPH ON 이오 AND 잇소.

ONE of the greatest difficulties in the path of the student of the Korean language is that of learning the proper use of the two words 이오 and 잇소. To use one for the other is to speak Korean very incorrectly, but the knowledge of this fact gives the beginner no clue as to proper speaking.

In English the difficulty does not exist because the one word *to be* is used with sufficient latitude to more than cover the meaning of these two Korean words. At first thought we westerners find some difficulty even in understanding that the verb *to be* is not a simple but a complex word expressing two ideas, and we are at a greater loss in analyzing it into its separate parts. While some grammarians (Butler, Milligan, etc.) say that the verb *to be* differs in nothing from all other intransitive verbs, on the other hand others would put it into a special class, which they call the copula, and some are loth to name it a verb. This disagreement doubtless arises from the fact, which they fail to recognize, that the verb *to be* really expresses two or more ideas and is therefore logically two or more words, alike in form but different in use. In some of its uses it answers the definition of a true verb, expressing existence, possession, etc. In such cases it is intransitive and has no predicate noun or adjective. In other uses it expresses neither action, being nor state, but merely predicates of the subject qualities or groups of qualities which are expressed by a predicate adjective or a predicate noun.

This difference may be discovered even in English by making the same analysis which every one who masters Korean must, either consciously or unconsciously, make. Let us see. Is it not true that in English the word *to be* is used in the three following different ways:

1. As a *simple intransitive verb* expressing existence, possession, etc., without predicate noun or adjective. *God is. There is a house.*

2. As a *copula with a predicate noun*. *This is a book. James is a boy.*
3. As a *copula with a predicate adjective*. *The man is good. The house is white.*

Note these three separate classes carefully for they are essential to an understanding of our two little Korean friends. Tho at first these three uses may appear to westerners to be identical, yet we must come to see thro Korean eyes that there is a real distinction in thought as well as in form, and especially that No. 1 is utterly unlike Nos. 2 and 3. In No. 1 *is* is a pure verb. In Nos. 2 and 3 *is* simply copulates qualities to their subjects. *

Koreans without knowing the difference between nouns and adjectives unconsciously make these distinctions very accurately in usage. The three classes above mentioned are in Korean as follows:

1. **잇소**—Is.

This is a simple intransitive verb expressing existence, possession, etc. **하느님잇소**, God is, or the honorific **하느님 계시오**. **내 집잇소**, I have a house.

The honorific form **계시오** can only be accurately used for No. 1 never for Nos. 2 or 3.

2. **이오**—Is.

This is the *copula used with a predicate noun*.

그 서랍이오. This is a box.

내 책이오. It is my book.

To express in Korean the third class mentioned above, so easily expressed in English by the same word *is*, we must have recourse to forms apart from both **이오** and **잇소**, namely to that class of words sometimes called adjective verbs.

3. **착하다**—Is good.

어렵다—Is difficult.

These are examples of what is in English the *copula with predicate adjectives*; resembling verbs in form, termination, etc., but adjectival in idea. Having made the above analysis it is evident that we have to do with only the first and second equivalents of the verb *to be*. In No. 3 neither **이오** nor **잇소** appears and the English copula *is* is only represented in Korean by

* The above analysis does not include such expressions as *is going, is raining, is done, is continued*, where *is* is simply auxiliary to some other verb. Since such forms have no relation to **이오** and **잇소** they need not be mentioned here.

the verbal form of the termination of adjectival verbs. The difficulty in knowing when to use **이오** and **있소** will forever disappear if we bear in mind that the verbal idea of *to be* is always expressed by **있소** (or **계시오**), while the copula *to be* with predicate nouns is expressed in Korean by **이오**. All other uses of *to be* are otherwise expressed.

The fact that these various ideas are expressed in English by the one word *is* is only an accident of language. Some other languages are similarly barren and others are more richly endowed. Russian is said to have two words exactly similar in use to **이오** and **있소**. Students of Hebrew will remember that that language has no copula like **이오**, but co-ordinates predicate nouns to their subjects by simply matching them together without a copula. Existence, however, is expressed by a verb having the meaning of **있소** from which word is derived the inexpressible name of Jehovah, "I Am That I Am." It is this word which is used in the rude but majestic sentence, "Let light be. Light was."

It would doubtless be interesting to the student of philology to search back to the origin of the English language for the causes of irregularity in this one word, which have produced such various forms as *am, art, he, was, been, etc.* Whether they were formerly different words expressing different ideas, kindred in meaning to the two ideas expressed by **이오** and **있소**, might be a fruitful subject of research. At present, however, the coalition is so perfect that we cannot discover any marks of cleavage indicating that they were formerly separate words.

During several years of study of Korean language, even though the above distinction was known theoretically, difficulty has been experienced because no complete table of the corresponding equivalent forms of **이오** and **있소** was available. The average Korean teacher may be induced to teach **있소** in its various forms but if asked to give **이오** in some of its many moods and tenses he mildly remarks that it is an ending and there he is willing to let the matter rest.

The following table has been prepared for my own convenience and that of any others who may wish to use it. Though not complete it is presented with the hope that others may also find it useful. The beginner who knows the difference in use between **이오** and **있소** in the present tense is sometimes long in learning that it is just as important to distinguish in use between these words in every mood, tense and variation as it is to do so in the

present tense. Some knowledge of most of the following forms will be found necessary to avoid making mistakes that rise from confounding things that differ.

TABLE OF CORRESPONDING FORMS.

I. DECLARATIVE.

1. Present.

있소	이오
(까시오)	이시오
있다	일다, or 이다
있지요	이지오
있지	이지라
있스니라	이라
있느니라	이니라
있논지라	인치라
있습덕이다	입덕이다
있습덕다	입덕다
있데	입데
	이데
있덕라	이덕라
	너라
	일덕라
있덕니	이덕니
	일덕니
	일덕니
있네	일네
	일네
있습는다	입는다
있습덕다	입덕다
	이울세다
있습네	
있스외다	이외다
있스외	이외
	이월네
있느니	이나

잇스너
잇노락
잇묘나

잇도다

이묘나
이로락
이로다

2. Future.

잇겟소
잇겟다
잇겟네
잇겟스너
잇겟슴데다
잇겟더라
잇겟거너
잇겟노라
잇겟묘나
잇겟소리이다
잇겟스리다
잇겟스리라
잇겟스리오
잇겟스리니

이겟소
이겟다
이겟네
이겟스너
이겟슴데다
이겟더라
이겟거너
이겟노
이겟묘
이겟소리
이겟스리
이겟스리
이겟스리

이겟묘나
이오리이다
이리다
이리라
이리오
이리니

3. Past.

잇섯초
잇섯다
잇섯겟다
잇섯느니라
잇섯노라
잇섯겟노라
잇섯스니
잇섯슴데다
잇섯더라
잇섯더니
잇섯더니라
잇섯겟슴데다
잇섯겟

Forms all wanting
in this tense.

잇섯습니다

II. INTERROGATIVE.

잇소
(게시오)

잇섯소
잇겻소
잇지오

잇스옵는닛가
잇스옵닛가

잇습닛가
잇습뎡가

잇습더닛가
잇습더니잇가

잇스오리잇가
잇스릿가

잇스리오
잇느냐, or 뇨

잇겻느냐, or 뇨
잇섯느냐, or 뇨

잇섯겻느냐, or 뇨
잇더냐, or 뇨

잇섯더냐, or 뇨
잇겻더냐, or 뇨

잇섯겻더냐
잇논가

잇섯논가
잇겻논가

잇던가

이오

이시오

wanting.

이겻소

이지오

이옵는닛가
이옵닛가

이습닛가
이습뎡가

이습더닛가
이습더니잇가

이오리잇가
이릿가

이리오
이나, or 뇨

이겻느냐, or 뇨
wanting.

wanting.
일더냐, or 뇨

이더냐, or 뇨
wanting.

이겻더냐, or 뇨
wanting.

인가

wanting.

이겻논가
이던가

일던가

III. CONDITIONAL (OR TEMPORAL)

잇스면
잇더면

이면
이더면

일더면

잇섯스면
 잇섯더면
 잇겟스면
 잇겟더면
 잇섯겟스면
 잇섯겟더면
 잇거든

잇섯거든
 잇겟거든
 잇섯겟거든
 잇손족
 잇솔진터
 잇김터
 잇섯던들

wanting.
 wanting.
 이겟스면
 이겟더면
 wanting.
 wanting.
 이어든
 이거든
 wanting.
 이겟거든
 wanting.
 인족
 일진터
 이김터
 wanting.

IV. CONCESSIVE.

잇스도
 잇스나
 잇스터, or 되

잇거나

잇거나와

잇섯스나
 잇섯거나와
 잇섯거나
 잇겟스나
 잇겟거나
 잇솔지라도
 잇솔지언덩
 잇손들

이라도
 이나
 이터, or 되
 이로터
 이어나
 이거나
 이어나와
 이거나와
 wanting.
 wanting.
 wanting.
 이겟스나
 wanting.
 일지라도
 일지언덩
 언들

V. IMPERATIVE.

잇시오

잇 거라, or 잇서라
 잇자
 잇세
 잇십세다
 잇께

This mood
 wanting.

VI. CAUSAL.

잇논교로
 잇스니샤
 잇손죽
 잇기에
 잇기로
 잇숨으로
 잇께기에
 잇길너

인교로
 이니샤
 인존
 이기에
 이기로
 임으로
 이께기에
 이길너

VII. VERBAL NOUNS.

잇숨
 잇기
 잇께기

임
 이기
 이께기

VIII. PARTICIPIAL.

잇논
 잇술
 잇던
 잇섯던
 잇서
 (끼시샤)
 잇께

인일
 wanting.
 wanting.
 wanting.
 이시샤

IX. CONNECTIVES.

잇거늘
 잇고
 잇스며
 잇지
 잇다고

이어늘
 이거늘
 이고
 이며
 이지
 이라고

잇고셔
잇스면서
잇다가

wanting.
이면서
이다가
일다가
이러가

잇섯다가
잇다가논
잇서서논
잇고셔논
잇서야

wanting.
wanting.
wanting.
wanting.
이야
이라야

X. MISCELLANEOUS FORMS.

잇논가
잇논지
잇논터
잇던지
잇던가
잇솔년지
잇솔년지
잇솔지
잇솔단
잇판터

인가
인지
인터
이던지
이던가
이일년지
이일년지
이관터
이완터
이건터
이라니
이거니
일너니

잇건터
잇다니
잇거니
잇솔너니

In addition to the above simple forms the following compound forms might be multiplied indefinitely.

잇솔터인터
잇솔터이면
잇솔터이어든
잇솔터인교로
잇솔터입데

일터위터
일터이면
일터이어든
일터인교로
일터입데

잇슬터이라	일터이라
잇슬터입데다	일터입데다
잇슬수업다	일수업다
잇슬분수이면	일분수이면
잇슬분수락이면	일분수락이면
잇슬줄노아오	일줄노아오
잇숨일너라	임일너라

NOTES ON THE TABLE.

The table shows that **이오** is much more defective than **잇소**. More than 110 distinct forms of **이오** are given in the above list, but most of the honorifics made by the use of **시**, such as **이시니**, **이시지**, **이시더니**, etc., etc., also many forms which are duplicates of those given in other tenses, and certain other book and unusual forms are omitted. A complete list, therefore, of the forms of **이오** would be much larger than that given above, tho the above list probably includes all the more useful forms.

In the verb **이오** all imperatives are wanting, also all past forms which are constructed on the past root **섯**. Let it be noticed here that those forms constructed with the use of the syllable **더** are not necessarily past tenses. Korean teachers are liable to call them past because they are based on the knowledge obtained from a previous experience or observation. It would be better, however, to speak of them as statements of facts founded on past experiences. **그사룸집에잇더라** does not mean that the man *was* in the house, but that the speaker has reason to know from past observation that the person is *now* in the house. We, therefore, find the syllable **더** in all the tenses, present, past and future, as **잇더라**, **잇겠더라**, and **잇섯더라**, and in every tense the thought conveyed by **더** is that the speaker has by some past experience or observation obtained a knowledge of some fact which is not yet known to the hearer, and the statement may be made in any one of the tenses. **김서방일잘할겠더라** means that the speaker is telling to one who does not know the fact that he has reason to believe from previous observation that Mr. Kim (a third person) will do his work well.

It will be observed that subject nouns in the nominative case

whose roots end in a vowel suffer contraction when followed by derivatives of the word **이오**. with the result that the verbal forms often appear to be mere noun endings, as the Korean teacher will assure us that they are, **이거슨내비이니** becomes by crasis **이거슨내비니**; **은혜인지** becomes **은혜지**.

An aid to the student of Korean would be a list of sentences illustrating the use of the above forms. The limits of the present article, however, do not admit the attempt.

W. M. BAIRD.

ETYMOLOGY OF KOREAN NUMERALS.

Hana is *gan*, 干, a staff set up as a mark. It is *ku*, "that," and *ika*, "their." No word for one could ever be made but from a demonstrative. This natural origin is a fact which tells against the antiquity of the Koreans. The Japanese have *hit* for 'one.' The Turks have *bie*. The Basque people have *bat*. The Manchu "one" is *emu* and *mia* is Greek. The Hebrew has *ekad*. This comes near the Korean word.

Two is *tul*, 둘. This is our *two* and the Syriac *trein*.

Three is *seit*, 셋. The Syriac for three, is *tho tho*. It is our *three*.

The Korean *nei* for four is the Greek *lessera*. It means square *lessulated* brick. *Yessera* in Latin is a square piece of wood, stone, or terra cotta used as a die, tablet, or signal. It is *dur* in the Mongol, *dureb*, four, and *duin*, four, in Manchu. It is *se*, 스 in 스물, *semul*, twenty, and in the Chinese 二, *ni*, for *nil*, two.

Five in Korean is *tasat*. This is the Dravidian *aindu* in Tamil and *aidu* in Telegu. It is also *suja* in Manchu. Since 다섯 contains two values "s" and "t" for the symbol ㅏ it is a sign that "s" is evolved from "t." The old form of five in Korean is really *tal*. The Japanese for five is *itsuts*. This is the same word, and the old form of five in Japanese is *itul*.

Six in Korean is *yesat*. The Mongol is *jirigan*. The root is *dit*. The Mongol word, *jirigan*, has in it also the root *rig*, which is our six. The Dravidian is *aru*, which has lost initial "d." The Hebrew *shesh* is the Korean *yes*.

In the Korean *nirkop*, s. v. n, *nir* is the Mongol *dolon*, the Japanese *nznat* and the Manchu *nadau*. The other root, *kop*, is *kubo* in the San-pang dialect of eastern Nepal, and *skubi*, seven, in the Manyak dialect on the Chinese western frontier.

In the Korean *yetalp*, eight, the first root *yet*, is in full form *get*. The Tibetan is *gyud*. The second root in the Turkish is *ki*. The Tamil *etta*, eight, has lost initial "g." *Et* and *etta*, *at* and *ats* occur in about thirty Hindu dialects for eight. In all these initial "g" is lost. The other Korean root, *alp*, is the Mongol *naiman*, the Hebrew *shenona*, the Manyak *zibi*, on the west frontier of China. In the Malay *dalapan*, eight, it is the second root, *lap*. In the Telegu it is the root *nim* in *enimid*, eight. In the Tuluva, a southern dialect spoken in India, it is *ename*. It is the root *nam* in the Gondi language. It is *tam* in the Annamite language.

The Korean *ahop*, nine, is *kipura*, nine, in the Rodong dialect of East Nepal. In Manyak it is *gubi*.

The Korean ten is *yet* for *ded*. The Manchu is *juwan* for *division*. The Turkish is *on* for *don*. The Tibetan is *cha* for *ten*. The Shan is *teit*. In Central India the Khond word is *doso*. *Das* occurs in the vocabularies of five Nepalese tribes. The Japanese for ten is *tsudz*. Now, however unlike *yet* is to *tsudz* on first looking at it, it is the same word beyond question, as the other cited words show.

Twenty in Korean is *seu mul*, 스물. *Seu* is *tul*. *Mul* is a root meaning ten.

Thirty in Korean is *syellicun*, 설흔. The "l" here becomes "r." *Heun* for *kon* is a root for ten. It is *gin* in *viginti*, *triginta*, *quadriginta*, and *kon* in *tesaenkonta*, forty. In our twenty *ti* is *decem*, ten. *Mul*, ten, is in Basque *amar*, and in Malay *putuh*. In Annamite it is *muoi*. The Tamil is *padu*. The Telegu is *padi*.

In *ma heun*, 마흔, forty, *ma* is a root for "four." It is the Japanese *pat* and Malay *ampat*. In the Malay word "p" is inserted. On the Chinese western frontier this root for four is *pi*. It is *pi* in the Newara dialect and *bi* and *bla* in about ten other Nepalese dialects. In the Lepcha dialect at Sikkim it is *pai*.

In the Korean word *sun*, 쉰, fifty, we have the Manchu *sun* in *suncha*, five, and *yet*, ten, amalgamated.

In the Korean *yei syoun*, sixty, 예순, we have *yesat*, six, and *heun*, ten, amalgamated.

The Korean *nil heun*, 일흔, seventy, is formed of *nil*, seven, and *heun*, ten.

The Korean *yeteum*, eighty, 여든, is formed of *yesul*, eight, and *heun*, amalgamated.

The Korean *ahem*, ninety, 아흔, is formed of *ahop*, nine, and *heun*, ten, amalgamated.

In Korean there are three native roots meaning ten, namely, *yet*, *mul*, and *kaun*. There are two roots meaning two, namely, *tul* and *seu*, but they may be reducible to one. There are two Korean roots for four, *reit*, and *mal* or *pal*.

All roots are derived from that time long past when mankind composed one family. Otherwise we should not find the Korean *tul* "two" in Europe, and *mal* for four in Nepaulese dialects. All true linguistic roots are indestructible and they were formed not by the nations which use them now, but in the time of the first human family from which all these nations are descended. All linguistic roots were made by divine assistance. Men were told what to do to express their ideas in a manner which would in the use of the voice render them intelligible. There were three factors: (1) God; (2) the soul; (3) the vocal apparatus of the mouth.

J. EDKINS.

EDITORIAL DEPARTMENT.

ABDICATION, ACCLAMATION, ASSASSINATION!

THE tragic character which has been one of the distinguishing features of the course of Korean history for the past thirty years, has been peculiarly emphasized in the experiences of His Imperial Majesty during the last three months. The alliterative title which is placed over this editorial but shows how the pendulum of the emperor's fortune has swung from one extreme of its arc to the other. First it is a determined effort to compel his abdication in which some of the best men of the day became involved; followed by acclamations and public demonstrations to celebrate his birthday and wish him an endless reign; and now the courts are engaged ferreting out a plot in which both His Majesty and the Prince Imperial only escaped death from poison, as it were by a miracle. Whatever may be thought of the desirability of such experiences, life under them cannot be dull for lack of variety. Early in July the foreign community in Korea was startled by a report that a plot against His Majesty had been unearthed and wholesale arrests were to be made. On the 8th and 9th of July Kim Chaipung, ex-commissioner of Police, and his brother Kim Chai-eun; Yi Chung-ku also ex-commissioner of police; Yi Yong-han, Yi Nam-heui and U Nam-kyu, with others were arrested. On the 10th Pak Chung-yang and Min Yong-jun, well known ex-Ministers of state were also placed under arrest, much to the astonishment of all-observers at seeing these representatives of the extremes of Korean politics coupled together. Politics, however, makes strange bedfellows. At the same time General An Kyung-su, ex-president of the Independence Club, fled to the protection of the flag of the Rising Sun, issuing an announcement to his friends that having injured his leg, he was confined in the Japanese hospital in Seoul. Then came a desperate effort on the

part of the officials of the Department of Justice to resign their posts. The net of the law having enmeshed some of the biggest fish in Korean waters the sportsmen who had run the Department shrink from the task of landing them. Finally, Mr. Sin Ki sun, who has the reputation of being among the sincerest and best men in Korean political life, became Minister of Justice and the trial began.

In the mean time it transpired that the charge upon which the accused, who numbered in all twelve persons, were to be tried was that of conspiring to force His Majesty to abdicate in favor of the Prince Imperial. The manner in which the plot was nipped in the bud became known thro the following statement which appeared in the *Independent* of July 16th :

At the special request of Colonel Yi Hak-kiun who called on us a few days ago we publish the following item of information :

About two weeks ago, Captain Kim Won-kye told Colonel Yi the following story : "The other day, I called on Mr. Woo Nam-kiu who had an interesting interview with Gen. An Kyengsu. Gen. An told Mr. Woo that the wretched condition of affairs called loudly for a thorough reformation of the government ; that they must do something before the return of Mr. Pak Yonghio ; that His Majesty should be persuaded to abdicate his throne to the Crown Prince ; and that a number of prominent officers in the Palace and the army had joined the movement. General An further showed Mr. Woo a map of the Kyengwun palace with all gates and guard stations plainly marked, saying that the little gate leading to the Russian Legation ought to be carefully guarded to prevent His Majesty from going to the Legation."

When Colonel Yi heard this the only thing he could do was to report the same to his superior, Gen. Min Yongkui, who was then the Minister of War. General Min then took Col. Yi with him and reported the whole story to His Majesty. Having done this Col. Yi had no more to do with the matter.

Col. Yi is well known to most foreigners, having been palace interpreter, and also a student in the military academy under General Dye. To add to the interest of the matter a circular was sent all over Seoul issued from a pseudo-society known as "The Young Men's Patriotic Association of Daiban." This circular was sent to the legations and consulates, prominent foreigners, newspapers, and the public generally and was esteemed of such importance that a determined effort was made to unearth the author. One amusing incident was that the authorities misled by a similarity of names, thought possibly the Epworth League of the Methodist Episcopal Church was the author, and interrogated one of the pastors concerning the object of the League. The circular was undoubtedly a manifesto of the conspirators. It lamented the backwardness of Korea, the power of old customs, and the insecurity of life and property and then proceeded in the following words :

"His Sacred Majesty" "has reigned thirty-five years. Inheriting th^e

great estate of his ancestors, and appreciating the love of his people, our Emperor is "thirsty" after a good government. But failing to secure the service of able ministers. His Majesty has to control and manage everything in domestic and foreign affairs. He is constantly worried and anxious. * * * Crowds of evil men darken his vision and bewilder his mind. * * * The excess of sorrow and labor are endangering his sacred health. Can his subjects help feeling concerned about his person? In order to preserve the imperial health and to prolong the imperial life His Majesty should resign his great office to the Crown Prince, to strengthen the foundation of the imperial family and to advance the welfare of the state. * * * Several persons desired to memorialize the Throne representing to His Majesty the universal wishes of people. But crafty and evil men, by deceiving His Majesty, have falsely accused the good and loyal."

The circular concludes with the hope that the people may put forth their best endeavors in saving the nation from present situation.

Abdication,—that was the cry. It awakened no response and those who raised it only brought sorrow on their own heads. The trial lasted about one month. On the 15th of August Pak Chung-yang, Min Yung-jun, Yi Nam-beni, Kim Chai-eun, and U Nau-kyu were released, the charges against them not having been proven. The findings of the court are an interesting exhibition of Korean judicial acumen and we here produce a translation for which, as usual, we are indebted to our invaluable contemporary the *Independent*:

In the issue of 18th inst. we noted that five of the twelve prisoners implicated in the late conspiracy against the Throne were released. The Government Gazette of the 18th inst. contains the statements of the prisoners charged with being in the late abortive conspiracy and the sentences passed on them. We translate the most important parts of the interesting document to inform our readers of the exact nature of the plot.

Prisoner Kim Jaipoong: On or about the 15th June, An Kyengsu called on him and said that, as suspicious and alarming rumors were coming from the South, if His Majesty could be persuaded to resign the Throne to the Crown Prince, this would strengthen the State and quiet the popular uneasiness. Just at this point of conversation, Yi Jongnim, an intimate friend of the prisoner and a commander of a battalion of the guard, came in, and heard also the scheme of An. After An Kyengsu went away the prisoner and Yi talked over the matter. An promised the prisoner that he would let him know how the affair progressed. Several days later, An Kyengsu sent a letter to the prisoner, by Yi Rionghan, informing him that over thirty men had been collected, and asking the prisoner the best means by which the conspirators could go into the palace without hindrance. The prisoner claims that he did not approve An's plot.

Sentence: The fact that An Kyengsu consulted with the prisoner several times makes it quite plain that the prisoner acquiesced in An's plans. Therefore let Kim Jaipoong be banished for life.

Yi Rionghan, Prisoner: On the 16th June, the prisoner called on An Kyengsu who had invited him. An told the prisoner the plot of coercing His Majesty (to resign) and of reorganizing the Government. After this, the prisoner met An several times. One day An took him to his bedroom and showed him a plan of the new Palace. On the 25th June the prisoner introduced Kim Kuwhing to An, and took An's letter to Kim Jaipoong, asking the latter the best means by which the conspirators could enter the

Palace without being hindered. The prisoner told Yi Johyen of the plot and one evening, going to the villa of An Kyengsu with two other men, saw the forged Imperial Edict which An had prepared. The prisoner claims that he disapproved the plot that evening.

Sentence: The prisoner, Yi Rionghan, acted as An Kyengsu's confidant and messenger for over ten days. The prisoner introduced people to An and carried messages for him several times. That the prisoner was intimately connected with the plot is clearly manifest. Therefore let Yi Rionghan be banished for life.

Yi Choongku, prisoner: On or about the 20th Feb. (June?) the prisoner called on An Kyengsu who told him of the plot. The prisoner asked An the names of those who were engaged in it. On the 25th of the same month the prisoner called on An Kyengsu and found with him Yun Hiojung, Yi Rionghan, Yi Johyen, Kim Kuiwhang. The prisoner and others present saw the forged Edict prepared by An. The prisoner claims that he reported An's plot to Joo Sukmyen (then, Vice Minister of War) for the purpose of informing the same to His Majesty.

Sentence: What the prisoner told Joo Sukmyen was not definite and clear. Beside he never told Joo to report the plot to His Majesty. Joo declares that he did not understand what the prisoner meant. Moreover, the prisoner himself admits having said to An Kyengsu that it would be very good if the plot should succeed. Though the prisoner pretends that his purpose was to find out the plot (for the purpose of divulging the secret) it is manifest that he consented to the conspiracy. Therefore let him be banished for life.

Prisoner, Yi Jongnim: The prisoner was appointed a commander of a battalion of the guard in June. On the 15th of that month, the prisoner, accepting an invitation, called on Kim Jaipoong who had just finished some secret conversation with An Kyeng. An then told the prisoner about the plot. The next day Yun Hiojung, who has run away, called on the prisoner and asked him if he had heard of the plot of An Kyengsu. The prisoner answered in the affirmative. The prisoner claims that he had never expressed his opinion one way or another on the subject.

Sentence: The prisoner was instructed by Min Yongkui, the Minister of War, to report any plot that he might hear. Yet the prisoner failed to notify Min Yongkui of the scheme of An Kyengsu. Moreover, An told some one, after having confided his secret to the prisoner, that the officers of the guard were in the conspiracy so that they would keep the soldiers under control; and that Yi Jongnim, the prisoner, knew the plans. That the prisoner did not disapprove the plot but consented to it is clearly seen. Therefore let him be banished for life.

Prisoner Yi Namhui, a commander of a battalion of the guard. About the 20th June, the prisoner called on An Kyengsu who told him of the plot. The next day the prisoner reported to the then Minister of War, Min Yongkui, that he was told by An, requesting Min to inform His Majesty of the same. Afterward the prisoner called on An and reported whatever he had learned to the Minister of War. Moreover the prisoner called on Sin Sanghoon, the then Minister of Finance, and asked him to report the conspiracy to His Majesty. Therefore let Yi Namhui be set free.

Prisoner Pak Jungyang, (the Minister of Home Department.) An Kyengsu told Rionghan that Pak Jungyang also knew the plot. But nothing has been produced to prove in the least that Pak had seen or heard anything of the conspiracy. Therefore, Pak Jungyang is set free.

Prisoner Min Yongjoon: An Kyengsu told Kim Jaipoong that he (An) intended to talk with Min Yongjoon about the plot. When Yi Choongku asked An who the conspirators were, An counted Min among the number.

An also told Yi Namhŏi that the thing could be done if Min were appointed a Minister. Besides this there is absolutely nothing to prove that the prisoner had any exchange of calls with An Kyengsu on the subject or that the prisoner had exchanged any letters or verbal messages with An. Min is therefore set free.

Thus terminated a very ill-advised and foolish attempt to force His Majesty from the Throne. We do not presume to pass on the justice of the sentences, but the plot as developed in the trial, was an impossible one which would have done credit to a couple of young school boys suffering from an overdose of yellow novelism.

The birthday of His Imperial Majesty occurred on September 10th and was more generally observed throughout the country and with greater demonstration of loyalty than ever before in history. As a sort of a prelude the 1st of September was celebrated with much enthusiasm as Founder's Day, being the 506th anniversary of the founding of the dynasty by Tai-jo. But the overflow of patriotism and loyalty reached its height on the imperial birthday. The city was decorated with flags and lanterns throughout; public institutions were closed, and mass meetings held by enthusiastic crowds. Both the Independent club and the Imperial Club had receptions with speeches and refreshments. At two o'clock 2,000 members of the Independence Club participated in a public demonstration in the streets in Sŏul, marching with their hats decorated with flowers, and a band playing the Korean national air, to the front of the Imperial palace, and there cheering for the Emperor. In the meantime a third demonstration was being held in Sŏul by the Christians of the capital. As a special mark of favor the Music Hall was opened to them, and here services semi-religious, semi-patriotic were held. 5,000 pamphlet programs were struck off and distributed, speeches were made and songs sung and the enthusiasm ran high. In the evening the scene in the city was a most picturesque one. The streets were ablaze with lanterns, and special illuminations were visible at places. The illumination of the compound of Dr. W. P. Scranton and that of the Pai Chai College were specially mentioned.

Throughout the country the same thing was true in a slightly lesser degree. Chemulpo was covered with a mass of waving flags throughout the day and in the evening the illuminations drew into the street great masses of sightseers. At the Yammun a reception was given by the Kamni, while meetings and addresses of loyalty were the order throughout the city. Thus closed the most universally celebrated birthday of His Majesty. Abdication was forgotten. It was now acclamation!

Two days later, on September 12th, the startling news

was noised about that a serious attempt had been made to take the imperial life with poison. In a country governed as Korea is by absolutism, where the strictest safe guards are supposed to always surround the monarch to prevent any peril, this was felt to be most serious. In all the upheavals, revolutions and tragedies which have attended the reign to the present moment, this was the first time an effort was made to assassinate the Emperor. On the morning of the 15th, the following details were made public:

His Majesty has been accustomed to take foreign food now and then for a change. On the night of the 11th inst., about 11 o'clock, His Majesty and the Crown Prince sat at the table to a late foreign supper. The Emperor first ate a piece of bread which he found a little stale. Then he sipped a few spoonfuls of coffee. The Crown Prince who, without eating anything first, drank about two-thirds of his coffee, complained of being squeamish, and turning ashy pale, soon began to vomit. Surprised, yet not alarmed, His Majesty gave some coffee to two eunuchs who were in his presence. One of them, drinking about half a cup of the beverage, went out of the room with his hand on his mouth and fell senseless on the floor. The other eunuch, who sipped only a little, also felt strange and went out. An old maid of honor drank a few mouthfuls of the coffee, saying that it was a warm drink of excellent flavor, but she soon fainted. In the meanwhile the Crown Prince was vomiting copiously while his bowels ran incessantly. His extremities became icy, his cheeks ashy, and his eyes sank deep into the sockets with dark blue streaks on both sides of the upper part of the nose. He lost consciousness and panted for breath. His Majesty, feeling himself squeamish and uneasy, devoted his attention to his son. But finally the Emperor also called for a basin and threw up a basinful of strange looking stuff, feeling at the same time too weak to move. Korean doctors were of course called in and such remedies as they offered were given to the Imperial sufferers with as little delay as possible.

Four servants who out of mere curiosity drank the coffee also became sick and were carried to quarters. The eunuch who fell senseless was carried to his room, all the while vomiting. His extremities became icy cold; yet his head sweated profusely. He panted for breath and for some time the Crown Prince and the eunuch seemed beyond hope. But later on, say two hours after, they showed signs of life, warmth beginning to return to the body.

By the afternoon of the 13th inst., His Majesty was almost well, only very weak, while the Crown Prince, though too feeble to walk, was able to talk and smoke a cigarette. The eunuch most affected was the day before yesterday interviewed by the writer; he was found very much better, being able to talk and sit up.

With these facts before us, it is easy to say that there was some kind of poison in the coffee used on that night. But it is not so easy to say what poison it was. Harder it is to know how the poison got into the beverage; but the most-difficult and delicate question for the police officers or any other officers will be to find out the traitors who did the deed. We are informed that the dry coffee, the coffee bag, the sugar and the milk used on that night have been examined by a competent foreign doctor who pronounced them to be thoroughly harmless. It is a pity that no portion of the coffee drunk by the persons affected was saved to be analyzed. Even the matter vomited and discharged was not kept for examination. Some suspect

that the poison was put into the water pot but we learn that the waterpot was cleansed before anybody had thought of examining it. The cook and his assistants, fourteen in all, who were put under arrest on the night of the event have been examined by the police. Yet it is very unlikely that these fellows would have run the risk when they knew that they would be the first to suffer should the plot miscarry. This problem is all the more complicated when we remember that the Imperial cuisine is as full of hangers-on as any other Korean office. Chusas, servants, cooks, waiters and their friends without number swarm the place. In the crowd and confusion anybody could easily drop poison in the food. Whatever, therefore, may be the result of the examination we have very slight hope that the real criminals, if there were any, could be traced and punished for the dastardly act.

The outcome was awaited anxiously. It was a pleasure to know that the dastardly attempt had failed and both the imperial victims escaped, as well as those on whom the coffee was tried, except the old maid of honor who died. Every effort was made to unearth the perpetrator of the deed. Among the fourteen cooks who were arrested was a boy who had been placed in his position by the notorious interpreter, Kim Hong-yuk. This boy confessed that a friend of Kim, by the name of Kong Chang-sik, had given him certain stuff to put in the coffee and that he had done so. This implicated Kim, and his wife and Kong, who was found in Kim's house, were arrested, and a squad of policemen sent to Heuk-san island where Kim is in exile to bring the accused to Seoul. Including Mrs. Kim and Kong chusa, seventeen persons were put under arrest in Seoul. The examination of fifteen of these was completed on the 15th inst. and they were taken to the Department of Justice for safe custody. Mrs. Kim and Kong chusa, however, were retained at the Police jail for further investigation.

If the accusation of Kim Hong-yuk should prove true it will prove a case of vindictive revenge. Mr. Kim's name is very well known to the public interested in Korea. As the interpreter at the Russian Legation he sprang into prominent notoriety, and for a time was the most powerful subject of His Korean Majesty. He soon went to the wall, however, and was not only relieved from his posts in the government, but also dismissed from the Russian service. On the 25th of August there appeared in the Government Gazette an edict charging Kim with having deceived His Majesty, misused his influence for his personal advancement, and having produced an estrangement between Korea and Russia. By this edict the emperor declared Kim guilty and directed the Law Department to banish him "according to established requirements of law." And Kim was banished to Heuk-san-do, a penal settlement island west of Chulla, and one of the most vigorous of the penal settlements. A better commentary on his character could not be produced than the following:

Kim Hongnyuk is a striking illustration how a Korean under present circum-

stances may be metamorphosed from a common coolie into a high official with no other qualification than a few words of some foreign language and a deal of unblushing cheek.

Kim whose origin is very mean can read neither Chinese nor Korean nor Russian. His speaks Russian badly as we are told by best judges. He had served in the Russian Legation as an interpreter for years. But the affair of the February 11th, 1896, was a turning point to his life. His Majesty, not from choice, but of necessity, had to take Kim into his confidence. Wealth and honors were heaped on him. He fitted on both sides as may be seen in the Edict, but nobody dared to expose his villany because some thought him to be an angel of light incapable of any meanness! For over two years much of the government of Korea was practically in the hand of Kim Hoogniuk. No minister of state or the governor of a province was appointed without his consent direct or implied. His insolence, intrigues, and rascality filled the country with his creatures, the city with his sensual scandals, and the people with indignation. In the meanwhile he was made the Vice Minister of Education though he could not sign even his name in any language! He was made the Chief of the Bureau of Nobility! He was appointed the Governor of Seoul! All this while retaining his position in the legation as an interpreter. Sometime in last April, his dismissal from the Russian service gave great pleasure to all except those ministers and vice ministers who owed their promotion to the notorious man.

The trial and its outcome will be watched with much interest. To His Imperial Majesty, the Emperor, and His Imperial Highness, the Prince, we extend our heartiest congratulations on their narrow escape from death, and especially to His Majesty upon the fortitude with which he has passed thro the perils of abdication, acclamation and assassination.

Murder.—On Wednesday, August 31st, the entire community was greatly shocked to learn that Mr. Geo. W. Lake, an American merchant residing in Chemulpo, had been murdered the previous night. Mr. Lake lived in his store in the Chinese Settlement just opposite the street leading to the main entrance of the Chinese Consulate. He had been in the habit, we are told, of closing his shop himself every night and had an agreement with one of the Chinese constables of the settlement to wake him up every morning at six o'clock. The latter on the morning of the 31st called him but receiving no response, about 8:30 a. m., climbed from the second story of the next house onto the veranda outside the second story of Mr. Lake's house. The windows were forced open and the unfortunate man found in his bed which was saturated with his blood. There was no evidence of a struggle. The murderer had used the iron weight shaped like a coffee cup, attached to a Chinese "steel-yard." One terrific blow had been struck which crushed in the forehead of the unfortunate man. He was found with one hand resting on his breast and the other hanging over the side of the bed, and no blood upon them, it being evident he had not moved after he was struck. An examination of the premises showed that apparently an entrance was effected thro the back of the house and probably robbery was the object.

The safe was open, some small coin lay scattered about and two binoculars which were in the safe were missing. One of these was afterward found back of the house.

On the discovery in Chemulpo of the crime, Mr. W. D. Townsend telegraphed the United States Legation, and the Minister, Hon. H. N. Allen, immediately sent W. F. Sands, Deputy Consul-General, to hold a coroner's inquest. Communication was also had by the legation with Mr. Lake's brother, Mr. Edw. Lake of Nagasaki, who came on to Korea, reaching Chemulpo September 7th. We cannot commend too highly the promptness with which the legation took the matter up. In an hour after Mr. Townsend's telegram was received Mr. Sands was on his way to Chemulpo to assume charge of the case. The murder of a peaceable and inoffensive foreigner in his own bed-room under circumstances of a most brutal character is a matter of the highest concern to every foreigner resident in this country and the prompt action of Dr. Allen indicates that the legation will be swift to bring to justice the perpetrator of such a deed.

On the arrival of Mr. Sands in Chemulpo he impanelled Messrs. H. C. Colbran, W. D. Townsend, and E. E. Rittenhouse as a jury and they found that the deceased came to his death from a blow on the head with an iron weight in the hands of a person or persons unknown. The remains of Mr. Lake were interred that evening in the foreign cemetery. The weapon with which the deed was done was found in the room, with some of the hair of the victim on it.

The search after the murderer was pushed with vigor. There were many clues but none of a very substantial character. On September 21st, Mr. J. Flanagan, who was connected in business with Mr. Lake, was put under arrest by the United States authorities and confined in the municipal jail at Chemulpo. Mr. Flanagan will be tried in Seoul on the charge of being implicated in the affair.

Marquis Ito in Korea.—The visit of this world-famed ex-premier of Japan was without political or official character, and entirely private in its nature. A breathing spell of private life having come to him by being released from his ministerial posts in the imperial government he had been able to realize a long cherished plan of visiting the scenes of so much of Japan's diplomacy and foreign interest, Korea and China.

The Marquis is in the fifty-eighth year of his age and is still a comparatively young and active man. His entourage consisted of a few personal friends, including Mr. C. Narabara, Second Sec-

retary of the Japanese Legation; Mr. M. Dzumoto, a former private secretary of the Marquis and at present editor of the *Japan Times*; Mr. M. Tokioka, an official of the Imperial Household Department of Japan; Mr. T. Mori, a well known Japanese poet; and Mr. Y. Ohoka, M. P. Great preparations had been made for the reception of the Marquis by the resident Japanese, who united to honor him as the foremost statesman of their country, the author of the constitution, as well as the chief maker of modern Japan; and by the Koreans who remember him as the chief negotiator of the Shimonoseki treaty. His Imperial Majesty and the government and people united in honoring the famous visitor, the sum of \$3,000, it is said, having been specially set apart to be used in entertaining him. In fact the addition of a few formalities and ceremonies, and the reception, would have been such as would be accorded a member of an imperial family.

Marquis Ito reached Chemulpo August 22nd, per *Genkai Maru*. Here he was met by Mr. Yi Chai-kwang, Director of the Imperial Clan Bureau, and Mr. Hyōn Yōn-un, a councillor of the Imperial Household, who had been deputed to meet and welcome the Marquis by the emperor; and Mr. E. Hioki, First Secretary of the Imperial Japanese Legation at Sōul. After a rest of a few days the Marquis went to Sōul and was met at the river by a large gathering of Korean and Japanese officials, including delegations from the Independence and the Imperial Clubs. Chairs were at hand sent by His Imperial Majesty, and escorted by a dozen palace policemen the party proceeded to the Imperial Legation in Sōul. At five o'clock that afternoon an imperial audience was held, and the visitors presented to His Majesty by the Japanese Minister. The next day was a round of festivities. A tiffin at midday in the old Palace, the Kyeng-bok-kung, given by H. E. Yi Chai-sun on behalf of the emperor, and in the evening a reception by the Japanese residents in Sōul at the Municipal Hall. August 27th, the Literary Association of Sōul, known as the Namsan Poetic Society, held a gathering in honor of the Marquis, and the literatti of the Japanese, Korean and Chinese society of the capital proposed verses, sonnets and other poems on the visit of the statesman. The following days were occupied with a dinner by the emperor in the palace, Chan-bok-kung, visits to the schools, hospitals and associations under Japanese auspices in Sōul; a tiffin party in the Foreign Office and a farewell audience with the emperor; and on the 30th of August, the Marquis left Sōul for China, being attended as far as Chemulpo by Mr. Hyōn Yōn-un on behalf of His Majesty. At the Foreign Office Marquis Ito delivered a most interesting speech in answer to a toast to himself proposed by the Foreign Minister and we print herewith a trans-

lation for which our best acknowledgements to our *confreere* of the *Japan Times*:

Your Excellencies and Gentlemen:

I thank you sincerely for the kind words in which the Acting Minister of Foreign Affairs has just addressed me on your behalf, but at the same time I am constrained to say that I do not deserve the high compliments which he chose to confer upon me. Allow me to avail myself of the present opportunity to say a few words concerning the attitude of Japan toward this country. You doubtless know that in 1873 a group of Japanese statesmen advocated the despatch of a punitive expedition to Korea, a proposal to which I was uncompromisingly opposed from the outset, because I deemed such a war not only uncalled for but contrary to the principles of humanity. You may imagine the magnitude of the excitement occasioned by this question, when I tell you that the split which it caused in the ranks of the Japanese statesmen led to a tremendous civil war a few years afterward. The point to which I wish direct to your attention is that His Imperial Japanese Majesty's Government did not hesitate to reject what it considered to be an unjust proposal even at such gigantic risk.

Japan's policy towards Korea has since been unchanged; in other words her object has always been to assist and befriend this country. It is true that at times incidents of an unpleasant nature unfortunately interfered with the maintenance of unsuspecting cordiality between the two nations. But I may conscientiously assure you that the real object of the Japanese Government has always been to render assistance to Korea in her noble endeavours to be a civilized and independent state.

I am sincerely gratified to see that to-day's Korea is an independent and sovereign. Henceforth it will be Japan's wishes to see Korea's independence further strengthened and consolidated; no other motive shall influence Japan's conduct toward this country. On this point you need not entertain the slightest doubt.

Japan's good wishes for Korean independence are all the more sincere and reliable because her vital interests are bound up with those of your country. A danger to Korean independence will be a danger to Japan's safety. So you will easily recognize that the strongest of human motives, namely self-interest, combines with neighbourly feelings to make Japan a sincere well-wisher and friend of Korean independence.

Let me repeat once more that Korea may rest assured of the absence of all sinister motives on Japan's part. Friendship between two countries in the circumstances of Japan and Korea ought to be free from any trace of suspicion and doubt as to each other's motives and intentions. In conclusion, allow me to express my heartfelt hope that you may long remain in office and assiduously exert yourselves for the good of your sovereign and country.

A New Mission.—The Canadian Presbyterian church has launched forth a new mission in Korea and we extend them a hearty welcome. They come to take up the work laid down by Mackenzie, one of the best men that ever came to these shores as a missionary. The new mission consists of Rev. and Mrs. Foote, Dr. and Mrs. Grierson, and Rev. D. McRae.

The Foreign Imperial Body Guard.—Early in September, General C. R. Greathouse, acting on behalf of His Im-

perial Majesty, engaged in Shanghai thirty foreigners to come to Korea to serve as Palace police. These foreigners consisted of nine Americans, nine Englishmen, five Frenchmen, five Italians, and two Russians. Their contract was for one year at yen 70 per month, with quarters and uniform, and arms. Their duties were to be those of policemen "and especially to guard, protect and defend His Majesty and the Imperial Family from all danger or harm at all times, also to accompany His Majesty when he goes out from the Palace." They reached Korea on the *Sagami*, September 14th, and proceeded to Seoul the next day. Their appearance occasioned much excitement and a great clamour was raised demanding that they be dismissed. The Independence club, as usual, was in the forefront of the opposition and demanded dismissal on the following grounds: (1) that there is no need for a foreign guard in the Palace; (2) that its presence would excite feelings of jealousy and resentment, in the rank and file of the Korean soldiery; (3) that the measure would alienate the loyal populace from the cause of the Imperial family; (4) that the presence of a foreign guard might give rise to international complications with certain Powers; (5) that a force composed of five different nationals with extraterritorial rights might prove an element which the Korean government would find itself incapable of managing; (6) that the whole scheme if adopted would be a disgrace to the court which cannot trust its own people, to the government which cannot protect its own Palace, and to the whole nation which entrusts the safety of its own sovereign to the care of a band of foreigners over whom no Korean, the Emperor not excepted, can exercise any disciplinary control.

As a result of this remonstrance the Imperial council on the 19th inst. determined to yield to the public demand and dismiss the guard, and on the 27th inst. the guard were paid their salaries for one year and they departed for Chemulpo on their way back to Shanghai.

LITERARY DEPARTMENT.

"*The Enfranchisement of Korea.*" by Homer B. Hulbert. *The North American Review*, June, 1898.

The facile and prolific pen of Prof. Hulbert contributes not only to the magazines and papers of the Far East, but to the leading papers and reviews of America as well. In the June issue of the *North American Review* he has a thoughtful article on "The Enfranchisement of Korea." In a concise and rapid historical review Prof. Hulbert discusses first Korea's relations with China. "In one sense it was vassalage, in another it was not. China never claimed the right to regulate her internal policy nor to meddle with her foreign policy. Her attitude toward the peninsula kingdom has always been that of a patron rather than that of a master." The complications growing out of the persecutions of the French missionaries, the "General Sherman" episode, the return of the Chinese to power on the downfall of the Tai Won Kun in 1882, all preface the real purpose of the article, which is to discuss the results of the Japan-China war. The "spoils system" and "the same low opinion of a military career which prevails in China" are regarded as "two disadvantages under which the kingdom works, and they form, indeed, a heavy handicap. But in spite of it all there are many hopeful factors which tend to neutralize these factors." These hopeful factors are the removal of all superintendence of a foreign nature, the development of a public spirit among a large class of Koreans, a customs service that is excelled nowhere in the world, a growing import and export trade; industrial enterprises such as the railroad, mining concessions, electric street-car plant; and educational enterprise as shown in the interest manifested in the study of foreign languages.

We notice, however, that Prof. Hulbert says the Tong-hak and Righteous Army uprisings originated "in lack of food." This is a new suggestion for it has been generally understood they were due to official oppression. It is also debatable whether Japan's influence in Korea died when the emperor found refuge in the Russian Legation, or that "the last semblance of her power had gone." Her troops remained unmolested as of old, at their posts. And a series of treaties with Russia confirmed Japan in the position she had secured. In fact it would seem that the hegira only accrued to the advantage of Japan, the strengthening of her influence in Korea, and the increase in the numbers of her sympathizers.

This most interesting article we commend to our readers. There is food for thought in it.

NOTES AND COMMENTS.

The Japanese population of Chemulpo is 4,178.

Korea has decided to adopt the the gold standard.

The increase of the opium habit is creating general alarm.

Mr. Young has been engaged as marshal at the United States Legation.

A number of Korean ladies have organized a society to foster female education.

His Imperial Majesty proposes to purchase a military uniform which will cost \$529.

It is whispered that "Korean Characteristics," by Rev. Jas. G. Gale, is the latest thing in press.

The appointment is announced of M. Paulaff, Russian Charge d'Affaires at Peking, as Minister to Korea.

There are four Korean daily papers published in Soul besides a tri weekly under Japanese auspices.

The new German Language school, Prof Balljohn, Principal, was opened in Soul on September 15th with sixty pupils.

A Japanese clerk in the employ of Mr. Suzuki at Chemulpo committed suicide because unable, it is said, to pay a debt of \$40.

On the 17th of August the first locomotive ever set up in Korea was run out of its shed at Chemulpo,—and run back again, for the present.

It is said that the greeting which Ehad gave Eglon is awaiting Mr. Pak Yong hyo on his return from Japan. Civilization is unknown to some Koreans.

Rev. D. L. and Mrs. Gifford reached Soul on August 22nd after a furlough in the United States. They are most gladly welcomed back by a wide circle of friends.

The campaign of the Independence club against the notorious Yi Yong-ik was successful. He was driven from all his lucrative posts and finally fled to escape arrest.

Prof Hulbert and his family have left Soul for a short furlough of six months in America. *Bon voyage.* We trust the long-promised History of Korea will now materialize.

Mr. Yi Yu-in whose ability to forecast the future by means of fortune telling gained for him the post of Minister of Justice, has been exiled for

sending a forged Imperial despatch to the Russian Minister on his arrival in Fusan.

It is announced that that the Japanese government proposes to retain Hon M. Koto in his post as minister to the Seoul Court. This news gives universal pleasure to the foreigners in Korea.

Bishop A. W. Wilson, D. D., LL. D., of the Methodist Episcopal Church South, arrived in Seoul September 8th and was the guest of Dr. C. F. Reid. He visited Songdo during his stay in Korea.

On Sunday, September 18th, the Rev. C. T. Collyer of Songdo was ordained to Elder's Orders in the Methodist Episcopal Church South by Bishop Wilson, assisted by Bishop Cranston and Drs. Reid and Scranton.

Orders have been issued to exclude from the imperial palace the "whisperers," the wire pullers, intriguers and plotters who are held responsible for the fact that it was possible to so easily poison His Majesty.

The press of work at the annual meeting of the Methodist Mission delayed the August REPOSITORY so that, having the matter for the September issue in hand it was thought well to issue the two months in one issue.

New railroads proposed: Seoul to Mokpo; Seoul to Kyengheung via Wonsan; Wonsan to Chinnampo via Pyengyang; Kyengheung to We-jul. The cost of construction will not be large—say a few hundred millions or so.

A fool and his money are soon parted. No better evidence of this is offered than the prevalence of lotteries. An attempt is being made by Koreans to revive the institution in this land where it was suppressed in 1895.

General Min Yong-whan and Colonel Min Sang-ho, after a trip around the world, have returned home. Gen. Min is reported as saying that other nations have their parliaments, diets, and congresses, but Korea has its Independent Club.

H. E. Kim Pyeng-si, ex Prime Minister, died at his home on September 11th, and in his honor the flags of the Legations were half masted. This aged and eminent statesman had the reputation of being one of the best of the old school.

The end of the Foreign Body Guard. The Korean government compromised with the members of the guard by paying them the amounts called for by their contracts and the most of the guard left Chemulpo September 30 over *Chow Chow foo* for Shanghai.

At last Korea has a fine rice crop, and from all quarters we hear that the people are loud in their expressions of satisfaction at the prospect. The Korean rice is not a prolific bearer. Three spears picked near Chemulpo yielded 176, 155 and 154 kernels respectively.

His Imperial Majesty has appointed J. McLeavy Brown, Esq., Superintendent of Railroads, and the Minister of Public works proposes that Mr. Brown shall make a tour of inspection over all the proposed new lines of railroad. We certainly will not envy the commissioner the trip.

The following is the platform proposed by the Independence Club." (1) Freedom from illegal arrest on unspecified charges without a formal warrant. (2) The prompt and impartial administration of justice. (3) That all persons arrested be taken before the magistrate within twenty-four hours for inquiry. (4) That arrested suspects be not regarded as criminals. (5)

Fair taxation but immunity from extortion. (6) Economy in expenditure." We would suggest that this platform be posted in a conspicuous place and history as it develops compared with it.

On September 7th the interesting ceremony of breaking ground for the new electric street railway of Seoul was performed by Hon. H. N. Allen, the U. S. Minister, at the East gate of the city. The work is being pushed very rapidly under the supervision of the American & Oriental Construction Company.

A serious campaign is being carried on now in Seoul against the courtiers who rightly frequent the palace and obscure and confuse administration. If the movement is conducted free from personalities and only against the principle of the thing it will be beneficial. It is another step in the path to constitutionalism.

"They say that the mint at Chemulpo is going to be transferred to Riongsan. It was a great mistake to move the mint down to Chemulpo several years ago. It is a greater mistake to bring the mint up again to Seoul. But the greatest mistake is that Korea should have a mint at all." — *The Independent*.

Bishop Earl Cranston, D. D. LL. D., of the Methodist Episcopal church, reached Seoul August 24th. The Bishop and Mrs. Cranston and Miss Ruth Cranston were the guests of Mrs. M. F. Scranton; and Miss Cranston and Miss Laura Cranston were the guests of the ladies of the Woman's Foreign Missionary society.

It is said that His Excellency, the Russian Minister, when he heard of the arrival of the foreign body guard, inquired of the Korean government how it was that, having given as the reason for relieving the Russian officers and guard of duty that the Koreans were now able to attend to such things themselves, yet here was a foreign guard now employed by His Majesty!

In former days all military officials were outranked by their companions in civil grades. This, however, was changed in the reforms of 1895 and the military arm of government service placed on an equality with the civil arm. Of late, however, in some of the aristocratic salons a spirit of murmuring is manifesting itself and a cry raised for a return to literary examinations and the subordination of all military to civil officials.

The work on the Seoul-Chemulpo Railway is being pushed rapidly and the entrance to Chemulpo is nearly completed. Tracks will soon be laid, and a construction train put to work. We learn that the company, determined to make the best kind of a road possible, have decided on certain changes calculated to reduce the grade to 1-100. To insure safety at various points the road across the Orikal Plains will be raised five feet, and the bridge at the Han ten feet.

The following comment by the *Independent* is endorsed. It shows that the sow will return to its wallowing in the mire: "Yi Seijin, a memorialist is of the opinion that the mildness of punishment is the source of late conspiracies. He regrets that the good old custom of decapitation, of quartering and of killing the relatives and friends of a convicted traitor, are no longer in practice. "But" he says in a memorial to the Throne, "these repeated plots will ruin your dynasty. Therefore I humbly beg that Your Majesty will order the authorities to revive the ancient law of torture, decapitation, etc., in order to prevent any recurrence of disloyal schemes and to render the Imperial family safe." That His Majesty will pay no attention to such a me-

memorial goes without saying. Yet, a memorial of this nature is an insult to His Majesty, and a disgrace to the country. We wish the memorialist were in some way punished for presenting such a barbarous petition to the emperor.

Japanese capitalists have at last secured the much coveted Seoul-Fusan railroad concession. The agreement was signed on September 8th and we are informed the work will be pushed. The engineering difficulties will make the undertaking an expensive one. The conditions of the concession are these:—(1) That the work of construction must be commenced within three years. (2) That the building must be finished within fifteen years. (3) That the concession must not be sold except to the government of Japan, or the government of Korea, or to Japanese or Korean subjects. (4) That Korean subjects shall have the privilege of becoming share-holders. (5) That the Korean government shall have the right to purchase the road should the finances of the State permit. (6) That all other conditions shall be identical with those operative in the case of the Seoul-Chemulpo line.

The following explains itself. Its appearance is hailed with interest:

EVERY-DAY LIFE IN KOREA.

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BY

REV. DANIEL L. GIFFORD.

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11.	Missionary Life and Work.
12.	What the Gospel did for One Man.
13.	Education in the Capital.
14.	Building of the West Gate Church.
15.	A Remarkable Forward Movement.

APPENDICES.

Appendix A. Missionary Statistics, 1896.

Appendix B. Statistics of the Presbyterian Mission North, 1897.

A most interesting public work is being done by the American & Oriental Construction Company for the Seoul-Chemulpo Ry. This consists in the redemption of the west shore front of the settlement. For this purpose a fine sea wall of blue granite is being erected from the Custom's jetty to cemetery point. This wall is 3,700 feet long and averages fifteen feet in height and seven feet in width. The space thus reclaimed from the sea inside this wall is estimated at fifteen acres, and to make the necessary fill 350,000 cubic yards of earth weighing 700,000 tons have to be moved and deposited. Inside the sea wall will be a road fifty feet wide controlled by the customs and under the hill another road of the same dimensions belong-

ing to the municipality. To carry this road around the English Consulate Hill 4,000 yards of hard granite have to be blasted. The work will be completed about October 15th.

ARRIVALS.

In Chemulpo, August 21st, per *Genani* from Japan: Marquis Ito and suite; Rev. and Mrs. D. L. Gifford; Rev. and Mrs. Harrison; Prof. Hulbert and family; Dr. W. B. McGill and family; Bishop and Mrs. Cranston and family and Miss Lee; Mr. Woolfy.

In Chemulpo, September 7th, per *Hign* from Japan: Bishop H. W. Wilson; Rev. and Mrs. Foote and Mrs. Grierson, Rev. D. McKee, and Mr. and Mrs. Kenmure.

BIRTHS.

August 5th, at H. B. M's. Legation, Seoul, to the wife of J. N. Jordan C. M. G., H. B. M's. Consul-General, a son.

September 14, at Pyeng-yang, to the wife of Rev. W. M. Baird, a son.

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