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The Korean Mudang and P’ansu.

First Paper.

Korean society is blessed, or cursed, with two handicrafts whose business it is to deal with those occult powers, with which the oriental imagination peoples all space. These two handicrafts are set forth in the terms mudang and p’ansu, and the nearest approach to these words that we can find in English are ‘‘sorceress’’ and “exorcist,” but in a broader sense we may call them “witch” and “wizard.” How nearly the office of mudang or p’ansu approaches to that of witch or wizard will appear in the following discussion.

The name mudang is most appropriately conferred, for mu (巫), means “to deceive” and dang (黨), means a “company.” Sometimes this individual is called a mu-nyu (巫女),or “deceiving woman.” It may be that the mudang means “deceiving crowd.” because in vulgar parlance she may be denominated a “bad lot.” The word p’ansu is composed of p’an (判), “to decide,” and su (數), “destiny.” This means approximately a “fortune-teller,” but it describes the office of p’an-su only in part.

The mudang is always a woman, and her office is considered the very lowest in the social grade. She is always an abandoned character, though generally married. She pretends to be a sort of spiritual medium, and by her friendship [page 146] with the shades to be able to influence them as she may wish. In order to understand the various forms of her service we must take them up in detail. Every ceremony performed by a mudang is called a kut. This is a word of native origin, and though the practices of the mudang are supposed to have come from China in ancient times yet this native word would imply that there were indigenous customs so closely allied to these imported ones as to make the transfer of the word a matter of little difficulty.

Kija is said to have brought with him from China the art of necromancy. This is supposed to mean the art of fortune-telling and such like milder forms of necromancy, but Koreans say that some of the practices were attended with a form of imprecation or petition and this implies the office of the mudang. The mudang certainly existed in China at that early date, if books may be believed; and if such a person as Kija ever existed and came to Korea the cult of the mudang doubtless came with him.

There are ten principal forms of service which the mu-dang renders. Each is done by means of a kut, or mudang incantation. It should be borne in mind that the mudang’s influence lies entirely in her friendship with the spirits rather than in any power to force them to her will.

The first form of mudang service, or kut, and the one most in demand, is the healing of the sick. If a man is taken suddenly ill or if his symptoms seem in any way strange the inference is that it is caused by an evil spirit. Now it is proper to ask how and why spirits should torment people in this way. Well, there are several reasons. All these spirits are supposed to be the souls of dead people. The Korean recognizes no class of spirits in the world, except such as have once been living persons. Now, one class of spirits are called “hungry spirits.” They are very apt to come around at meal times and watch people eat, and naturally they are not averse to sharing the repast. For this reason it is very common for people to take a little of their rice or cakes or other food and throw it out on the ground for the watching ‘‘hungry spirit.” is believed by many that unless this is done the spirit may resent the oversight and avenge itself upon the man by causing disease. Then again if there are two in-[page 147] timate friends, or especially relatives, and one of them dies his spirit is likely to follow the living one and attempt to continue the intimacy which they enjoyed while the dead man was still alive. This will make the living man ill; and so it is very common when a relative dies to set out food for it and ask it to go about its own affairs. Or again if a man has wronged one of the spirits by insulting or belittling it or by denying that there are such things as spirits, the injured one is very likely to seek revenge by causing sickness. Again, a man may be walking along the road and meet a hungry or lonesome spirit and it attempts to strike up a friendship, with him, though he be wholly unconscious of the spirit’s existence. This too, will cause sickness. If a man is so unfortunate as to meet a crazy spirit he is more than likely to go crazy himself. If a man has a bad fall and hurts himself it is believed that the injury was caused by the spirit of the place where the accident occurred, on the ground that the man did not regard the spirit properly. Spirits are supposed to haunt articles that have lain a long time in one place, and if these articles are suddenly removed or disturbed the spirit is likely to seek revenge by causing sickness. If a man goes to the house where a person has just died he is likely to be followed home by the spirit of the dead person, and illness will result. If a child eats food that has been thrown to a spirit the latter will resent it and make the child ill. If a man walking on the street passes a spirit, who is eating food that has been thrown to it, the spirit will bolt the food and follow the passer-by and make him ill. If children show lack of respect to an ancient tree in which a spirit resides it will afflict them with sickness. Such are a few of the reasons why spirits afflict people and it is evident that the credulous must ever be in fear of these occult agencies. The very air seems peopled with them.

It is the business of the mudang to prevent or heal such sickness and it is effected by one of the different forms of the ceremony called kut. If a sick man has reason to believe that his distemper is caused by a spirit he will send his wife to a mudang to describe his symptoms and learn if possible what spirit is doing the mischief. The mudang may declare the name of the spirit without going to the sick man’s house [page 148] or she may say that she must see the patient, first, but it is manifestly improbable that she will say the sickness is an ordinary one and not due to spirits for this would be to belittle her own calling and curtail her own perquisites. Having declared, then, the cause of the disease, the mudang accepts a retaining fee of five, ten or even twenty thousand cash and proceeds to name a “fortunate” day for the ceremony, which will be performed either at the mudang’s house or at the patient’s house. If the disease is not a very serious one or if the patient cannot afford to pay roundly for the mudang’s services the ceremony will take place at her house, but otherwise it will be held at the patient’s house or elsewhere. It is important to note that no person of the upper classes ever uses the services of a mudang. She serves only the lower and more ignorant classes. It would be a deep disgrace for a gentleman to have anything to do with one of her profession.

In preparation for the ceremony the mudang prepares various kinds of food and special garments, the elaborateness of these being in direct proportion to her fee. The food and garments used will differ in the case of different spirits. For instance if a man is tormented by the spirit of a dead relative the food must be of the best quality but if the illness is caused only by a spirit encountered on the road it will be necessary only to throw out some common food on the street. In the latter case the way to discover whether the spirit has accepted the food and taken his departure is to throw a kitchen knife into the street. If it fall with its point directed away from the house it means that the spirit has gone, but if it lies with the point directed back toward the house the spirit will require further argument before leaving. This throwing out of food is usually done at houses where they have no money to pay a mudang more than a small fee. She tells them what spirit is causing the illness and lets them attend to the matter without further trouble on her part. Sometimes she tells them simply to make a picture of three or seven horses on paper, wrap three cash or seven cash in the paper and throw the whole into the street.

When, however, the patient is a man of some means a regular ceremony must be performed by the mudang in person. It may be done either at the patient’s house, the mudang’s [page 149] house or at one of the little tiled shrines so frequently encountered in the country. These places are called tang (堂)’ or “hall.” Some of these last are erected to the spirits in general and some of them to particular spirits. For instance we have (1) Mi-reuk Tang, (彌勒), or Buddha’s Hall, a sort of cross between the Buddhist and Shamanistic cults; (2) Pa-wi Tang “Boulder Hall,” erected to the spirit of some rock; (3) Suk-Sin Tang (石神), Stone Spirit Hall; (4) Ch’il-Sung Tang (七星),”Ursa Major Hall,” to the spirit of that constellation; (5) Kyung Tang (經) at which various spirits may be exorcised. The word Kyung means the Buddhist sutras or the incantations of exorcists; (6) Sung-Whang Tang (城隍), or “Wall and Moat Hall.” These are the places where passers-by cast stones on to a pile in honor of the spirit; (7) San-sin Tang (山申), Mountain Spirit Hall.” These are found usually at the top of a mountain pass; (8) No-in Tang (老人), or “Old Man Hall,” in honor of the Old Man Star which Koreans believe can be seen only from the island of Quelpart. They say that southern people live longer than northerners because they are shone upon by this star; (9) Hal-mi Tang or “Grandmother Hall” in honor of an old man who died many centuries ago; (10) Sa-sin Sung-Whang Tang (使臣城隍), or “Envoy Wall and Moat Hall.” at which prayers are made for envoys and where they are inquired about by friends who have been made anxious by their long absence: (11) Kuk-sa Tang (國師), or “Kingdom Teacher Hall,” on the top of Nam-san, in which is the picture of the celebrated monk Mu-hak; (12) Yong-sin Tang (龍神), “Dragon Spirit Hall” built beside a river in honor of the dragon. There are many other kinds of tang but these will suffice to illustrate their general style. Of the kinds mentioned the “Wall and Moat” Halls are the commonest and next to them come the “Buddha’s” Halls. These latter have no connection with Buddhism nor are they ever frequented by monks.

(To be continued)

**How Chin Out-witted the Devils.**

In the good old days, before the skirts of Chosun were defiled by contact with the outer world or the “bird-twitter-[page 150] ing” voice of the foreigner was heard in the land the “curfew tolled the knell of parting day” to some effect. There was a special set of police called sul-la whose business it was to see that no stray samples of male humanity were on the streets after the great bell had ceased its grumbling. Each of these watchmen was on duty every other night, but if on any night any one of them failed to “run in” a belated pedestrian it was counted to him for lack of constabulary zeal and he would, be compelled to go on his beat the next night and every successive night until he did succeed in capturing a victim. Talk about police regulations! Here was a rule that, for pure knowledge of human nature put to shame anything that Solon and Draco could have concocted between them. Tell every policeman on the Bowery that he can’t come off his beat till he has arrested some genuine offender and the Augean stables would be nothing to what they would accomplish in a week’s time.

Such was the strenuous mission of Chin Ka-dong whose name by literal interpretation means Chin “the useful boy,”—but by popular acceptation weans Chin the—but why waste time on unessentials. Chin he was and Chin he shall remain. One night it was his fate to suffer for his last night’s failure to spot a victim. He prowled about like a cat till the “weesma’ hours” and then, having failed to catch his mouse, ascended the upper story of the East Gate to find a place where he could take a nap. He looked over the parapet and there he saw, seated on the top of the outer wall which forms a sort of curtain for the gate, three hideous forms in the moonlights They were not human, surely, but Chin, like all good policemen, was *sans peur* even if he was not *sans reproche*, and so he hailed the gruesome trio and demanded their business.

“We’re straight from hell,” said they, “and we are ordered to summon before his infernal majesty the soul of ‘Plum Blossom.’ only daughter of Big Man Kim, of School-house ward, Pagoda Place, third street to the right, second blind alley on the left two doors beyond the wine shop.”

Then they hurried away on their mission, leaving Chin to digest their strange news. He was possessed of a strong

*\*This is a fair sample of the address on the outside of a Korean letter. For a job as letter-carrier in Korea only Pinkerton men need apply.* [page 151]

desire to follow them and see what would happen. Sleep was out of the question, and he might run across a stray pedestrian, so he hurried up the street to School-house ward, turned down Pagoda Place then up the third street to the right and into the second blind alley to the left and there be saw the basket on a bamboo pole which betokened the wine-shop. Two doors beyond be stopped and listened at the gate. Something was going on within, of a surety, for the sound of anxious voices and hurrying feet were heard and presently a man came out and put down the alley at a lively pace. Chin followed swiftly and soon had his hand on the man’s collar.

“I’m afraid you’re caught this time, my man. This is a late hour to be out.”

“O, please let me go. I am after a doctor. The only daughter of my master is suddenly ill and everything depends on my haste.”

“Come back.” said Chin in an authoritative voice. “I know all about the case. The girl’s name is Plum Blossom, and your master’s name is Big Man Kim. The spirits have come to take her but I can thwart them if you come back quickly and get me into the house.”

The man was speechless with amazement and fear at Chin’s uncanny knowledge of the whole affair and he dared not disobey. Back they came, and the servant smuggled the police-man in by a side door. It was a desperate case. The girl was *in extremis* and the parents consented to let Chin in as a last chance.

On entering the room where the girl lay, he saw the three fiends ranged against the opposite wall, though none of the others could see them. They winked at him in an exasperatingly familiar way and fingered the earthenware bottles in their hands and intimated that they were waiting to take the girl’s soul to the nether regions in these receptacles. The moment had arrived and they simultaneously drew the stoppers from their bottles and held them toward the inanimate form on the bed.

But Chin was a man of action. His “billy” was out in an instant and with it he struck a sweeping blow which smashed the three bottles to flinders and sent them crashing into the corner. The fiends, with a howl, fled through a crack in the [page 152] window and left Chin alone with the dead—no, not dead, for the girl with a sigh turned her head and fell into a healthful slumber.

It is hardly necessary to say that Chin was speedily promoted from sul-la to the position of son-in-law to Big Man Kim.

But he had not heard the last of the devil’s trio. They naturally thirsted for revenge and bit their finger-nails to the quick devising some specially exquisite torment for him when they should have him in their clutches. The time came when they could wait no longer and though the Book of Human Life showed that his time had not come they secured permission to secure him if possible.

At the dead of night he awoke and saw their eyes gleaming at him through the darkness. He was unprepared for resistance and had to go with them. The way led through a desert country over a stony road. Chin kept his wits at work and finally opened a conversation with his captors.

“I suppose that you fiends never feel fear.” “No,” they answered, “nothing can frighten us,” but they looked at each other as much as to say, “We might tell something if we would.”

“But surely there must be something that you hold in dread. Yon are not supreme and if there is nothing that you fear it argues that you are lacking in intelligence.”

Piqued at this dispraise, one of them said, “If I tell you, what difference will it make, anyway? We have you now securely. There are, in truth, only two things that we fear, namely the wood of the eum tree and the hair-like grass called ki-mi-tul. Now tell us what you in turn most dread.”

“Well,” answered Chin, “it may seem strange, but my greatest aversion is a big bowl of white rice, with saurkraut and boiled pig ‘on the side’ and a beaker of white beer at my elbow. These invariably conquer me.” The fiends made a mental note.

And so they fared along toward the regions of the dead until they came to a field in which a eum tree was growing. The fiends crouched and hurried by but Chin by a single bound placed himself beneath its shade and there, to his delight, he found some of the hair-like grass growing. He snatched it by up handfuls and decorated his person with it [page 153] before the fiends had recovered from their first astonishment.

They dared not approach and seize him, for he was protected by the tree and the grass but after a hurried consultation two of them sped away on some errand while the other stayed to watch their prey. An hour later, back came the two, bearing a table loaded with the very things that Chin had named as being fatal to him. There was the white rice, the redolent sauer-kraut, the succulent pig and the flagon of milk-white beer. The fiends came and placed these things as near as they dared and then retired to a safe distance to watch his undoing. Chin fell to and showed the power that these toothsome things had over him and when the fiends came to seize him he broke a limb off the tree and belabored them so that they fled screaming and disappeared over the horizon. So Chin’s spirit went back to his body and he lived again. He had long been aware of some such danger and had warned his wife that if he should die or appear to die they should not touch his body for six days. So all was well.

Many years passed, during which Chin attained all the honors in the gift of his sovereign, and at last the time came for him to die in earnest. The same three imps came again, but very humbly. He laughed and said he was ready now to go. Again they travelled the long road but Chin was aware that they would try to steer him into Hell rather than let him attain to Heaven and he kept his eyes open.

One afternoon Chin forged ahead of his three conductors and came to a place where the road branched in three directions. One of the roads was rough, one smooth and on the other a woman sat beside a brook pounding clothes. He hailed her and asked which was the road to heaven. She said the smooth one, and before his guards came tip Chin was out of sight on the road to elysium. He knew they would be after him, hot foot, so when he saw twelve men sitting beside the road with masks on their faces he joined them and asked if they did not have an extra mask. They produced one, and Chin, instead of taking his place at the end of the line, squeezed in about the middle and donned his mask. Presently along came the fiends in a great hurry. They suspected the trick that Chin had played but they saw it only in part, for they seized the end man and dragged him away to hell where [page 154] they found they had the wrong man, and the judge had to apologize profusely for the gaucherie of the fiends.

Meanwhile the maskers were trying to decide what should be done with Chin. He was in the way and was creating trouble. They finally decided that as the great stone Buddha at Ung-chin in Korea was without a soul it would be a good thing to send Chin’s spirit to inhabit that image. It was done, and Chin had rest.

Chin taught the Koreans one great lesson at least and that was that the devils are afraid of eum wood and the ki-mi grass, and since his time no sensible person will fail to have a stick of that wood and a bunch of that grass hung up over his door as a notice to the imps that he is not “at home.”

The Hun-min Chong-eum.

The above named book, the 民訓正昔 or “The Right Sounds for Teaching the People,” is one of the rarest books extant in Korea. It is the work that was published at the time the Korean alphabet was invented, and it explained the meaning and use of the alphabet. No foreigner has ever been so fortunate as to see a copy of this book, though a few copies of it are known to exist; but the preface to it is preserved in the great Korean cyclopaedia called the *Mun-hon Pi-go* (文獻備考). As introductory to the preface of the *Hun-min Chong-eum* the *Mun-hon Pi-go* makes the following statement;

In the twenty-eighth year of King Se-jong (1445 A. D.) he carried out the publication of the *Hun-min Chong-eum*. He said, “Other kingdoms have their written languages but we have none,” made twenty-eight characters, vowels and consonants, and called it the *Eun-mun* (諺文) or “Common Character.” He prepared a place in the palace for the carrying on of the work and ordered Chong In-ji (鄭麟趾), Sin Sok-chu (申叔舟), Song Sam-mun (成三問) and Ch’oe Hang(崔恒) to compose an alphabet with care. They examined the ancient seal character and the grass character of China and divided the alphabet into three main parts, called initial, medal, and final sounds. Though the characters were few in num- [page 155] ber their possible combinations were infinite. There is no sound or idea that cannot be expressed by them. The great Chinese *literatus* Wuang Ch’an(黄瓚) was at that time in banishment in Liao-tung, so the king ordered Song Sam-mun and others to go to Liao-tung and consult with him about the matter. Thirteen journeys were made to that country before the alphabet was completed.

Chong In-ji, the Minister of Ceremonies, wrote the preface to the *Hun min Chong-eum*, and it runs as follows:

“As, in this world, there are native sounds, so there must be a native literature. Thus it is that from ancient times men have made characters corresponding to sounds. Every idea can be expressed in words and the functions of heaven, earth and men, are all included. This will prevent change throughout the ages. But the sounds and speech of all the four quarters of the world are different, each nation following its own inclination. Some nations, however, have sounds but no writing so they have borrowed from the Chinese. But Chinese is not the right vehicle for the conveyance of Korean speech, and this has caused great trouble and confusion. Everything is good in its own place but when forcibly moved it becomes useless. It is true that many of our customs and ideas are borrowed from China, but our language is separate and distinct. It is exceedingly difficult to express our ideas by the use of Chinese. If a criminal judge does not understand the exact facts of a case he cannot judge with equity. So in the days of Sil-la, Sul-choag first made the i-tu (吏讀) which has been used more or less until now, but this system was made from borrowed characters some of which fell into disuse and others were thrown out. It was meager and deficient and was worthless in speech.

 “This work was begun in the 25th year and completed in the 28th year of King Se-jong. A plan was evolved and after consultation the work was named the *Hun-min Chong-eum*. The shape of the letters was taken from natural objects and from the seal character of China. The shapes correspond to the sounds. They are based upon the seven musical notes, upon the trinity of heaven, earth and man, and thus every sound and idea, every great principle and law is included. High and low, important and unimportant are all [page 156] written out clean and fair. The wise man can learn them all in a single morning and the fool can learn them in ten days. The system explains every Chinese character. Every petition can be put in plain and unequivocal language. The sounds are both clear and muffled. In music both high and low sounds are clearly understood. There is no place where this system cannot be used. Wherever one goes he can be understood. Whether it be the sighing of the wind, the cry of the stork, the crowing of the cock or the barking of a dog, every sounds are clearly understood. There is no place where this system cannot be used. Wherever one goes he can be understood. Whether it be the sighing of the wind, the cry of the stork, the crowing of the cock or the barking of a dog every sound can be made by the use of the Eun-mun.

“It is all written out here with explanations. Whoever sees it can learn without a teacher, but the deeper and more abstruse meaning we cannot make known here. The King is like a sage from heaven and his method is better than that of a hundred preceding kings. Hitherto there has been no one to make ‘The Right Sounds for Teaching the People’ but now it has been made and not a single principle of heaven has been broken. Our eastern Kingdom is by no means a young one. All things open up in time, and wise thoughts have waited till now to be brought to the surface.

 “The Korean sounds are much unlike the Chinese and the words are very different, and for this reason it is difficult to compare them. The common people are not able to use the Chinese. I am much troubled about it and have made twenty-eight characters so that any man can learn them easily and use them.

[page 157]



“The end sounds may also be used as initials. When any of the lip sounds ㅂ,ㅍ or ㅁ is final its sound is lighter than when it is an initial. In writing, the vowels, ㅡ,ㅗ,ㅜ,ㅛ,and ㅠ always go beneath the initial consonant but ㅣ, ㅑ, ㅓ, ㅑ and ㅕ go to the right of it. No syllable can be made without a consonant and a vowel. A vowel with its point to the left, as ㅓ , has a going sound; with two points, ㅕ, it has a high sound; with no pionts at all, ㅣ, it is a smooth sound.”

Upon this statement the *Mun-hon Pi-go* comments as follows:

“I have seen the *Hun-min Chong-eum*, made by King Sejong, and have found that the throat, lip, tooth and tongue sounds are all there, as well as the four musical notes, Kung, Sang, Kak and Chi. There is made possible here every combination of clear, indistinct, high and low sounds. These were first made from the musical sounds and they suggested the alphabet. Though they are not music, yet they make music; and so this subject is appended to the musical section of this work”

The *Mun-hon Pi-go* adds the following statement made by the great scholar Yi Swi-gwang, 李睟光, about 1550:

“The Korean alphabet was made on the model of the Thibetan alphabet. It had long been contemplated—the [page 158] making of an alphabet from the Thibetan, but the plan was not carried out until the days of King Se-jong.”

An examination of this original alphabet shows several points of interest. In the first place we find no mention of the reduplicated consonants ㅺ,ㅆ,ㅾ,ㅽ, and ㅼ whether the sounds of Korean speech have so changed as to necessitate the introduction of this reduplicated form or whether the hardened consonant existed but was not considered worthy of separated mention we can not tell, but this peculiarity in Korean speech is so definite that we can hardly believe it has come in since the formation of the alphabet. But a still stronger argument is that in languages plainly cognate to the Korean we find the same peculiarity; and since the Korean has had no commerce with many of these cognate languages during the past five centuries at least, we conclude that the reduplicated or hard consonant is one of the fundamental facts of Korean phonetics.

In the second place we notice that the original alphabet contained two characters which have since disappeared from actual use, although they may still be found occasionally in books less than a century old. There has been some doubt as to the sounds which these obsolete characters were supposed to represent but we shall see that this book gives us a key to their sounds.

In the third place it is interesting to note the very scientific manner in which the letters have been arranged. The laws of phonetics have been followed with almost perfect accuracy. The consonants are arranged in groups of three and each group deals with consonants of a single class. For instance the first group is composed of what the Koreans call the “molar-tooth” sounds or as we would say the gutturals; the second group contains the linguals; the third group, the labials; the fourth group, the “throat” sounds or aspirates.

Each group contains three consonants which are considered fundamentally the same but are distinguished as “hard, medium and soft.” We have, then, in the first guttural group the consonants ㄱ, ㅋ and ㅇ. The first of these is called the hard one and corresponds to our k when initial and g when a medial, except in certain special cases. The which is the aspirated k, sometimes transliterated kh, but oftener k’ is [page 159] called the medium consonant of this group, while the third, ㅇ or ng, is called the soft one of the group. This classification is correct for it is quite true that the sound ng is a guttural nasal, just as m is a labial nasal and n a dental nasal.

(To be continued)

**Odds and Ends.**



With the fall of the Buddhist supremacy at the beginning of the present dynasty, the Tug-of war was one of the customs that survived, but the time of observing it was changed to the middle of the first moon. The observance of the custom is common all over Korea and probably at least one fifth of the large towns witness such a contest each year. Sometimes the people of a single town divide forces and have the tug-of-war and some times rival villages take the opposite ends of the rope. The contest sometimes takes place by day and sometimes by night but more frequently the latter. People of every rank in society take a hand in it, from the silk-robed gentleman to the rough-handed coolie. Women and children, as well, do their part for the honor of their village or of their side. Whichever village beats has the privilege of mocking at the vanquished for a whole year. Before the struggle the two villages hold feasts at their respective headquarters at which the various individuals pledge each other to do their best to drag the enemy all over the field. The rope is an enormous hawser ten inches in diameter, made of straw rope. To the sides of this main line many smaller ropes are attached in order to give an opportunity for hundreds of people to secure a good hold. When all is ready the judge of the contest, who is the village chief, cries, “Take hold.” When every one has gotten a good grip on the rope he cries, “Pull.”and then a mighty shout goes up from both sides, as every muscle is strained to get the first advantage. Often the struggle lasts an hour or more and is decided only when certain marks on the rope have been drawn over lines previously made on the ground. The vanquished side has to treat the victors to wine and food. [page 160]

There is no betting in connection with the contest; in fact betting is a form of diversion to which the Koreans are not at all addicted.



During the early days of the present dynasty the government had seven hundred cavalry always on duty. The number was always kept at this figure until one day by a most extraordinary coincidence it was found necessary to reduce the number to six hundred. The way it happened was thus. The level piece of ground near the present Independence Arch was used as a cavalry drill ground, and so fierce were the mock battles and skirmishes fought there that a great cloud of dust would rise into the sky and quite obscure the setting sun.

One day, about 350 years ago, the Emperor of China looked out of his window toward the north-east and beheld a peculiar yellow cloud on the horizon. He had never seen such a thing before, but his sagacious eye at once detected that it was a cloud of dust. He called in an officer and said, “I see a mighty cloud of dust in the east. There, must be a great battle going on in Korea. Send and find what it is all about.”

A special envoy was put on the road within the hour and he scarcely rested till he drew up at the palace gate in Seoul. He was ushered into the presence of the king and made know his errand. He could hardly believe his own ears when told that the dust was caused by a little friendly by play on the part of a company of cavalry at drill.

 When the Emperor heard the report of his envoy he declared that if a little cavalry drill could raise such a dust, his eastern vassal was evidently getting too strong. So he sent an order to the Korean court that the seven-hundred cavalry should be reduced to six hundred. Since that time six hundred has been the orthodox number of Korean cavalry on a peace footing. At least so they say.

**Question and Answer.**

Question. Why do Koreans wrap the bodies of children who have died of small-pox in straw and delay the burial? [page 161]

 Answer. There are several reasons. One is that it often happens that a child which has the small-pox is given up for dead but ultimately survives. It is said that the wrapping in straw and delaying burial is to make sure that the child is actually dead before burying it. We hear stories of how people have seen a movement in one of these straw wrappings and upon investigation have found that the child was alive.

Then again, if there are two or more children in the family it will be unpropitious to dig into the ground to bury one of them who has died of small-pox because if any of the other children come down with the disease they will be badly pock-marked. Another reason given is that it is necessary to wait three months before burying a small-pox case, in order to allow the fever to die out of the body entirely and to let it become dry, for moisture is supposed to delay decomposition, which is considered very bad. The sooner a dead body is resolved into its constituent elements the better it is for all concerned; so says the Korean.

Question. Why is it that Koreans always have white collars to their coats?

 We cannot guarantee the correctness of this answer but it is what the Koreans believe. When Kija, the sage, came to Korea in 1122 B. C. he taught the semi-savages of the peninsula the arts of peace. We need not enumerate all the reforms he instituted, but among others he is said to have introduced important modifications in the matter of dress. When he died the people of course went into mourning for him. White is the color of mourners’ clothes in Korea and the Koreans say that in honor of Kija the whole people determined and agreed to wear white collars on their coats as perpetual mourning for the great sage. It is called to this day Kija ku-sung or “The Kija mourning garb.” If you ask any Korean gentleman what Kija ku-sung means he will point to his white collar. Personally we are sceptical about this but we are quite sure that it is one of the many evidences of a keen poetical temperaments Is there any other nation where there is even the tradition of mourning having been worn for any one man for three thousand years?

Question. What is the meaning and origin of the stones erected in many places on which are inscribed the characters[page 162] 大小入員皆下馬 which mean “Big man, little man, when you pass this way, dismount? “

Answer. These stones are called *ha-ma-pi* or “dismountting stones” and they are placed near the approach to every palace, Confucian hall, royal tomb or such places as the temples to the god of war outside the South and East Gate. To ride by one of these was formerly a great offence. It was showing disrespect to dignitaries. The law has now fallen entirely into disuse but we still find plenty of relics of the custom, It is only since 1890, or thereabouts, that it fell into complete desuetude. It is not uncommon to see people getting off their horses in a hurry when they see their superiors approaching A few years ago if a foreigner was walking along the street and met a string of pack ponies whose loads had been deposited and the grooms were riding them, the grooms would scramble down in great haste and then mount again after the foreigner had passed. There are perhaps a dozen readers of the Review who will remember the time when no coolie or groom would dare to mount a horse inside the gates of Seoul. In this connection it is perhaps permissible to add that if a gentleman is on horse-back or in a sedan chair or even in a jinriksha it is not good form to recognize on the street any acquaintance of higher rank than himself who is not also mounted or riding some vehicle. To ride implies superior station and to recognize any one from horse-back or from the seat of a vehicle is an assumption of superiority. There are probably few observant foreigners that have lived a year or more in Seoul who have not been “cut dead” by acquaintances who happened to be riding. At first this causes surprise if not irritation but it should be remembered that according to Korean etiquette the rider could not recognize the pedestrian without insulting him. If you see your friend approaching on horse-back you had better look the other way unless you wish to embarrass him. It must be confessed that this really delicate social law is fast passing into oblivion and yet its observance is by no means infrequent today. [page 163]

**Editorial Comment.**

In our last number we had room only for a short account of the meeting held in Seoul on March 17th in the interests of the Y. M. C. A. but it is deserving of further and fuller notice. Two or three years ago a number of foreign residents in Seoul sent a request to the International Committee of the Young Men’s Christian Association in America setting forth the prospects of a successful association in Seoul and asking that a secretary be appointed to this field. After some delay the response came in the person of Mr. Philip Gillett who is a typical product of the Y. M. C. A. both physically, socially and religiously, for he is young, he is a man, he is a Christian and he—well he is not an association all by himself, but he forms a mighty good nucleus for one. The eminent educator Mark Hopkins used to say that a log of wood with a genuine teacher sitting on one end and a genuine student sitting on the other form a university! And he might have added that when a genuine teacher sits down on one end of the log it will not be long before the other end is occupied. Mr. Gillett has taken his seat on one end of the log and we predict that it will not be long before Koreans will be fighting for a place on the other end.

We could not do the subject justice without quoting some of the statements which were brought out very aptly and fully at that meeting on March 17.

The young Korean is socially inclined, but has nowhere to go for amusement or social intercourse that does not do him more harm than good. Home means little or nothing to him socially and he either has to spend his time loafing in his friends’ reception rooms or on the street or in positively viscious resorts. There are no parks, nor reading rooms, nor adequate libraries, nor recreation grounds, nor games of physical skill to attract him. The influences are all directly downward. You pass hundreds of young men on the street every day who are bright and capable and who need only an opportunity and an incentive to climb out of the old rut and become the equal of the brightest and most energetic that Japan has produced during the last thity years. [page 164]

What will the Y. M. rC. A. mean to such a young man? In the first place it will afford a place where he can meet his friends and pass an hour or two in conversation, or better still in reading various periodicals that will give him a glimpse of conditions of which he has never dreamed. It will give him a place where he can take physical exercise and get a good clean bath. It will afford him opportunities to hear lectures on historical, scientific and religions topics and thus secure the needed stimulus for self-improvement. He will be brought into contact with Christianity in its purest and least encumbered form and the beauty and truth of Christ’s life and teaching and the supremely attractive power of His death and resurrection will take hold upon him.

It has been sometimes objected that the work of the Y. M. C. A. draws attention away from the regular Church organizations and tends to undermine their influence. This is an error. The Y. M. C. A. is in no sense a church and when carried on in a proper way cannot possibly be inimical to the interests of that highest of all human organizations. It is an avenue of approach, a means toward an end and not the end itself. What success would any Church have if it depended solely upon the slated services to bring people it? Every live Church is a center from which go out active influences of every kind whereby people are induced to accept of Christianity, and when a man has done that, in a genuine way, you can no more keep him out of the Church than you can annul the law of gravitation. If Y. M. C. A. work looks only toward the social, intellectual and so-called moral improvement of its members and stops short of a genuine acceptance of Christianity as a life principle it misses its aim entirely and can do no permanent good; but the fact is that, the world over, it has been an active agent in filling the seats in our churches and its marvelous expansion within the last decade has been based upon this one fact that it appeals to men not in a superficial way but in a radical way and so lays hold of the fundamental facts of human character that men are inevitably attracted, and when once a man has accepted the fundamental principle of Christianity it gives him an enlargement of mental horizon and enables him to see that the organization of the Young Men’s Christian Association is not an end in itself [page 165] but only an avenue, a channel, whereby the Church of Christ is recruited.

It is the desire and the determination of those identified in this work that there be no doubt whatever on this point.

The only business of this association is to induce men to accept Christianity not only as an historical fact but as an active principle of conduct. All kinds of proper agencies will be used toward this end. Christianity never was and never will be attractive to a man until he is appealed to, and the whole aim of this organization is to get hold of men and secure an opportunity to present to them the supreme arguments It is hoped that every Korean who enters the building of the Y. M. C. A. in Seoul will understand clearly before he does so that he is to meet there in some form or another an appeal to accept Christianity.

At the meeting referred to there was uttered a very pertinent note of warning. It must be very clearly understood that this association will have no political significance. Genuine reform is endogenous and not exogenous, and when public opinion is ready for reforms they will come as naturally as the sunrise, and with as little noise. It is all a matter of education and the patriotic Korean is the one who does not cry out for reform but who cries out for enlightenment. This is the stand taken by this association, and its aim will be to educate and enlighten, as well as to evangelize.

**Review.**

*L’Impero di Corea*, by CARLO ROSSETTI. We have received a copy of the pamphlet as named above. The author, a Lieutenant in the Italian Navy, is now Acting Italian Consul in Seoul This pamphlet was printed in Rome and is dated December, 1902. It contains thirty crown octavo pages with two maps, the first showing the Railroads and Telegraph routes both in operation and on paper, and the second showing the mineral resources of the peninsula, by indicating the principal points at which the different minerals are found, and all the foreign concessions than have been made. The latter is [page 166] most interesting and shows at a glance the wide distribution of valuable minerals in Korea.

The first few pages are devoted to a short but clear account of the opening of Korea to foreign intercourse. It then takes up the matter of population, showing that estimates have been made varying all the way from 17,000,000 to 5,000,000; but settles upon 12,000,000 as being as close an approximation as is possible at the present time.

The next division of the pamphlet deals with the various open ports of Korea and indicates briefly the value of imports and exports at each of them.

The next paragraph speaks of the railroad already completed, those in process of construction and those which have as yet been only contemplated.

The telegraph and postal systems come in for their full share of attention and special mention in made of the difficulties attendant upon the joining of the Korean lines with the Russian across the northeastern border.

Under the head of steamship communication we are given the total tonnage of foreign and coastwise vessels at the various ports.

Several pages are devoted to the subject of mining, especially gold mining; and the imports and exports of the country are treated quite fully.

After some final remarks the pampblet closes with a eulogy on the late Count Ugo Francesetti.

This pampblet is not merely, a dry statement of facts but is filled with brilliant generalizations and comparisons which make it most interesting reading. whether the reader is able always to agree with the writer or not.

**Note.**

As the editor of the Review is about to go to America via the Siberian Railway he has decided, alter consultation with a number of Seoul people, to publish in this magazine a somewhat detailed account of this journey, giving special attention to those points which will be of interest to prospec-[page 167] tive travellers over that route. In thus breaking our rule, of dealing with nothing but Korean matters, we have but one excuse to make Almost every foreigner in Korea intends to go “home” at some time or other, and the matter of routes is a vital one. We believe therefore that a detailed account of the conditions of travel in Siberia will be fully as interesting, and valuable to readers of this magazine as matters pertaining strictly to Korea.

We do it the more readily because we have received from the Russian authorities an open letter to the railway officials of the Siberian road asking them to give us every opportunity to gain information that will be useful and interesting to the travelling public.

We would solicit the aid of the readers of the magazine in supplying material for its pages during the next four months. Especially would we ask, that any item of news that would be of interest be sent to this office. This will be a favor not only to the management of the Review but to the public who read it as well. The Question and Answer columns are still open. They have been well used in the past but the inquisitiveness of the public in regard to matters Korean has not been as keen as we might have wished. It may be that the answers given have not proved entirely satisfactory, but in each case great care has been taken to find out the facts in regard to each question that has been propounded.

**News Calendar.**

During his stay in Seoul Mr. F. S.Brockman the Y. M. C. A. Secretary for China, Korea and Hongkong made a number of addresses to very appreciative audiences here, both at regular and special meetings. We wish he might have stayed with us longer. Over $6,000 have been raised locally toward a Y. M. C. A. building in Seoul!

On the 7th inst the French Minister lodged a complaint with the Foreign office against the Korea Review stating that the March number of that magazine had used very strong language and asked that the Minister of Education be instructed to warn the editor of that magazine against a repetition of this offence. This we learn only indirectly.

By order of the Fusan Superintendent of Trade the streets of Old Fusan, Kukwan and Cho-ryang are being lighted with oil lamps.

[page 168] On March 8 a son was born to Rev. and Mrs Engel of Fusan.—Norman Melville Engel.

Early in this month a son was born to Rev. and Mrs Junkin of Kunsan.

Mr. Morsel of Chemulpo has kindly furnished the following note on the partial solar eclipse of the 29th ult. At 8.50 A. M. the clouds broke and showed that the immersion had begun and nearly two digits of the solar disc had already disappeared. At 9h. 30m. 40s. occurred the central immersion, and a partial corona appeared of a dark crimson color intercepted with black lines. At 10h. 50m. 15s. occurred the emersion. At the highest immersion about 7 digits of the sun’s disc were concealed. The time here given is Chemulpo local time approximate.

It is stated that work is to be resumed on the Seoul-Euiju Railway and that 500 coolies are to be set to work at once.

Cho Pyung-sik has memorialized the throne asking that the kwaga or National Examinations be re-established.

The Japanese local paper states that the Imperial Household Department is intending to get out from America an electric lighting plant, at a cost of Yen 45,000.

Country soldiers to the number of 2,000 or more, who had come to grace the celebration of the fortieth anniversary, have been sent back to their posts.

Prof. E. Martel’s contract with the Korean government has been renewed for three years.

On account of the illness of Prince Yung-Ch’in the government has ordered that, for a period of nine days, only the most necessary work be done at the various government offices.

About two hundred men are to be selected to attend the military school in place of those who graduated on the 16th inst., who numbered about 160.

The Italian Consul has applied to the government for a gold-mining concession for his nationals.

It is said that the Seoul Electric Company has proposed to settle with the Korean government for Yen 700,000 down and the balance, of about an equal sum, in three annual payments with interest at 10 per cent annum. It is stated that there is an average daily sale of about 2,790 tickets for the Electric Railway.

A son was horn to Rev. and Mrs C. A. Clark on the 3rd inst.

Yun Chi-ho has resigned his position as Superintendent of Trade for Wonsan but still holds his position as prefect of Tuk-wun.

A daughter was horn to Rev. and Mrs W. N. Blair of Pyeng-yang early in the current month.

The mint has been busy turning out copper cent pieces. This is much better money than the nickels for several reasous. but the labor of counting it is a great drawback.

On the 12th inst the new Korean gun-boat left Nagasaki and arrived at Chemulpo on the 15th.

A monument is to be erected in Seoul in honor of Lady Om.

[page 169] The Minister of Foreign Affairs in Tokyo has suggested that four of three of the others be left in Tokyo for a short time as they are about ready to graduate. This was in view of the fact that the Korean government has ordered the return of the Korean students in Tokyo.

The Japanese and Chinese butchers have declared that if the government wishes to stop the slaughter of beef for a time, it must pay them an indemnity to cover their loss.

We have received from Tokyo a copy of a valuable little book called A catalogue of the Romanized Geographical Names of Korea, by B. KUTO, PH D. AND S KANAZAWA. ESQ. both of the Imperial University in Tokyo. The preface says, “This little work on Korean geographical names in the Romanized form has been compiled from the list of villages and towns mountains and rivers noted down during two journeys in Korea by one of the authors during 1899 and 1902. Therefore one will find in this catalogue many of the vernacular names which a traveller is likely to hear most frequently during his trips to the interior \* \* \*” He intentionally avoided highways and selected the country roads to which his special study led him. On this account some of the names on the main roads may not he found on this list.”

Before beginning the book proper the author gives his system of Romanization which follows very closely that adopted by the Korea Branch of the Royal Asiatic Society but he has hardly improved upon it: for be gives the vowel 어 only the sound of o whereas it also has the sound of u. He says that ㄹ when initial is r but no Korean can pronounce initial r. The flat sound of 애 he romanizes ai which is something new to us. But on the whole the system is a simple and workable one and shows a good practical grasp of the situation

The authors then give a list of those words that are used so commonly in Korean geographical names such as peak, plain, pass, market, ferry, ford, valley, inn, bridge, rapid, etc., etc. This list is very interesting and should be learned by heart by all students of the Korean language, In fact we believe every student of the language should have a copy of this little book for reference. There is a list of about 3,000 Korean geographical names arranged alphabetically according to the romanized form, and in the second part the list is again given but arranged to the Chinese characters. So it can be used readily by either foreigners or Koreans.

We note that this work is on sale by Maruya and Co. of. Tokyo. The price is not stated but it cannot be great. It contains 184 pages, and is in handy form for pocket use The printing and general get-up of the book are highly commendable.

On the 12th inst it was discovered that the young prince, son of Lady Om, was suffering from small-pox. It became necessary therefore to postpone again the celebration that was to have taken place at the end of the month. It is understood that it will take place next Autumn. At last accounts the young prince was doing well, the disease having developed normally. Korean mudangs [page 170] were called in to placate the small-pox spirit and gifts were sent to many of the monasteries in the vicinity of Seoul for the same purpose. The slaughtering of cattle was prohibited for nine days and all sewing and all driving of nails or hammering of any kind was stopped in the palace. No goods can be carried in or taken out until the set time. These observances are all in strict accord with time-honored Korean custom.

We hear that the government is intending to erect a handsome post-office building on the site of the present post-office site. This is a piece of work most deserving of praise and gives evidence that the government appreciates the services of Monsieur Clemencet through whose efforts the Korean Postal Service has reached a point of great efficiency. Another building projected is that of a Korean government bank.

Through the kindness of Prof. E. Martel we learn that at a. recent auction sale of land in the Russian Concession in Tientsin the Korean government purchased a fine piece of land for a consulate site in that place. As Prof. Martel was present at the sale we presume that it was he who bid in the property for the government.

Good Friday, the 10th inst, witnessed the arrival of two additions to the foreign population of this city. A daughter was born to Mr. and Mrs. Chalmers, of the Customs Service, and a daughter was also born to Mons. and Madam Clemencet, of the Postal Service.

Early in April four young men arrived in Seoul from America, under appointment by the Methodist Episcopal Mission Board in New York, They are Messrs. A. L. Becker, Carl. Critchett, J. Z. Moore and R. A. Sharp. It will not be definitely known where they will be stationed until after the Annual Meeting of the Mission in May.

We note the arrival of Miss M. M. Cutler, M. D., and Mrs. R. S. Hall, M. D., from furlough in America. With them came Miss M. J. Edmonds, who has been lately appointed to work under the Methodist Mission. The method of their coming reminds one of the wanderings of Ulysses, for having embarked upon a steamer at New York they came to Korea via the Atlantic Ocean, the Mediterranean Sea, the Black Sea, the Red Sea and so on, to the Yellow Sea. Incidentally they were delayed at Batoum for seventy-seven days, during which time they were enabled to make more or less progress in the Albanian language and possibly other dialects of that region.

The prospect for some good tennis this summer is very bright. The Seoul Union is putting in two first-class courts and already considerable enthusiasm is being displayed across the net. The Seoul tennis force has been augmented by the addition of Rev. W. D. Reynolds, Rev. A. B. Turner and others, while our rivals of Chemulpo have secured substantial aid in the person of A. H. Esq of the British Consular Service. The year 1903 ought to see a very good contest between the two ports.

The New York Heraid of March 1st contains an article on Prince Eui-wha which begins with the astonishing statement that “he has become so enamored of the freedom and independence of the American people that he declares he may refuse the crown of his kingdom and [page 171] the responsibility of the throne fur the sake of independent life abroad and at home.” This followed up by some other equally extraordinary assertions, but it is not of these that we wish to speak. The article says. “Among the students in the woman’s branch of the university (in which Prince Eui-wha is studying) is Miss Angie M. Graham. She is a very bright and vivacious girl and it is no wonder that the prince found her society extremely attractive. The rules of the institution however did not allow him much opportunity to cultivate her acquaintance and so during the last six months he has been an occasional visitor to Wheeling whenever Miss Graham was home on a vacation. Miss Graham and her family vigorously deny that there is any matrimonial engagement between the young pelple. Naturally the young prince will not discuss the matter, although his great admiration for American women leads many to believe that Miss Graham’s denials are not given in the best possible faith.”

We sincerely trust they are, for Prince Eui-wha is already married, and his wile is living in Korea today. If Prince Eui-wha is reticent on the subject and allows the notion to prevail that he is a bachelor and free to marry, the sooner he overcomes his reticence and proclaims the fact that he is already a very thoroughly married man the better for all concerned. It will be well for young women in America and elsewhere to remember that there is not one young mam in a thousand who goes from China, Japan, Korea or any other oriental country who does not leave behind him a legitimate wife We can hardly believe that the prince seriously gives out that he will ever probably have the opportunity to refuse the crown of Korea. This must be merely a newspaper embellishment. We wish the prince all success in his pursuit of an education, and the time many come when be will be of service to his country, but what the nature of that service will be it is extremely unwise to forecast.

So far as we can learn Wilhelm has not yet been brought up from the country though we understand the French authorities were determined that he should come. Efforts have been made to find out what he is doing and we learn from reliable sources that he is promising that every baptized Roman Catholic will be taken on board French men of war and be safe while all others will be in great danger. This has frightened the ignorant country people and scores have hastened to receive the sacrament of baptism, if it may be so called. The whole foreign community is waiting to see what will be done with the man who defies not only the Korean government hut his own government as well. We cannot and will not believe that he will be allowed to remain in the country and deceive the people with such stories as he is telling them, for it must inevitably injure not only the cause of religion but the reputation of a great and enlightened republic. If he will not obey verbal or written commands then he can be brought down by force. Since the publication of the last number of this magazine attempts have been made to secure the appointment of Yi In-yung as governor of Whang-ha Province. He is a strong Roman Catholic partisan and the government could [page 172] do nothing more certain to bring on serious disturbances in that locality than to appoint this man. The very attempt to secure his appointment shows that the aggressive attitude of Roman Catholicism is to be upheld in that province through the influence of the Korean government if possible, but we are pleased to learn that the appointment has not been made. Other interests have been consulted by the Central government besides those of the French missionaries and it is not probable that the authorities will take the very course that would sooner or later bring on an insurrection.

We learn with great regret of the death in Portland, Oregon, of Miss Ellen Strong, for many years connected with the Presbyterian Mission in Korea.

She came to Korea in 1892 and left in 1901 suffering from some occult form of cerebral trouble. She was known as an earnest and faithful worker and she leaves behind her a fragrant memory.

Rev. J. S. Gale and Prof. H. B. Hulbert left for Europe via the Siberian Railway a few days ago. There were several American gentlemen from Japan who went at the same time. So there will be a considerable party of them to cross the continent together. During the four months’ absence of the editor of the Review all correspondence addressed to the Magazine will receive as prompt attention as heretofore.

**FROM THE NATIVE PAPERS.**

Chong Ha-yong the Secretary of the Korean Legation in Tokyo has returned to Seoul and reports that a large amount of counterfeit nickels are being made in Osaka and secretly brought to Korea.

Sim Heung-tak, prefect of the island of Dagelet, has applied for permission to buy a Japanese boat for $1,100 to use in going back and forth between the mainland and that island which lies 130 miles off the eastern coast.

Many Korean scholars have memorialized the throne asking that the time-honored custom of national examinations be revived. It was done away with in 1894.

Yi Yong-ik is building a factory in Seoul for the making of porcelain ware. European experts have already been secured and have been in Korea some time waiting for the plant to be erected.

The reason for the withdrawal of the edict compelling Koreans to wear black coats is that Yi Yu-in, the Chief of Police, says that until the death of the late queen is avenged Koreans must continue to wear white, which is the proper mourning color in Korea.

About the time of the Imperial Crown Prince’s birthday almost all the prisoners in the Seoul jails were released, but out of about 200 released over thirty were again arrested.

A good work is being done in the largest of the prisons, under the initiative of Rev. D. A. Bunker. A prison library has been established and the books are being eagerly read by the prisoners.

The palace authorities were suspicious that Yi Keui-Dong. Vice Minister of Law, was acting in a traitorous manner and spies were put on his [page 173] track. It was discovered that he was carrying explosives into the palace in his hand-bag. He was arrested as he was coming out of the palace on the night of the 1st inst and in his bag were found three dynamite cartridges and a revolver. It is not known just how he intended to use them but in any case the consequences are sure to be very serious for him.

Yun Chi-ho, the well known Superintendent of Trade at Wonsan is very ill and it became necessary to bring him up to Seoul, but the people blocked the way and refused to let him go. They know a good man when they see him. He was unable to get away and so is stopping at the Sukdang Monastery near Wonsan.

The Japanese have decided to erect an electric lighting plant in Chemulpo at a cost of $55,000.

All the Korean students in Japan are about to return to Korea owing to non-support.

On the 5th inst a fire on South Gate street consumed fifty bales of cotton goods and $12.000 worth of silks.

Preparations have been made for the delayed celebration of the 50th anniversary of the present reign, to take place at the end of this month. On the 27th the foreign envoys will be received at Chemulpo. On the 28th from 10 A.M. to noon all the envoys will be received at the Foreign office. At 2 P. M. the. envoys will present their credentials to His Imperial Majesty in the Ton-duk-jun, the new building on the former Customs site. At 8 P. M. a dinner will be given in the same place which will he witnessed by the Emperor. On the 29th from 9 a. m. till noon and from 2 P. M. till 6 P. M. visits will be exchanged between the envoys. On the 30th will take place the main celebration. The emperor will go to the Imperial Altar and sacrifice and then go to the Ton-duk-jun where a tiffin will be spread. On May 1st the envoys will have audience with His Majesty and a dinner in the evening, of which the Crown Prince will partake. On May 2nd at 2 P. M. a garden party will be held at the “Old palace.” The 3rd, being Sunday, there will he no festivities. On the 4th there will be a great military review at the “Mulberry Palace.” and in the evening there will be a great military feast. On the 5th at 8 p. m. there will be a dinner at the Foreign Office. On the 6th at 8 p. M. there will be a dinner at the Ton-duk-jun. On the 7th at 11 A. M. the envoys will have a farewell audience with His Majesty. It is stated that the entire affair will cost between three and four million yen.

**THE BUDGET FOR 1903.**

The entire revenue is estimated at $10,766,115. The entire expenditure is estimated at $10,765,491. This leaves a balance of $624.

**REVENUE**.

Land tax $7,603,020

House tax : 460,295

Miscellaneous 210,000 [page 174]

Balance from 1,142,800

Customs Duties 850,000

Various imposts 150,000

Mint 350,000

10,766,115

EXPENDITURE,

The Emperor’s private purse $817.361

Sacrifices 186.639

 1.004.000

THE IMPERIAL HOUSHOLD

Railway bureau 21.980

Palace police 118.645

Police in open ports 69.917

Northwest Railway 22.882

Ceremonial Bureau 17.608

Mining Bureau 10.000

201,022

THE OLD MAN BUREAU 24,026

BUREAU OF GENERALS 65,853

THE CABINET 38.730

THE HOME DEPARTMENT

Office 34.624

Mayor’s Office 6.144

Provincial Governments 91.862

Prefectural Governments, 3nd class 52.674

Quelpart 4.222

Prefectures 778.325

Imperial Hospital 7.632

Vaccination bureau 3.354

Travelling Expenses 730

Prefectural sacrifices 866

980.533

THE FOREIGN DEPARTMENT

Office 26,024

Superintendents of Trade 51.154

Foreign Representatives 201,020 278.198

THE FINANCE DEPARTMENT

Office 53,910

Tex collectors 141,600

Mint, 280.000

Payment on debt. 989,250

Pensions 1,956

Transportation 200.000 1.666.176

WAR DEPARTMENT

Office 50,651

Soldiers 4,072,931

4,123,582 [page 175]

LAW DEPARTMENT

Office 31,603

Supreme Court 15,686

Mayoralty Court 8,162

prefectural Courts 1,251 56,702

POLICE BEREAU

Office 252,857

Seoul Prison 32,650

Policemen 51,462

Border police, &c 23,762

Travelling expense, &c 600

 361,331

EDUCATIONAL DEPARTMENT

Office 24,822

Calendar 6,022

Schools in Seoul 89,969

Schools in Country 22,580

Subsidies for private Schools. 5,430

Students abroad 15,920

164,913

AGRICULTURAL DEPARTMENT

Office 38,060

General expense 8,240 46,300

COUNCIL..

Office 18,580

IMPERIAL BODY GUARD

office 58,099

BUREAU OF DECORATJONS

Office 20,993

TELEGRAPH AND POST

Office 23,640

General expense 438,295

 461,935

BEREAU OF SURVEYS

Office 21,018

Surveys 50,000

71,018

INCIDENTALS.

Road and other repairs 35,000

Repairs in country 10,000

Arrest of robbers 500

relief work 5,000

Burial of destitute 300

Miscellaneous 480

Police at mines, ifec 1840

Shrinkage 3,120

56,240

EMERGENCY FUND 1,015,000



The French priest Wilhelm came up to Seoul about the middle of the current month but not until the greater part of this number of the Review had gone to press. We add this note in view of the remarks we have made relative to his remaining in the country.

The illustrated New York Tribune of recent issue contains an article on the making of heathen idols in Philadelphia. The man who is manufacturing these singular objects was interviewed, and said he had just seen a Korean who had dropped in to order a consignment of Buddhist idols, but whether for export or for use in America was not said. We are aware that there has been a slight reaction lately in Korea in favor of Buddhism but that it had gone so far as to make it necessary to import idols from America was an eye-opener. We hope the statement that a Korean was ordering idols was no truer than the article in another recent New York daily in which it was stated that a Presbyterian Missionary named Brown came to Korea with his daughter, that she joined the harem of the King of Korea and is today called Lady Om, which is said to be the Korean for her real name of Emily! The marriage of this girl to the King is all described in most glowing colors and the statement is made that she is doing good missionary work in the harem and that her son will be the future ruler of Korea, since the late Queen had no son!! Of such stuff are a certain class of newspapers made. We can only wonder whether the writer of it was the greater knave or the publisher of it the greater dupe.

A recent issue of the Kobe Chronicle publishes the documents which appeared in the March Review and in connection with them makes the usual charge of prejudice and unfairness. It is true that we have not heard the other side of the story and it is safe to say we never shall, but the Kobe Chronicle may rest assured of one thing and that as that the Protestant adherents in Whanghai Province have never been charged, even by the Roman Catholics, with any such practices as have been proved against the latter. They have never lifted a hand in retaliation even when there was the utmost provocation. When Kim Yu-no, a protestant leader was being held in confinement by Roman Catholics and was told that he was to be killed, he received secret messages from a body of influential and well-to-do Koreans, neither Protestant nor Catholic, who said “Just give us the word and we will rise in a body and clean out the Roman Catholics from this place, root and branch.” What a temptation this must be to a man who has been beaten and imprisoned for no fault at all. And yet he sent repeatedly saying “Do nothing of the kind. We must not use force simply because they do.” This incident we know to be true and while it is certain that we have not heard the other side of the story yet we doubt whether much of a case could be made out against the Protestant Koreans. If there is any other side let us have it. This Review will print any statement made by the other side, as frankly and and as unreservedly as it has presented the Protestant side

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**Korean History.**

About this time there arose in the Chinese court a determined enemy of Gen. Yang Ho named Chung Eung-t’a who accused Gen. Yang to the Emperor in twenty-five specifications, five of which implicated the king of Korea and which at a later date caused a deal of trouble.

We now enter upon a new phase of the war, the closing epoch. In the first moon of the following year, 1598, the Emperor sent two admirals to Korea, the one being Tong II-wun and the other Chil Lin. The former was to have charge of the naval operations off the coast of Chul-la and the other of those off Kyung-sang Province. Chil Lin, under the title of Great Admiral came up the Han River with 500 boats as far as Tong-jak, the first village above Yong-san. The king and the court went down and reviewed this fleet and saw it start off to join Admiral Yi Sun-sin in the south. This admiral, Chil Lin, was a good soldier but inordinately vain.

He would take no one’s advice, and it looked as if stormy times were in store for the plain, blunt Admiral Yi. The king told Admiral Chil Lin that be was not sure about Admiral Yi, and this of course had its influence with the Chinese admiral.

Admiral Yi was then at Ko-geum Island off Chul-la Province.

When he heard that Admiral Chil Lin was coming he showed by his first act that he was as good a diplomat as soldier. He may or may not have known what sort of man the Chinese admiral was but he knew that in any case it would not do to antagonize him, and he acted accordingly. He collected a great store of fish and game and wine and went out to meet the approaching fleet. Returning with the Chinese admiral he spread a great feast and the whole company got splendidly drunk and vowed that Admiral Yi was a royal good fellow. Admiral Chil Lin himself joined in the praise. Soon after this Admiral Yi had the good luck to take two score of Japanese heads, but instead of claiming the honor himself he [page 178] handed them over to the Chinese admiral to forward as his own trophies. This finished Admiral Yi’s conquest of Admiral Chil Lin’s good graces. From this time on it was Gen. Yi who suggested and planned and it was Admiral Chil Lin who assented and reaped the praise. This course of conduct was a master-piece of genius on the part of Admiral Yi, for by so doing he accomplished at least three important things. In the first place he kept himself in his position, which he would have lost had he antagonized the Chinaman. In the second place he saved himself to his country at a time when she could not have spared him. He was willing to forego the praise and let others reap the commendation if only he might ward off the enemies of his country. In the third place he made the Chinese seem successful and so encouraged them and got out of them for Korea all that was to be hoped. He was willing to seem to be toadying to Admiral Chil Liu when in reality that gentleman was, to use a pregnant Korean phrase, “in his sleeve.” Being always near the Chinese admiral he could always see to it that no great blunders were made. At first the Chinese soldiery committed great excesses among the people of the country, stealing their valuables and otherwise injuring them. Admiral Yi quietly asked that the discipline of the army be put in his hands and from that day on the smallest irregularity was severely punished and the most perfect order prevailed. This did not escape the eye of Admiral Chil Lin, and he wrote to the king that Admiral Yi was a remarkable man and that the world did not contain another soldier like him. One day as they sat in a summer-house overlooking the sea a fleet of Japanese boats appeared in the distance. Admiral Chil Lin was much excited and a little nervous but Admiral Yi laughed and said, “Sit here and watch me give those fellows a whipping.” He got out his boats and in an hour he had forty of the enemy’s boats on fire and the rest fled.

In the seventh moon of this year the enemies of Gen. Yang Ho in Nanking were successful and be was called from Korea, much to the regret of the king who vainly sent an envoy to the Chinese court specially to plead that the decree be not carried out. Gen. Yang had been the best of all the generals that China had sent and his departure was a great loss to [page 179] Korea. When he went, the king and a large number of the people accompanied him beyond the Peking Pass, and a stone tablet was raised there in his honor. All of this of course made Gen. Yang’s enemies hate the king as well, and so that official named Chung Eung-t’a fabricated some astonishing stories about him. He claimed that while he had been in Korea he had found a manuscript which proved that the king had received investiture from Japan. He also charged the Koreans with showing disloyalty to China by prefixing the word tu (great) to the posthumous titles of their kings. He also claimed that the first coming of the Japanese was with a secret understanding with the king of Korea that they would attack Liao-tung together. To these he added many minor charges. The Emperor apparently believed these things and immediately despatched an envoy, So Kwal-lan, to investigate the matter and report. When the king was informed of these charges he was dumbfounded. All his scrupulous care of the interests of his Chinese suzerain and the extremes of hardship which he and his people had endured, rather than grant the Japanese a free passage through Korea to strike China--all this was thrown back upon him and his devotion was counted treachery. He left his palace and took up his abode in a straw hut for one whole month as penance for having been even suspected of such baseness. The whole country was stirred to its depths by these unnatural and evidently baseless charges. The king immediately sent his most trusted councillors Yi Hang-bok and Yi Chung-gwi to Nanking with the following memorable reply to the charges which had been preferred:

 “These charges which have been made against me are very grave and if they are true I deserve death. In order to answer them I must repeat them, even though it defile my mouth. In the first place the origin of the Japanese is far in the eastern sea. The way thither by boat is exceeding far.

They are such barbarians that heaven has separated them far from other men. They have always been bad neighbors, for they live by piracy; they come like a flash and are gone as suddenly. Since the time of the fall of the Koryu dynasty great uneasiness has prevailed in Japan. Law has been in abeyance and bands of freebooters have been allowed to devastate our southern shores until nothing but weeds and[page 180] briers grow there. The founder of our present dynasty drove them out for a time but they grew bold again and continued their depredations. The natives of Tsushima liked to come and trade with us and we permitted it at their request; then Japanese from the more distant islands came in flocks like birds. Our people never liked them, but we permitted the trade, as it was mutually profitable. We gave them rice to eat and treated them kindly. We built a house in Seoul for the reception of their envoys. In the days of king Se-jong they asked us to send an envoy to Japan and we did so, primarily to spy out the land and discover whether the country was rich or poor, strong or weak. The envoy obtained the information and we immediately reported the matter to China. We could not well refuse to send an envoy to Japan. but it does not argue relations of friendship, much less of intimacy. In the days of the Emperor Chong-t’ong the Japanese started to ravage a cerain part of the Chinese coast and took Quelpart on the way, but we attacked and drove them out and sent their leader alive to China to be dealt with. Also in the time of King Chung-jong the Japanese attacked the China coast at Yong P’a-bu. They killed the Chinese general and then made off, but we caught them and sent them to the Chinese authorities. Since that time we have twice prevented Japanese attacks on the China coast. Not once nor twice have we received high commendation from the Chinese Emperor for our firm loyalty. We have always used our wits and our strength in the interests of China. This was the duty of a vassal and this we have done. We let the Japanese live in the three harbors of Ch’e-p’o, Pu-san-p’o and Yum-p’o but we prescribed limits of five or ten li beyond which they could not go. On the whole then is seems plain that the charge that we called in the Japanese and asked them for troops must be pure fabrication. Again the book which Chung Eung-t’a claims to have found is an actual book and is named the Ha- dong Keui-ryak. It was written by Sin Suk-ju the envoy to Japan, on his return from that country, and it deals with the laws and mamers of the Japanese, It contains a map of Japan, a genealogy and also the rules of etiquette to be observed toward the Japanese envoy. This book our accuser seized upon as a sure sign of our leaning toward Japan, and he twist- [page 181] ed its meaning to correspond to his theory. The Japanese have a different name for the year from that which we use and the writer of this book put the Chinese name beneath the Japanese name as a sort of commentary, so that the reader could understand what year was referred to. In a Japanese book one must put the Japanese name of the year and if be wants to make plain the meaning he must put the Chinese name underneath or in the margin. As to the charge that we gave too high a title to our deceased kings we can only say that we live beyond the sea and are ignorant and secluded.

From the days of Sil-la until now we have been accustomed to name our dead kings in this way. The founder of the dynasty was scrupulously careful not to overstep the recognized limits of his authority as a vassal of China and we never for a moment have forgotten the gap which separates a vassal king from suzerain. The custom of giving these posthumous titles dates from the days of Sil-la, so how could we be expected to know that it was wrong, especially as it has never been called in question before? If we are blamed for ignorance and boorishness we cry guilty, but if for lack of loyalty, we humbly deny it. We have our calendar, our official dress and writing all from China. This alone should speak for our loyalty. The year before the beginning of the present war Hideyoshi murdered his master and usurped his throne. Burning with a desire to spring at the throat of China be sent us letters inviting us to join in an invasion of that country. We sent his letter back with contumely. In all this we advanced solely the interests of China. This is as clear as day. When the invading army came it seemed as if all Japan had alighted upon our shores. They covered our whole eight provinces and ravaged them. They seized our three capitals and desecrated two royal tombs. They burned our ancestral temple and other sacred plaices and then swept northward to P’yong Yang. We were unable to hold them in check or save our capital from their hands. We were driven to the verge of desperation and were about to cross into the parent land to die. Is it conceivable that if we had the least friendship for Hideyoshi we would have suffered all this at his hands? If we look at nature do we find any analogy for such a thing? If this charge is true why did our forces join with yours in [page 182] striking the invaders and why have we been hanging on their flanks and harassing them for years? Let the Emperor know that there is a reason why we have suffered this slander at the mouth of Chung Eung-t’a It is because we took Gen, Yang Ho’s part when Chung Eung-t’a desired his recall from Korea in disgrace, Gen. Yang Ho was with us a long time and he was a true friend of Korea. We all had the utmost confidence in him and it was a great pity that so good a man should have met the reward he did. It is a cause of poignant grief to us. We are a small people and our destruction is a matter of small consequence, but for a general of China to be treated in this manner is a serious matter. We are an outside and we have never had the pleasure of visiting the Emperor’s court, and so there is no one to plead our cause for us, but the Emperor will be able to judge our case without further plea. Chung Eung-t’a has called me a traitor, and I would rather die than live with such a charge upon me, even though it be untrue. Let the Emperor take this letter and sit in judgment on the case and if it appears that I am guilty let my head pay the penalty, but if not then let the Emperor acquit me before the world and I shall again be able to endure the light of day.”

This letter is clear, logical and to the point, and it breathes a spirit of self-respect which does credit to the king. It shows not a servile dependence but a true self-respecting loyalty, and in the firm denial of the charges and the final demand for condemnation or public acquital there is the ring of genuine manhood which would do honor to any man in any age.

When the Emperor read this letter his judicial mind found in it the ring of conscious rectitude and like the man he was he instantly acknowleged his error. He ordered the letter to be printed by the thousands and tens of thousands and scattered broadcast over his empire, for he apparently felt it a personal honor to have so true and genuine a man for a vassal. He answered the letter in the following terms:

 “I believed the words of slander spoken by that small man Chung Eung-t’a, and doubted in my mind as to the loyalty of the king of Korea. I cannot now be oblivious to the unmerited sufferings of Gen. Yang Ho. Chung Eung-t’a is [page 183] a radically bad man. I was on the brink of a disastrous mistake. I will now deprive him of rank and make him one of the common herd. Let him appear before me at once.”

When Chung Eung-t’a arrived in Nanking he was cut in two at the waist.

**Chapter III.**

Japanese mix with Koreans... Chinese and Korean advance... Japanese victory... attempts at bribery... Admiral Yi Sun-sin,s last fight... a young Korean captive... Hideyoshi poisoned... his character... Japanese recalled... a Korean teacher in Japan... a memorial temple... party changes... Japanese envoy... posthumous honors... factional strife... revenue... envoy to Japan... a welcome heir... negotiations with Japan... a dark outlook... Chinese commissioner duped... treaty with Japan... reign of terror... the young prince murdered.

 By this time the Japanese were becoming mixed with the Korean people among whom and near whom their camps were placed. They were probably good customers and the people doubtless felt that it was not their business to fight them; so all up and down the coast for a distance of three hundred miles the Japanese lived in their “holes” as the Koreans called them, and in many cases they took wives from among the women of the country and devoted themselves to farming, except at such times as the Korean or Chinese forces came into their vicinity. There were three Japanese military centers. One was at Ul-san on the eastern coast, held by Konishi. In the west was Sun-ch’un ni Chul-la Province where Kato had his headquarters, while half way between these two in the town of Sa-ch’un on the Si-jin River a third station was held by Gen. Sok Mang-ja. These three stations kept up regular communication with each other, and in case of need rendered each other assistance.

We now enter the last campaign of this eventful war. We are not informed as to the numbers of the Japanese at this time but it probably fell short of 100,000 men. The Chinese had assembled again in force at Seoul and in the ninth moon [page 184] of 1598 a grand move was made against the invaders. The Chinese forces were led by Generals Hyong Ka and Man Se-duk. The whole army was divided into four grand army corps. Gen. Ma Kwi led the eastern division southward to attack Ul-san, under him were eleven other generals and 24,000 men.

The central division, of 13,000 men, was led by Gen. Tong Il-wun under whom were eight other generals. The western division was led by Gen. Yu Chung and six other generals with a force of 13,000 men. The admiral of this campaign was Chil Lin who was already in the south with eight other commanders handling 13,200 men. It is said that the entire expedition numbered 142,700 men, but the above items sum up to less than half that and we must conclude that there were something less than 100,000 men in all.

On the last day of the ninth moon, already well on toward winter, the three divisions deployed before the walls of Ul-san. Kato had not been idle all this time; after the terrible scenes of the last siege he had made the best of preparations. He had accumulated an abundance of food, increased the garrison, strengthened the defenses, and he could laugh at any force that should try to sit out the winter before him. The Chinese soon discovered this and turned aside to work that promised better success. Gen. Tong Il-wun took a powerful force and advanced on Sa-chun, the central station of the Japanese. It is probable that the garrison here was smaller than those under either Kato or Konishi, for when its commander saw the force that was brought to bear upon him he hastily evacuated the place and crossed over to the island of Pom-neut and fortified it. Gen. Tong was overconfident and pressed after him. The Japanese craftily drew him on and on until his force was immediately under the wall, when a mine was exploded which, though it killed but a few hundred men, threw the whole attacking body into such confusion that the Japanese rushed out and found them an easy prey. The Chinese lay in heaps where they had been cut down. Gen. Tong barely escaped with his life and fled to Sam-ga, being chased as far as the Nam-gang (river) where the Japanese contented themselves with making way with 12,000 bags of rice belonging to the Chinese commissariat. [page 185] Gen. Yu Chung was commissioned to take a strong body of men and attack the fortress at Sun-ch’un in Chul-la Province. Arriving at the neighboring village of Wa-gyo he determined to overcome the old veteran Kato by treachery. He sent to that general a proposition to make peace. Kato was now an old man and the war in Korea was bringing him neither fame nor advancement, so he was ready to give up the contest, now that it had been demonstrated that the Japanese arms could not penetrate the north. He gladly assented and sent Gen. Yu a present of two handsome swords It was agreed that they should meet at a certain point, companied by only 3000 men each; but Gen. Yu secretly placed an ambush in such wise that when the Japanese force should come out it could be cut off from return to the fort. A whistle was to be sounded as a signal when the Japanese came out. But Kato was too old a bird to be caught by such a child’s trick. He had seen two or three of the Chinese lurking about in the vicinity of the gate and so delayed his corning out. By mistake the signal was given and the Chinese ambuscade rushed out only to become an object of ridicule to the Japanese. But even as it was some eighty or ninety Japanese stragglers were cut off and taken by the Chinese. Gen. Yu then surrounded the stronghold and at the same time sent an urgent letter to Admiral Chil Lin to come that very night and join in an attack on the Japanese. The admiral obeyed the summons and hurried up with his fleet.

Not knowing about the tides and supposing that the shouts that he heard were the shouts, of battle, he sailed straight up under the walls of the fortress. But he found that there was no fight on for Gen. Yu had failed to connect, and the ebbing ride left the astonished Admiral high and dry on the mud flats under the very noses of the enemy. In the morning the Japanese trooped out and burned forty-eight of the stranded ships and killed most of the men. Admiral Chil escaped in the early morning by boat and hurried to the camp of his tardy compatriot, Gen. Yu. In a rage he tore down with his own hands that general’s flag and rent it in pieces, meanwhile heaping upon him every species of abuse for having gotten him into such a plight. Gen. Yu was exceedingly ashamed and his face, they say was “the color of dirt.” He bet upon [page 186] his breast and acknowledged that be deserved death. So Chil Lin went back to his decimated camp to nurse his wrath.

But Gen. Yu knew that Kato really desired to put an end to the war, and so he sent another messenger saying, “This time I really mean peace. If you will take all your forces and depart I will give you a clear path to escape. Our army numbers 140,000 men and you cannot hops to face that number.” To this proposition Kato assented and began immediately to embark his soldiers to send them back to Japan. But as it happened they had to pass the position of Admiral Chil Lin who naturally sallied out and gave fight, sinking or burning a dozen or more of Kato’s boats. The rest put back in haste to the starting place and Kato blamed Gen. Yu far having deceived him; but the latter claimed that he had merely forgotten to inform Admiral Chil Liu of the agreement and that he would do so. At the same time he advised Kato to send Admiral Chil a slight testimonial of regard, which he did in the shape of a hundred ounces of silver and forty-five swords. So Admiral Chil acquiesced. Again the Japanese fleet set out and succeeded in getting by Admiral Chil Lin’s place; but they had not reckoned upon Admiral Yi Sun-sin and his fathful warriors. Kato was again obliged to turn back and go to work to bribe that doughty leader. He sent him guns and swords in large numbers but the old gentleman remarked that as for weapons he was already pretty well supplied, and sent them back. He was then approached with an offer of 1,000 ounces of silver if he would wink at Kato’s passage. This he likewise refused.

The Japanese were all embarked and it was determined to try and slip by the terrible Admiral in the gray of morning; but he was well aware of the intentions of the enemy, and before break of day he massed all the ships at his command and came down upon the Japanese fleet as it lay at anchor before the fortress of Sun-ch’un. As he approached he is said to have uttered the following prayer to his gods: “To-day I am to die. Give me but one more victory over these Japanese and I shall die content.” He well knew that he had enemies at court who would eventually secure his downfall and so he determined to make an end in one last [page 187] desperate struggle. The fight was short and fierce and when the morning breeze swept the smoke of battle away it disclosed fifty of the Japanese boats in flames and the water filled with struggling forms. The old veteran had taken upwards of two thousand heads in that brief time. But Gen. Kato had slipped away in a small boat and made his escape. The work however was only begun. The sea was covered with boats frantically endeavoring to escape from the dreaded arm of the merciless Admiral Yi. The good work went on and every hour added to the score that Admiral Yi had sworn to made before the night should fall. Notice reached him that a fresh Japanese fleet had come and was attacking Admiral Chil Lin’s fleet. Hurrying thither he found that, it was indeed true. He now changed his tactics and without coming to a hand to hand fight he circled round and round the Japanese fleet driving them closer and closer together. When all was ready he began playing upon them with a new machine of his own manufacture called the pun-t’ong or “spraying tube.” What this was we can not exactly discover, but in a short time it sufficed to set the Japanese fleet on fire. A wind sprang up and fanned the flame and ere long the Japanese fleet was one mass of fire. Hundreds of boats were consumed with all their occupants. After seeing this well under way Admiral Yi turned his attention to the fugitive craft that were striving to make their escape. Standing in the prow of his boat in an exposed position he urged on the chase. While he stood in the midst of one of the grandest victories of the war, he was pierced by a bullet. They caught him as he fell, and his last words were; “Do not let the rest know that I am dead, for it will spoil the fight. Then he expired—the man who may well be called the Nelson of Korea. Yi Wan, the nephew of the fallen Admiral, still urged on the battle; but the work was almost done. The fugitive boats became fewer and fewer. Admiral Chil Lin happened to come near the boat of the dead admiral and noticing that the sailors in it were quarrelling over some Japanese heads he exclaimed. “The Admiral must dead.” He entered the boat and found it even so. Throwing himself three times at full length the deck be uttered this lament: “I thought [page 188] that he would save me and still live, but here he lies dead and there is no soldier now left in Korea.”

We have now come to the end of actual hostilities in the peninsula but we must cross to Japan and inquire into the immediate causes which led to the final recall of all the Japanese troops. The Korean account of these events is very remarkable and faith is to be put in it only in-so-far as it is not directly antagonized by the Japanese account. For events that transpired in Korea the Korean account must be taken as the standard, but for events that transpired in Japan the Japanese account must of course be accepted as the more trustworthy. The Korean account is as follows.

When the Japanese first invaded Korea, in the year 1592, it so happened that a young Korean boy named Yung Pu-ha, a native of Tong-na became attached to the Japanese army as a slave, and was eventually taken to Tsushima. From there he made his way to the mainland of Japan and at last reached the court of Hideyoshi. That observant man spied him out and said, “Korean and Japanese boys resemble each other strongly. Take this boy and teach him Japanese, and if he does not learn well cut off his head.” With this incentive it would be strange if a less intelligent boy than Yang Pu-ha would not learn rapidly. In the space of three mouths he could converse creditably in Japanese, and Hideyoshi as reward made him one of his body-servants. For some years the boy performed the duties of this position, until at last the Chinaman Sim Yu-gyung arrived. That official was kept practically in confinement at the court of Hideyoshi. One day the Korean servant asked his master to be allowed to see Yu-gyung. Permission was granted and the young man found the Chinese envoy in great perplexity, in fact in tears. This excited the pity of the young man and he secured the release of the Chinaman, who from that time was often called into the presence of Hideyoshi, with whom he soon became on familar terms. One day as he sat with the great Taiko he took out a pill and swallowed it. He did the same an several days in succession until at last the curiosity of Hideyoshi was excited and he asked what it was. The Chinaman answered that it was an antidote to indigestion and that by eating it the strength and vigor of the body was preserved intact. Hid-[page 189] eyoshi took one in his hand and eyed it suspiciously. On one side of the pill was written the Chinese character 50 meaning “hot.” The Japanese deliberately took a knife and cut the pill in two and handing half to Sim said, “You eat half and I will eat half.” Its immediate effects were stimulating and pleasant but in the end it proved a deadly poision for it slowly dried up the blood. Each day Sim shared one with his captor but upon retiring to his room swallowed a potion which entirely neutralized the effect of the poison. Before long Hideyoshi’s hands began to grow hard and dry and one day when he happened to cut his hand he was astonished to find that no blood followed. He called for a moxa and applied it to his hand and yet no blood came. Then he laughed aloud and cried, “I am a dead man. When I cease to breathe take-out my bowels and sew my body up again with horsehair; and then preserve my body in wine and do not let the outsiders know that I am dead.” He wanted to have the fact concealed for he feared it would have a dispiriting effect upon the troops in Korea. Shortly after this he died and his orders were minutely carried out. For two months no one outside the palace knew of his decease, but at last the stench became so great that they confessed that the great Hideyoshi had passed away. Such is the Korean story. The Koreans sum up his character as follows: He was a crafty and cunning man, and by his talk, now sharp, now suave, now sarcastic, now bullying, he managed to sway the minds of all who came near him. He managed all his generals like puppets. He liked to take boys and girls under his patronage and see them grow up together and marry them to each other and thus have them completely under his control. His two most powerful generals were Whi Wan and Ka Kang. They hated him and would have been glad of an opportunity to overthrow him but it was out of the question. He knew them well, and for fear they might combine against him he made one of them governor of the east and the other of the west and ordered them to keep watch of each other. By thus pitting them against each other he made himself safe. He loved intrigue and diplomacy and had a most restless temperament. He was ever on the lookout for some kind of excitement. Gen. Ka Kang was with him when he died, and fearing [page 190] lest rebellion should break out, he filled the body with salt and so preserved it. He made a wooden form which would hold the body stiff in a sitting position and placing it in a place where the light was not very bright with the eyes wide open, the people saw him sitting there day after day and supposed of course he was alive. It was in the eighth moon when the odor was so strong that the truth could no longer be concealed. Thereupon Gen. Ka Kang took the son of Hideyoshi and made him Shogun. He then threw into prison the wives and children of Generals Kato and Konishi and sent a messenger ordering them to collect all their troops and return immediately to Japan. The order was obeyed willingly and all that was left of the Japanese army of invasion set sail from Fusan, and the great invasion was a thing of the past.

The Korean annalists say that when the invasion began the Japanese arms were far superior to those of Korea; also that the Japanese displayed tiger skins, pheasant feathers, gilded masks end plumes; all which glitter and show terrified the Koreans. Thus at first the Japanese had an easy victory, but toward the last it was not so. The Koreans had improved their arms and had learned not to fear the grand rush of the Japanese in their hideous masks which made them look more like demons than men.

At the time of the second invasion a Korean named Kang Han was caught and sent to Japan and, being unable to escape, he set to work learning Japanese. He became a teacher of Chinese and had a large following of students who treated him very well and supported him in comfortable style. At the end of the war they clubbed together and bought a boat into which they put this man with all his goods and sent him back to Korea. On his return he wrote a book entitled *Kang yang-rok* or “Relation of Adventures among Sheep: a sarcastic pleasantry.

 The Chinese arms in Korea did not move till the following spring, and then the king sent to the Emperor asking that Generals Man Se-dok. Ta Cham and Yi Sung-hun be allowed to remain in Korea for a time until things should become thoroughly settled.

In the early centuries of the Christian era there was a celebrated Chinese general named Kwan U. He was of [page 191] gigantic size and had a fiery red face, rode a powerful red horse, could walk a thousand li a day (!) and carried a sword that weighed 800 pounds (!!). It is said that while the Japanese were occupying Seoul the spirit of this great man appeared repeatedly near the South and East Gates and struck terror to the hearts of the Japanese. Now, as the Chinese generals were about to leave for China, Admiral Chil Lin built a shrine to this same Kwan U outside the South Gate. In the thirty-third year of King Sun-jo, namely 1600 A. D., the Emperor sent four million cash to build a temple to this Kwan U and the present temple outside the South Gate was erected. The Emperor at the same time ordered another to be built by the Koreans outside the East Gate, and it was done. The two temples are exactly alike. When the king asked the Emperor to name the temple he said “Call it the Hyong-nyung-so dok-kwan’gong” which means “The great and bright appearance of the spirit of Kwan.” The king also built shrines to aim in Song-ju and An-dong of Kyung-sang Province, and at Nam-wun in Chul-la Province.

We have already seen that factious fights had been a great cause of weakness all through the years of the invasion, and from this time on party strife was destined to grow more and more fierce and determined until it brought the country to the very verge of anarchy a century later. We must note here briefly the changes which had taken place in the parties. We will remember that at first there were two parties, the Tong-in and the Su-in. During the war the court favorite was Yu Sung-nyung who gave office to so many men from Kyung-sang Province that the name of Nam-in or “South Men,” sprang up and a party by that name quickly became organized, but their opponents in order to preserve the political equilibrium instantly seized upon the name Puk-in or “North Men.” At the close of the war the leader of the opposition, namely of the Puk-in, memorialized the king against Yu Sung-nyang the favorite, charging him with having desired to make peace with the Japanese, contrary to the honor of the country. The King listened to this and banished Yu, but his supporters turned the tables by a counter memorial in which the charges were more than answered and Yu was restored to all his honors. With the rise of the Nam-in and Puk-in par- [page 192] ties the old party lines of the Tong-in and Su-in had not been broken up or lost. During the latter years of the invasion the Nam-in party lost its powerful grip and the Puk-in were often in power, but from the end of the invasion until far into the following reign the Tong-in held the power and after that for a period of fifty years the Su-in had control of affairs. It may be asked what principles underlay these parties, what settled policies they had that differentiated them either in domestic or foreign matters. We answer that the various parties had but one plank in their platforms, one settled plan of action, and that was to get the ear of the king and seize upon the office-making power and put in every position one’s own partisans. It was the spoils system sublimated, for there was absolutely no admixture of any other element.

Now that the war was over the Japanese on Tsushima desired to open again commercial relations with Korea, which had always been mutually profitable; and so in the following year, 1601, an envoy, Kuroda, came from that island bringing with him three hundred men and women who had been carried away captive during the war. This envoy asked that there might be reciprocity of trade. The king referred the matter to Nanking and the reply stems to have been in affirmative for we find that soon after this an envoy was sent over to Tsushima with credentials; but after all the Japanese petition was not at this time granted. At the same time Emperor gave orders for the return to China of all the remaining troops, but at the earnest request of the king 8000 men were left to help guard the southern provinces. Posthumous honors were heaped upon Admiral Yi Sun-sin who had been the very salvation of Korea, but who had sought death in battle, knowing that if he lived his detractors would drag him down. Yi Hang-bok and eighty-five others received high commendation and additional honors also. The year ended with the unsuccessful attempt of an insurrectionary party in the south which was nipped in the bud, the ringleader being forwarded to Seoul to be beheaded.

An unscrupulous man named Yu Yong-gyung was the court favorite at this time and upon him devolved the task of appointing and dismissing officials; consequently he was the recipient of countless presents, and on one occasion two men